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# ONE HUNDRED YEARS

BEING THE

SHORT HISTORY

OF THE

CHURCH MISSIONARY SOCIETY

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"Thou shalt remember all the way which the Lord thy God  
led thee." DEUT. viii. 2

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Third Edition

LONDON

CHURCH MISSIONARY SOCIETY

SALISBURY SQUARE, E.C.

1899

# PREFACE.

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THIS little book has been written for publication in advance of the complete History of the Church Missionary Society. The greater part of it consists of a very brief summary of some of the facts given in the larger work; and here and there sentences and paragraphs are actually reproduced from the still unpublished volumes. But part of Chapter IX., and Chapters X. and XI., have had to be written before the corresponding portions of the complete History.

To many of the most important parts of the complete History, however, there is nothing corresponding in these pages. For the History dwells at some length upon the environment of the Society at different periods in the century, that is to say, upon the state of the Church of England at home, noticing various religious movements, developments, and controversies, and introducing such men as Bishops Blomfield and Wilberforce, Archbishops Tait and Benson, Lords Shaftesbury and Cairns, Sir Arthur Blackwood and Mr. Pennefather, Bishop Ryle and Canon Hoare. Also upon the progress of Christian Missions generally, with references to the work of men like Bishops Selwyn, Patteson, and Steere, of Morrison, Livingstone, and Hudson Taylor. Also upon public events and affairs abroad which have affected Missions, such as the Slave Trade, African Exploration, the Opium Traffic, the colonization of New Zealand, and a whole series of important events in India. Many great Anglo-Indians meet us, such as Charles Grant, Lord W. Bentinck, Alexander Duff, Bishops Heber, Wilson, and Cotton; Dalhousie and Canning, Henry and John Lawrence, Montgomery and Edwardes and Frere. In the limited space available in this small volume, such matters and such men can scarcely be noticed. At the end of each chapter, however, up to Chapter IX. there are references to the chapters of the complete History which deal more fully with the topics of the period. But this could not be done with Chapters X. and XI. because, as above stated, they have had to be written before the corresponding portions of the complete History.

Each chapter of this volume, except the first and the last, contains the events of a decade, ten chapters telling the story

of the ten decades. The periods thus successively treated do not correspond with the successive periods into which the complete History is divided, the latter not being decades, but generally longer periods, requiring many chapters. It is important to bear this in mind, because the statistical figures introduced here and there in these pages are different from, and independent of, the statistical figures in the complete History. Thus, for example, one of the periods of the complete History ends with 1872 ; but the arrangement of this volume brings the nearly corresponding period to an end in 1869. The numbers of missionaries, &c., mentioned, therefore, are not parallel. The result, however, is that a comparison of the two works will furnish additional figures to the reader who cares for them.

References to authorities are not given in this small book. They are abundantly provided in the complete History.

It is earnestly hoped that many readers of *One Hundred Years* will be sufficiently interested to proceed to the larger work. If so, one principal object of the present volume will be fulfilled. But a still more important object is to stir the hearts of the readers, first, with a sense of the abounding goodness and wonderful providence of God in the history of the Society ; secondly, with a sense of the needs of the great enterprise for the evangelization of the world, and of its claims upon us for fresh and persevering effort. To this end the writer prays for a blessing upon these pages from the gracious hand of that "same Lord over all" Who is "rich unto all that call upon Him." E. S.

#### NOTE TO SECOND EDITION.

A few slight corrections are made in this edition. The principal are—"1848 for 1849," at p. 71, line 19 ; and "Christ's College" for "St. Catherine's," at p. 91, third line from bottom.

Two additions have also been made, (1) The Sowers' Band is just mentioned at p. 141. (2) The names of other Secretaries are given at p. 153. E. S.

*Nov. 14th, 1898.*

#### NOTE TO THIRD EDITION.

Several slight corrections are made in this edition. The principal are—at p. 8, line 5, and p. 9, last line, insert "the Heathen of" before "India" ; at p. 20, line 22, after "S.P.C.K." insert "(for lack of Englishmen)" ; pp. 68 and 118, words to show that Mrs. Krapf's grave is only near Frere Town ; pp. 122, line 5, and p. 132, line 9, for "nephew" read "cousin" ; p. 165, line 1, insert appointment of Rev. H. J. Foss.

*Feb. 1st, 1899.*

E.S.

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# ONE HUNDRED YEARS.

## CHAPTER I.

### *ONE HUNDRED YEARS AGO.*

The World in 1799—What had the Church of England done?—The S.P.C.K. and S.P.G.—State of the Country—State of the Church—The Evangelical Revival—The Clapham Sect—Were the Evangelicals dominant?—The Twelve Events of 1786—The Eclectic Society's Discussions—William Carey—The L.M.S.—Chas. Simeon's Paper—The C.M.S. Established—First Proceedings—Why start a new Society?—L.M.S. not desirable; S.P.G. not possible—The Society's Missionary Principles.

*"The night is far spent, the day is at hand."*—Rom. xiii. 12.

*"What have I now done? Is there not a cause?"*—1 Sam. xvii. 29.



LET us take our stand in England one hundred years ago, and survey the world—the world which God loved, the world for which the Son of God became incarnate, and died, and rose again—the world which He gave in charge to His Church, that she might proclaim to every creature the good tidings of His redemption. Nearly eighteen centuries have run their course since He went up from Olivet to the right hand of the Father: what has the Church done? It is the year 1799: let us look round the world.

The World  
in 1799.

Europe.

Asia.

Europe—but for the ruling race in Turkey—is Christian, that is, Christian by profession, Christian according to statistical tables; though with a Christianity corrupted in the South, frozen in the North, and formally abolished in France. Asia, which in the thirteenth century was the scene of what

seemed a not unequal struggle between the religion of the West and the religions of the East, in 1799 is now wholly Heathen or Mohammedan, save for the downtrodden Churches of Asiatic Turkey. Islam is dominant in the Lands of the Bible. In India the English conquerors have done almost nothing to pass on the great Message to the multitudes lately come under their sway; and now, in 1799, its doors are actually closed against any bearers of that Message who may appear. A handful of Germans, indeed, have laboured in the South, and gathered a good many small congregations of converts; and a self-educated cobbler has just settled in Bengal (under Danish protection); but that is all. In Ceylon the Dutch *régime* has compelled thousands to call themselves Christians, who, at the first convenient opportunity, will slip back into Buddhism. China is closed, though within her gates there are scattered bands of men acknowledging "the Lord of heaven" and owning allegiance to the Pope of Rome. Japan is hermetically sealed: the Jesuit tyranny of the sixteenth century is one of the most hateful of national memories, and no Christian has been allowed to land for nearly two hundred years. Africa is only a coast-line; the interior is unknown; and the principal link between Christendom and the Dark Continent is the slave trade. South America, for the most part nominally Christian, is sunk in superstition; North America is Christian in a more enlightened sense: but neither in the South nor in the North are there any serious efforts to evangelize the Red men of the far interior, still less those towards the Arctic Circle or Cape Horn—though Europe has sent devoted Moravians to Greenland. The countless islands of the Southern Seas have only just been thought of, and a band of artisan missionaries has lately sailed in that direction. Such, in the closing years of the eighteenth century, is the condition of God's earth—*waiting*. Lands that are accessible are *waiting* for the Christian Church to arouse itself. Lands as yet inaccessible are *waiting* for the Lord to open their gates—which He will do the moment He sees His servants ready to enter in. And He Himself is *waiting*. Nearly eighteen centuries have passed away since He started His Church on what should have been her career of world-wide blessing; and while the Church has first corrupted herself, then torn herself to pieces by internal dissension, and then gone to sleep, the Church's Lord is still *waiting*.

But has Christian England—has the Reformed Church of

Africa.

America.

Oceania.

God's  
Earth,  
*waiting*.

England—done nothing at all? Not quite that; yet little enough. When the Elizabethan colony of Virginia was to be founded, Sir Walter Raleigh gave 100*l.* “for the propagation of the Christian religion in that settlement”—the first missionary contribution in England. In 1622, Dr. John Donne, Dean of St. Paul’s, preached, in connexion with the same colony, the first missionary sermon. The first genuine missionary, John Eliot, one of the Pilgrim Fathers, laboured among the Red Indians, and translated the whole Bible into the Iroquois tongue. Under Cromwell’s auspices, the House of Commons established a Missionary Society, the “Society for the Propagation of the Gospel in New England,” the first of three distinct associations which have borne the initials “S.P.G.” The Restoration put an end to this scheme; but Robert Boyle revived it, and formed a second “S.P.G.,” which exists to this day under the name of the New England Company. In 1698, Parliament ordered the East India Company—which had traded in India for a century—to provide chaplains for its employés, who “should apply themselves to learn the language of the country, the better to enable them to instruct the Gentoos [Gentiles or Heathen] who should be servants of the Company in the Protestant religion.”

What has the Church done?

That year, 1698, marks an important epoch. It saw the establishment of the Society for Promoting Christian Knowledge; and three years later, in 1701, was founded the Society for the Propagation of the Gospel in Foreign Parts—the third, and permanent, “S.P.G.”; both of them due to the zeal and energy of Dr. Thomas Bray. The S.P.C.K. was to provide Christian education and Christian literature. The S.P.G. was to employ living agents, to send clergymen to the colonies and dependencies of Great Britain: first, to minister to the settlers; and secondly, to seek the conversion of the Heathen, that is, the Heathen within the British possessions. The expression “Foreign Parts” did not at first mean more than that; and so it came to pass that when the Danish and German missionaries in South India, first sent forth in 1705 by the King of Denmark, had to be supported, and eventually directed, from England, it was the S.P.C.K., and not the S.P.G., which undertook that important work—and it was only handed over to the S.P.G. a century later, in 1824. The great missionaries to the Tamil people, Schulze, Schwartz, Kohlhoff, Gerické, &c., were agents of the S.P.C.K. Meanwhile the S.P.G. did a noble work among the Indians and

S.P.C.K. and S.P.G.

S.P.C.K. in India.

S.P.G. in  
America  
and Africa.

Negroes of the American Colonies—the present United States—one of its clergy, for two years, being the great John Wesley. It also sent a Fellow of Christ's College, Cambridge, the Rev. T. Thompson, to the British trading settlement on the Gold Coast of West Africa; and a Negro boy, baptized by the name of Philip Quaque, and sent to England for education, was ultimately ordained as his successor. To the S.P.G., therefore, belongs the honour of having sent the first English missionary to Africa, and of having on its roll "the first of any non-European race since the Reformation to receive Anglican orders."

England  
one hundred  
years  
ago.

Let us now look at home. The closing years of the Eighteenth Century were a dark period for England. The century had been one of immense expansion of the British dominions; and it had seen the beginnings of important industrial, mercantile, social, and scientific developments. But now the French Revolution had filled the minds of Englishmen with terror and dismay; all the more so because sympathy with the new democratic doctrines on the part of some who called themselves "patriots" had led to open disaffection, the king being violently mobbed on his way to the Houses of Parliament, and Tom Paine's *Rights of Man* being widely read. In order to subsidize the Continental Powers that were fighting France, taxes were heaped upon taxes, and the national debt was rising by leaps and bounds. In 1797 the Bank of England stopped payment, and the impoverished people subscribed two millions of money to carry on the war; while a mutiny on board the fleet guarding our shores brought the country into more imminent peril than it had incurred for centuries. Buonaparte was gaining victory after victory, and soon afterwards he formed his grand scheme for the invasion of England.

The  
Church  
in the  
Eighteenth  
Century.

And what of the Church? Sixty years had passed away since the great Bishop Butler (1736-7) refused the Primacy because he thought it too late to save a falling Church, and penned the sad sentence in the Preface to his *Analogy*: "It has come, I know not how, to be taken for granted by many persons that Christianity is not so much as a subject for inquiry, but that it is now at length discovered to be fictitious"—so rapid had been the decline of religion since the brighter days of Queen Anne. Had the sixty years issued in any improvement? In some respects yes, assuredly. Butler himself had no small share in repulsing the attacks of infidelity

upon the Church's faith. But the Church's life—what of that? Dr. Johnson told Boswell that he had never met a "religious clergyman;" and as we look round the country in the closing years of the century, we see hunting clergy, drinking clergy, pluralist and non-resident clergy; empty churches, and the people spending Sunday in brutal sports; parishes without a single Bible in them, and without a school worthy of the name. "Intellectually," says Dr. Overton, "the Church's work was a great triumph; morally and spiritually it was a great failure." And yet 1799 was not like 1736; for the sixty years had witnessed the Evangelical Revival.

The Evangelical Revival.

The very year, 1736, in which Butler wrote the Preface to the *Analogy*, witnessed two events that were harbingers of the better times coming: (1) The voyage of John Wesley to Georgia, whence he returned with new light as to his own sinfulness and inability to save himself, and as to the all-sufficiency of Christ; and (2) the ordination of George Whitefield, whose first sermon—so it was complained to the bishop—"drove fifteen persons mad!" Then began that wonderful movement to which, under God, we owe the revival of religion in England. Wesley and Whitefield, Grimshaw and Berridge, Toplady and Romaine, Hervey and Fletcher, and the first Henry Venn, were the leaders in the movement; and every one of them, be it remembered, was a clergyman of the Church of England. They not only preached fervently and powerfully: they preached definite dogmatic truth—the truth revealed in the Bible—the truth enshrined in the English Prayer-book. They taught that men were dead in sins and guilty before God; that Christ died to save men from sin's penalty, and lives to save them from sin's power; that only faith in Him could give them His salvation; that absolute conversion of heart and life was needed by all, and that the Holy Ghost alone could convert and sanctify them. And these truths did, by the power of the Spirit, revolutionize thousands of lives, and did gradually revolutionize the Church of England.

The men and their teaching.

The results.

In our year, 1799, these great pioneers of the revival had all gone to their rest. Those who came under their influence had become three bands, one within the Church and two outside. That two of them were outside, the Methodists who followed Wesley and the Calvinists who followed Whitefield, was the fault, in the main, of the Church itself. But we have now to do with the third section, the party beginning to be

known as Evangelical, comprising the men who, realizing the privilege of their membership in the Church, were willing to bear some disadvantages and restrictions from which those outside were free. Such were some of the late leaders just mentioned, as Romaine and Henry Venn ; and such were the second generation of Evangelicals, who still, in the year 1799, were faithfully serving their mother Church.

Second  
generation  
of Evan-  
gelicals.  
Clergy.

Among these Evangelicals of 1799 were John Venn, Rector of Clapham, son of the first Henry, and father of the second Henry, whom we shall meet hereafter ; John Newton, Rector of St. Mary, Woolnoth, once a slave dealer and open evil liver, the venerated Nestor of the party, and who (in the language of his own hymn) had taught hundreds "how sweet the name of Jesus sounds in a believer's ear ;" Richard Cecil, Minister of St. John's Chapel, Bedford Row, scholarly and refined ; Thomas Scott, the great commentator, and Minister of the Lock Chapel ; Basil Woodd, Minister of Bentinck Chapel, Marylebone ; William Goode, Rector of St. Anne's, Blackfriars ; and, in the provinces, men like Robinson of Leicester, Richardson of York, and Charles Simeon of Cambridge. Then of the laity there were William Wilberforce, the brilliant and fascinating M.P., the intimate friend of Pitt the Prime Minister ; Henry Thornton, M.P., the untiring and munificent supporter of all good causes ; Charles Grant, Director of the East India Company ; James Stephen, legal adviser of the brethren, father and grandfather of still better-known men of the same name ; Zachary Macaulay, the devoted friend of Africa, father of Lord Macaulay ; and Lord Teignmouth, late Governor-General of India, and presently to become the first President of the Bible Society. Several of these laymen lived at Clapham, and attended John Venn's ministry ; hence the name "Clapham Sect," applied to them by the witty Sydney Smith, and familiarized by Sir James Stephen's famous essay with the same title. Fruitful indeed in works of piety and benevolence was this band of friends. "There was hardly a single missionary or philanthropic scheme of the day," says Dr. Overton, "which was not either originated or warmly taken up by the Evangelical party."

Laity.

The "Clap-  
ham Sect."

Was it  
really  
dominant ?

But was this Evangelical circle, this "Clapham Sect," dominant in the Church of England ? So later writers, fifty and a hundred years later, have affirmed ; but what are the facts ? That it was, as the eighteenth century closed, the strongest spiritual force in the country, is true—because,

within the Church of England, there was scarcely any other. But it represented a small minority; it was either hated or despised by most Churchmen. Bishops regarded "Church-Methodism" as "a disease to be extirpated;" the report that one of the "serious clergy" (as they were called) was appointed to a parish was the signal for angry protests; Trinity College, Cambridge, declined to receive a Venn as an undergraduate, simply because he was a Venn; Pearson, afterwards Dean of Salisbury, narrowly escaped rejection by his ordaining bishop because he spoke favourably of Wilberforce's *Practical View of Christianity*; Henry Martyn, senior wrangler and Fellow of his college though he was, was not allowed to preach in any church in his native Cornwall except his brother-in-law's; if the Bishop of London's carriage had to convey a visitor from his house to John Venn's at Clapham, it must put her down at a neighbouring public-house rather than at an Evangelical rectory; and Pitt the Prime Minister, on the testimony of the Bishop of Lincoln, told Wilberforce that his "serious" friends were "great rascals," and of doubtful moral character.

No: hated  
and  
despised.

Such, as the nineteenth century opened, was the reputation of the founders of the Church Missionary Society. But in order to see what led to its establishment we must go back a little, and observe certain incidents that signalized the year 1786. For that year—exactly half a century after the date of Bishop Butler's melancholy words, of John Wesley's mission to Georgia, of George Whitefield's first sermon—was the great historic epoch of modern missionary enterprise. Notice twelve events of that memorable year.

The great  
year 1786.

1. In 1786, William Wilberforce, awakened by the power of the Spirit in the preceding year, entered into the peace of God, received the Lord's Supper for the first time on Good Friday, solemnly resolved "to live to God's glory and his fellow-creatures' good," and, under an oak at Keston, dedicated himself to the task of abolishing the slave trade.

The twelve  
events of  
1786.

2. In 1786, Thomas Clarkson's Cambridge prize Latin Essay against the slave-trade was published in English, and began the great work it accomplished in influencing the public mind.

3. In 1786, Granville Sharp formulated his plan for settling liberated slaves at Sierra Leone.

4. In 1786, David Brown, the first of the famous "Five Chaplains" who witnessed for Christ in India during the Dark Period when the East India Company kept the door shut against missionaries, landed in Bengal.

5. In 1786, Charles Grant, then a high official of the East India Company at Calcutta, conceived the idea of a great Mission to India.

6. In 1786, William Carey, afterwards the first English missionary to the Heathen of India, proposed at a Baptist ministers' meeting the consideration of their responsibility to the Heathen, and was told by the chairman to sit down.

7. In 1786, the first ship-load of convicts was sent to Australia, and a chaplain with them; which event subsequently led to the Missions in the South Seas.

8. In 1786, the Eclectic Society, a small association of Evangelical clergymen and laymen meeting fortnightly for conference, discussed Foreign Missions for the first time.

9. In 1786 occurred the visit of Schwartz, the S.P.C.K. Lutheran missionary in South India, to Tinnevelly, which led, more than twenty years after, to the commencement of the C.M.S. Tinnevelly Mission.

10. In 1786, Dr. Coke, the Wesleyan missionary leader, made the first of his eighteen voyages across the Atlantic to carry the Gospel to the Negro slaves in the West Indies.

11. In 1786, Dr. Thurlow, Bishop of Lincoln, preaching the annual sermon of the S.P.G., made a strong appeal for the evangelization of India.

12. In 1786 was passed the Act of Parliament which enabled the Church of England to commence its Colonial and Missionary Episcopate.

We cannot study all these twelve events. Let us see what came of No. 8, and this will introduce us to some of the others.

On November 13th, 1786, the brethren of the Eclectic Society discussed this question—"What is the best method of planting and promulgating the Gospel in Botany Bay?" Botany Bay was the place on the east coast of Australia to which, in that same year, were sent the first convicts sentenced to transportation. It was this event that suggested the discussion. Three years later, in 1789, another missionary subject was proposed—"What is the best method of propagating the Gospel in the East Indies?" This was probably a suggestion of Simeon's. Charles Simeon was a young Fellow of King's College, Cambridge, and Incumbent of Trinity Church in that town. He was preaching the plain Gospel amid bitter opposition. The parishioners locked their pews and stayed away from church, while the aisles were thronged

Eclectic  
discus-  
sions.

Charles  
Simeon.



with casual hearers standing. When he started an evening service—an outrageous novelty in those days—the churchwardens locked up the church. He had received from his friend David Brown, the Calcutta chaplain, and Charles Grant, the Calcutta official, a great scheme drawn up by them for a Mission to India, under the auspices of Church and State. Nearly half a century after, Simeon endorsed their letter with these words: “It shows how early God enabled me to act for India, to provide for which has now for forty-two years been a principal and an incessant object of my care and labour.” The proposal was submitted to the authorities of Church and State, without effect; but it led the Eclectic brethren to discuss the subject. Then, in 1791, they again had a missionary topic for consideration—“What is the best method of propagating the Gospel in Africa?” Here we see the influence of the campaign being carried on by Wilberforce, Clarkson, and Granville Sharp against the slave trade, and of the foundation of the Sierra Leone settlement for liberated slaves.

Eclectic  
Society on  
Africa.

These Eclectic discussions, however, were but academic. What could a few clergymen of the despised Evangelical school, with their own duties to attend to, and with no influence beyond their own circles, do practically for Australia, or India, or Africa? They had yet to realize the unlimited power of man’s helplessness when it casts the man wholly on the almighty Arm of the Lord; and the example was to be set by one more obscure and powerless even than themselves. Yet one of them was used, indirectly, to inspire that obscure person. It was Thomas Scott who was the instrument of William Carey’s conversion. Long afterwards, Carey wrote, “If I know anything of the work of God in my soul, I owe it to the preaching of Mr. Scott.” The young cobbler, who was now a Baptist preacher, had not been suppressed by the rebuke of 1786. He went on praying and studying, learning Latin, Greek, Hebrew, French, and Dutch, and collecting information about the great dark world; in 1792 he published his famous *Essay on the Duty of Christians to the Heathen*; and on May 31st of that year he preached his memorable sermon on Isaiah liv. 2, 3, with its inspiring two heads, “(1) *Expect great things from God*; (2) *Attempt great things for God*.” The result was the formation of the Baptist Missionary Society; and Carey himself went out (1793) as the first English missionary to the Heathen of India. Then

William  
Carey.

Baptist  
Society.

London  
Society.

two clergymen and some Presbyterian and Independent ministers—not Baptists or Wesleyans—founded (1795) the London Missionary Society on inter-denominational lines; and this new society began its great and world-wide work by sending out (1796) a large party, chiefly artisans and their families, to the South Sea Islands, with the assistance of Samuel Marsden, chaplain to the convicts at “Botany Bay”—which circumstance is the first link between that convict cargo of 1786 and the missionary enterprise. The same year, 1796, saw the formation of two small missionary associations in Presbyterian Scotland, despite the opposition of the General Assembly.

Simeon's  
paper at  
Eclectic  
meeting.

The interest aroused by these movements brought the subject again before the Eclectic Society. On February 8th, 1796, Charles Simeon himself opened a discussion on the question, “With what propriety, and in what mode, can a Mission be attempted to the Heathen from the Established Church?” The form of the question marks a step in advance. It is no longer Botany Bay, or the East Indies, or Africa. It is “the Heathen” that are thought of. The Evangelization of the World is contemplated, however remotely. And the mention of “the Established Church” indicates, what was the fact, that while the brethren gave hearty God-speed to the non-denominational London Missionary Society—some of them contributing to it—they felt nevertheless that the Church of England must have its own Missions.

John  
Venn's  
paper.

Yet three years elapsed before any action was taken. Several of the brethren were very doubtful and hesitating. Simeon, Scott, and Basil Woodd alone were eager to go forward. The subject was much talked about at Clapham; and Wilberforce's journal records two dinners at Henry Thornton's, where it was definitely discussed. On November 9th, 1797, he writes, “Simeon, Charles Grant, Venn, there. Something, but not much, done. *Simeon in earnest.*” At length, we come to the year 1799. On March 18th, in that year, one hundred years ago, John Venn himself once more brought the question before the Eclectic Society, in a new form—“What methods can we use more effectually to promote the knowledge of the Gospel among the Heathen?” This was a distinct further advance upon the thesis of 1796. The question now was not, “What ought the Church to do?” but “What can we do?”

Full notes of the discussion are extant, and are of deep

interest. John Venn's plans and principles we will look at presently. Simeon urged that no further delay be tolerated. "There is not a moment to be lost," he exclaimed; "we have been dreaming these four years, while all Europe is awake"—that is, with the excitement of the great war. Eventually it was resolved to form a new Society immediately. On April 1st, another meeting was held to prepare the Rules, and a public meeting was summoned for April 12th, to establish the Society.

It is now Friday, April 12th, 1799. We are in a first-floor room in a hotel in Aldersgate Street, the "Castle and Falcon." It is not an unfamiliar hostelry. In it were held the earlier meetings of the Eclectic Society. In it the London Missionary Society was founded, four years before. In it another generation will meet fifty years after, to inaugurate the Society's Jubilee. And when the Centenary arrives, the three windows of this first-floor room will still be pointed out as marking the birthplace of the largest missionary organization in the world.

April 12th,  
1799.

It is not an influential meeting. Only sixteen clergymen and nine laymen are present. The lay magnates of the Evangelical circle, Wilberforce, the Thorntons, Grant, Stephen, Macaulay, are not there; nor Simeon, nor Cecil. John Venn takes the chair. Formal resolutions are moved and carried, and a committee and officers are appointed. Henry Thornton is Treasurer, and Thomas Scott is Secretary. A President was also nominated, Mr. Wilberforce; but as he declined so prominent a position, the Society started without one. One thing, strangely enough, was omitted: no name was given to the new Society! But six weeks after, another meeting was held, when the name was settled—"The Society for Missions to Africa and the East." Only gradually, in subsequent years, did people begin to use the word "Church" colloquially to distinguish the Society from others; and not until thirteen years had passed away was the full title formally adopted—"The Church Missionary Society for Africa and the East."

The Society  
founded.

Its name.

Membership in the new Society was obtained by subscription—a guinea for laymen, half-a-guinea for clergymen. The Committee, half clergymen and half laymen, were at first an elected body; but thirteen years later, its permanent open constitution was settled, every clerical member of the Society being a member of the Committee, and also every lay "governor," *i.e.* subscriber of five guineas or donor of fifty—all being members of the Established Church.

Its mem-  
bership.

Letter  
to the  
Primate.

The  
Primate's  
reply.

The first act of the Committee appointed on April 12th was to prepare and issue an "Account" (*i.e.* prospectus) of the new Society, which was drafted by John Venn; and the next was to send it with a respectful letter to the Archbishop of Canterbury (Moore), to the Bishop of London (Porteus), and to the S.P.C.K. Mission Committee. Mr. Wilberforce forwarded the letter to the Archbishop; but more than a year elapsed before he could obtain an answer, and then not a written one. He thus communicated the result of his personal interview:—"His Grace regretted that he could not with propriety at once express his full concurrence and approbation of an endeavour in behalf of an object he had deeply at heart. He acquiesced in the hope I expressed, that the Society might go forward, being assured he would look on the proceedings with candour, and that it would give him pleasure to find them such as he could approve." Upon receipt of this, the Committee (August 4th, 1800), solemnly reviewed the situation, and passed their memorable resolution, "That in consequence of the answer from the Metropolitan, the Committee do now proceed in their great design with all the activity possible."

But this brings us beyond "one hundred years ago." The further steps taken must be left for notice in our next chapter. Let us, before closing this one, ask two questions:—

Why start  
a new  
Society?

I. *Why was a new Society established at all?* Were there not two other alternatives? Was there not already the London Missionary Society? and if the Eclectic brethren and their friends had joined it, would they not have had great influence in its counsels? Or, if a Church of England organization was indispensable, were there not two Church Societies, already venerable, the S.P.C.K. and the S.P.G.?

Why not  
join the  
L.M.S.?

(1) As regards the former alternative, Evangelical Churchmen did heartily join with Nonconformists, not only in philanthropic efforts, such as those for improving prisons and befriending slaves, but in directly religious work; for example, in the Religious Tract Society, founded in the same year as the C.M.S., 1799, and in the Bible Society, founded in 1804. But Missions are different. While simple evangelistic preaching can be carried on in common by Evangelical Christians divided on Church questions, the inter-denominational method becomes impracticable when converts are being gathered into communities. A Native Christian community must either be linked with an existing body or become a new independent body itself. In the former case it cannot help following some

denominational lead ; in the latter case it adds one to the number of distinct bodies that already divide Christendom. On the Congregational principle the latter result is unobjectionable ; but neither Presbyterianism nor Methodism accepts that principle, and still less can the Church of England do so. The decision of the Evangelical leaders of 1799, therefore, not to throw their energies into the London Missionary Society, was inevitable. And not only inevitable. It was not because they could not help it that they formed a Church Society. It was because they were loyal members of the Church, and honestly loved it. They thoroughly believed in Episcopacy, although they got little but a cold shoulder from the bishops. They thoroughly believed in Liturgical Worship, and were in those days almost the only Churchmen who threw any warmth into it. No doubt, in common with men of all schools at that time, they set a higher value on the accidents of "Establishment" than men of any school do now ; but they were far too well instructed to imagine that the Church of England only dates from the Reformation. In fact, in considering the details of their enterprise, they looked back to the primitive Church for guidance. One of themselves, Joseph Milner, had but recently published his great *History of the Church of Christ*, in which, while faithfully setting forth Evangelical doctrine as the life of the Church, he showed the continuity of the Church from the Apostolic Age downwards, and dwelt lovingly on the characters and careers of the holy men of even the darkest periods of mediæval superstition.

A Church Society inevitable, and desirable.

(2) As regards the second alternative, viz. to throw their energies into the existing Church Societies, the S.P.C.K. and S.P.G., the Evangelical leaders were subscribers to them, and a few of them were also incorporated members. But there were several reasons why this alternative was an impossible one.

Why not join the S.P.G. or S.P.C.K. ?

(a) In the first place, John Venn and his associates had not at that time the slightest chance of being permitted to exercise any influence in the counsels of either Society. We have seen what the reputation of the "serious clergy" really was ; and we need not be surprised to find that one "most worthy man" was refused admission into the S.P.C.K. "because he was recommended by Wilberforce," or even that, twenty years later, Charles Simeon, then at the height of his fame and influence, was black-balled at the same Society, and only gained the privilege of membership through the

1. No chance of influence.

personal interposition of C. J. Blomfield, afterwards Bishop of London.

2. Both in  
a depressed  
state.

(b) In the second place, the zeal and earnestness that had set the S.P.G. and S.P.C.K. going a century before had almost died out; and the vigour and resourcefulness that have given both of them world-wide spheres of usefulness in our own day had not yet been awakened. They were in fact at the most depressed period of their history. The S.P.C.K. was so short of funds that its India Missions were starved, and the Native Christian community was rapidly diminishing; while the S.P.G. was only able to keep up its grants to the Canadian Colonies by means of the interest on its invested funds, its voluntary income being then under 800*l.* a year.

3. Definite  
principles  
adopted.

(c) In the third place, the Evangelical leaders desired to work on definite lines which would certainly not have been accepted by the older Societies. John Venn said that the new Society must be founded upon "the Church principle, not the High Church principle"; and by "the High Church principle" meant, at that time, (1) that no Church enterprise ought to be undertaken by individual clergymen without the bishops at their head, and (2) that any man ordained by a bishop was *ipso facto* qualified to be a missionary. But (1) the founders of the new Society were asking "What shall *we* do?"—we individual men of a despised school,—and claimed the right of Christians who sympathize with one another to combine for a common object, subject always to the due conditions of Church membership; (2) they believed that only men who had experienced the grace of God in their own hearts and lives were qualified to proclaim the messages of that grace to others, and, looking round upon the Church as it actually was, they could not say that ordination of itself conferred that essential qualification.

So, no  
alternative.

For these reasons, if the Evangelical clergy and laity of the period were to engage in Missions at all in connexion with their own Church, they had no alternative but to found a new Society. But observe that they expressed no party distinctions, however legitimate, in the new Society's Rules, nor have such distinctions ever been expressed. Every clergyman of the Church of England, and indeed every layman (though by a higher payment), can qualify himself to be a member of the governing body. The Society has always relied, for the maintenance of its distinctive principles, not upon Rules but upon the Lord; and looking back now over

a hundred years, must we not acknowledge that He has honoured the faith and courage of its founders ?

II. *What were the missionary principles of the new Society?* Not the ecclesiastical principles—these we have just seen—but the missionary principles. With truly wonderful foresight, and with scarcely a precedent to guide him, John Venn laid them down in that memorable paper read before the Eclectic Society on March 18th, 1799. There were five :—

John Venn's missionary principles.

(1) "Follow God's leading." This seems a trite remark ; but in the practical conduct of missionary enterprise nothing is more important. It is one thing to lay a large map on the table, and say, We will go here, and we will not go there. It is quite another thing to watch the indications of the Divine will, not moving till they are clear, but, when they are clear, moving fearlessly. This, said John Venn, was the primitive policy, and "the nearer we approach the ancient Church the better."

Follow God's leading.

(2) "Begin on a small scale." This, again, seems a trite thing to say ; but experience has shown its value. "Nature," said Venn, "follows this rule. Colonies creep from small beginnings. Christianity was thus first propagated."

Begin humbly.

(3) "Put money in the second place, not the first." Let prayer, study, mutual converse, precede its collection. Even at the end of the nineteenth century we are only beginning to see the bearing of this all-important principle.

Money not first.

(4) "Under God, all will depend on the type of men sent forth." A missionary, said John Venn, "should have heaven in his heart, and tread the world under his foot." And such men only God can raise up.

The men first.

(5) "Look for success only from the Spirit of God." This again seems a matter of course ; yet nothing is more often forgotten. The Church is only slowly learning that fundamental article of her Creed, "I believe in the Holy Ghost."

Depend on the Holy Ghost.

*References to the History of C.M.S.*

Origin of the S.P.C.K. and S.P.G. . . . .	Chap. III.
The Church in the Eighteenth Century ; the Evangelical Revival . . . . .	" IV.
The Events of 1786 . . . . .	" VI.
Carey—Baptist and London Missionary Societies . . . . .	" VI.
Eclectic Society's Discussions . . . . .	" VI.
Inaugural Meeting of C.M.S. . . . .	VII.
Why was a new Society formed ? . . . .	" VI.

## CHAPTER II.

## NINETY YEARS AGO.

1800-1809.

The Year 1809—Looking back to 1800—The new Society's Needs: Fields, Money, Men—The First Anniversary—Scott and Pratt—Henry Martyn—The first Germans to West Africa—Abolition of the Slave-Trade—Lay Settlers for New Zealand—The Dark Period in India—The Chaplains—Simeon's Faith—Claudius Buchanan.

*"Whom shall I send, and who will go for us?"—Isa. vi. 8.*

*"Who hath despised the day of small things?"—Zech. iv. 10.*

The year  
1809.



Now come forward ten years, and take our stand in the year 1809, a year interesting to all Englishmen for the birth of Mr. Gladstone. The "Society for Missions to Africa and the East"—not yet formally the "Church Missionary Society"—was now ten years old. What was its position, and what had it done?

1800:  
Three  
needs.

To "proceed in their great design with all the activity possible"—this was the resolution of the Committee when, on August 4th, 1800, sixteen months after the Society had been founded, they met to consider the Archbishop's reply for which they had so long waited. Three things were now necessary, viz. (1) men to send out, (2) money to maintain them, (3) suitable fields to which to send them. Let us take these in their reverse order, Fields, Money, Men.

Possible  
fields of  
labour.

1. Where should the first Mission be undertaken? The answer was not difficult. The very title of the Society showed that Africa had the first place in the thoughts and sympathies of the promoters. The Clapham circle was deeply interested in the blood-stained coast upon which English traders were still carrying on the accursed traffic in slaves, and several of



its leaders, such as Wilberforce, Henry Thornton, and Zachary Macaulay, were Directors of the Sierra Leone Company which had charge of the liberated slaves. But they did not forget other fields. They inquired about Ceylon, China, Tartary, and Persia, and the great Arabic-speaking peoples of "the East;" and the very earliest practical measures taken were (1) a grant of money to the Cambridge Professor of Arabic, to assist him in producing the Scriptures in that language—for there was no Bible Society then; (2) steps towards preparing a Persian New Testament; (3) the employment of a Scotch missionary returned from West Africa in the compilation of a Susoo grammar and vocabulary and some simple tracts. The first Annual Report also called attention to a Chinese MS. in the British Museum, containing parts of the New Testament translated by a Roman Catholic missionary. The printing and publication of so important a work as this was beyond the means of the new Society, and the Committee handed it over to the S.P.C.K. The S.P.C.K. three or four years later resigned it into the hands of the newly formed Bible Society; and it led, in 1807, to the London Missionary Society sending Robert Morrison to China.

2. Money was not much needed until men came forward; but at the very first meeting two donations of 100*l.* each were announced, from Mr. Ambrose Martin, the banker, and from Mr. Wolff, the Danish Consul-General. The first two years produced 912*l.* altogether; against which the only expenditure was 95*l.* for printing. Though there were no living agents, the press could be employed until they appeared.

3. But the first need of a Missionary Society is missionaries, and Scott, the Secretary, wrote to the "serious" clergy in various parts of England, asking them to look out for likely candidates. They must be either young clergymen, or young laymen who would go out as "catechists"—*i.e.* lay evangelists, as we should now call them; for it was certain that no bishop would ordain a man for the purpose of going abroad as a missionary. In the "Account" of the new Society prepared by John Venn, it was carefully explained that men not fitted for English ordination might yet prove good missionaries to "savages rude and illiterate," and Hooker and Bingham were cited as authorities to show that the employment of such men was in accordance with the practice of the primitive Church. Lay evangelists need no apology at the present day; but at that time the proposal was a bold one, and it was strongly

Funds.

Mis-  
sionaries.Lay  
catechists.

objected to by some of the Evangelical leaders themselves, John Newton included.

No men to  
be had.

The replies to Scott's inquiries were not encouraging. Mr. Dikes of Hull knew no one. Mr. Powley of Dewsbury knew no one. Mr. Vaughan of Bristol knew no one. Mr. Jones of Creaton knew of one young shopman, "a staunch episcopalian, somewhat contemptuous of Dissenters, and aiming at ordination," and doubted if he would do. Mr. Fawcett of Carlisle knew two "apparently suited," but "could it be right to break the hearts of their mothers?" Charles Simeon had sounded the "serious men" at Cambridge, but was sorry to say that not one responded. "I see more and more," he wrote, "*Who it is that must thrust out labourers into His harvest.*"

The first  
Anniver-  
sary.

And so the Committee, when the first Annual Meeting was held, had to report to their friends that they had failed as yet to find one single missionary. The Meeting was not held when the Society was a year old. At that date, April 1800, the Archbishop's reply had not yet been received, and all was at a standstill. The first Anniversary was held when the Society was two years old, on Whit Tuesday in 1801 (May 26th). It was very different from the modern Anniversary. The Sermon, preached in the forenoon, was the principal thing. The Meeting, which followed it the same afternoon, was quite secondary, so far as public interest was concerned. It merely consisted of the members of the Committee and a few other subscribers, and was only intended for the adoption of the Report, and the election of committee and officers for the ensuing year. Great speeches were yet in the future. Ladies were not expected, any more than they would be at a political or commercial meeting. Indeed, their attendance would have been thought improper. Many years after this, when Blomfield was Bishop of Chester, a few ladies admitted to an S.P.G. meeting there were carefully concealed behind the organ. The C.M.S., more radical in its ways, admitted them openly so early as 1813.

The  
Sermons.

But the Sermons were great occasions. The first was preached on that Whit Tuesday, at Mr. Goode's church, St. Anne's, Blackfriars; but it was a wet day, and there was much disappointment at the small attendance, only four hundred—though this does not seem a failure, at eleven o'clock on a week-day, considering the obscurity of the new Society. But the crowded church they had hoped for became a fact in the following years; and from that day to this the C.M.S. Annual Sermon has never lost its attractiveness.

Thomas Scott, the Secretary, was the first preacher; Charles Simeon the second; Richard Cecil the third; Bid-dulph of Bristol the fourth; John Venn the fifth. Their Sermons are all interesting, in various ways. There is one singular feature common to them all. In not one of them is the Lord's own Last Command prominent. Scott quotes it, and says that "no doubt" it is still in force; but the solemn obligation which we all now see that it lays upon the Church was not realised in those days. The leading thought in most of the early Sermons is the wickedness and misery of Heathen-dom, and the motive chiefly appealed to is that of pity.

At the second Anniversary, in 1802, when the Society was three years old, the Committee had again to confess that not a single missionary had been engaged; and they could only report on the literary and translational work upon which they were fain to spend the funds. Towards the close of this year, Thomas Scott resigned the secretaryship on his appointment to the vicarage of Aston Sandford, Bucks. His successor was Josiah Pratt, one of the youngest members of the Committee, who was curate to Cecil at St. John's, Bedford Row. Pratt was thirty-four years of age when he became Secretary, and he held office for more than twenty-one years. To him, under God, the Society owes the growth of its influence at home and the extension of its work abroad. For the first nine years of his Secretaryship, his salary was 60*l.* a year; then 100*l.* a year; and subsequently 300*l.* a year. His house, 22 Doughty Street, was for several years practically the Society's office. Meanwhile, the Committee meetings were held, at Goode's invitation, in the study of St. Anne's Rectory; and a tablet on the chimney-piece, which may be seen to this day, commemorates the fact.

But before Scott left and Pratt succeeded, two events occurred which were an earnest of brighter days to come. Two missionary candidates were obtained from Germany, and one brilliant Englishman offered his services.

The Englishman was Henry Martyn. Charles Simeon, as we have seen, had reminded Scott "*Who* it is that must thrust out labourers into His harvest;" and it pleased God to show indeed *Who* could do so by sending to the little struggling Society a Senior Wrangler and Fellow of his college as its first English candidate. Yet, in the event, he did not go out as (technically) a "missionary." For one thing, Simeon wanted him to work in India; and there was no chance of

The  
preachers.

Second  
Anniver-  
sary.

Josiah  
Pratt  
Secretary.

First  
English  
candidate,  
Henry  
Martyn.

Martyn goes out as chaplain.

His early death.

First Germans.

First Valedictory Meeting.

Five missionaries in ten years.

getting the East India Company's leave for a missionary to go thither. Through Charles Grant, however, an appointment was obtained for him as a chaplain ; and the Committee "cheerfully acquiesced, as the appointment was one of considerable importance," and might "ultimately lead, under God, to considerable influence among the Heathen." Martyn sailed for India in 1805, laboured untiringly in such work as was possible for six years, then journeyed to Persia in failing health, suffered there for a year the bitter enmity of the Mohammedan priests, and, on his way home thence, yielded up his heroic spirit to God at Tokat in Armenia, on October 16th, 1812, at the age of thirty-two. His unreserved devotion to the cause of Christ, and the influence of his name and character upon succeeding generations, entitle him to be forever regarded as really one of the greatest of missionaries. "God measures life by love ;" and by that measure Henry Martyn's life was a long one indeed. It is a recollection to be cherished that he was the Church Missionary Society's first English candidate.

The two Germans came from a Missionary Seminary recently established at Berlin, to which the Committee had applied. The missionaries employed by the S.P.C.K. (for lack of Englishmen) had always been, and still were, German and Danish Lutherans ; and the young Society, for lack of Englishmen, followed its elder sister's good example. The two men, Renner and Hartwig, were accepted by correspondence, and having received Lutheran orders, were despatched to West Africa to commence a Mission to the Susoo tribes. At the Valedictory Meeting, held at a City tavern, on January 31st, 1804, twenty clergymen and twenty-four laymen were present—of course no ladies. Josiah Pratt delivered the "Instructions" to the two brethren, an admirable paper, and deeply interesting to read now.

Thus, after five years of prayer and conference and inquiry the Society had two missionaries ! Three more men, also from Berlin, went to West Africa in 1806 ; and no more till July 1809. So that, "ninety years ago," by its tenth birthday, the Society had sent forth five missionaries ; but one was dead, and one had been dismissed, leaving three on the roll. Those three, however, served respectively seventeen, nineteen, and eleven years, the two former without once coming home. And all the five (including the dismissed man restored), and five wives, died at their posts. The long

C.M.S. roll of nearly two thousand missionaries begins with a good record.

But how did these men get to Africa? It was no easy matter. There was plenty of room in vessels going thither to load cargoes of Negro slaves and take them to the West Indies, that is to say, room on the voyage out, *before* the slaves were shipped!—but passages by these were refused. So they had to wait till some chance trading ship was going, under convoy, for fear of French privateers. (Trafalgar was not yet fought when the first two went.) The second party of three had strange adventures. First, they waited five weeks at Liverpool, while the ship that was to take them was detained. Then she was stranded on the Irish coast, and they were delayed seven weeks in Ireland. Then they sailed again from Bristol; and the ship put into Falmouth to wait for convoy. Then, while they were ashore, she sailed away without giving them notice; but a gale drove her back again, and they got on board. After losing the convoy and narrowly escaping a French privateer, she reached Madeira safely; but there the captain, who had been drinking, suddenly died, so she had to be kept three months for fresh orders. At last they did arrive in safety at Sierra Leone, only *seven months* after the first start from Liverpool! That voyage, and the detentions, cost the Society 534*l*.

How did they get to Africa?

At the very time when these strange adventures were being experienced, William Wilberforce was engaged in Parliament in his final struggle against the slave-trade. For twenty years he had been toiling in the good cause, against the influence of the king and the royal dukés, of the large and influential circle interested in the trade or possessed of slaves in the West Indies, and of the average man of the world who always hates "faddists and fanatics." Again and again was he defeated. "I could not sleep," he wrote; "the poor blacks rushed into my mind, and the guilt of our wicked land." At length he triumphed. When the Abolition Bill passed its second reading in the House of Commons, Sir Samuel Romilly "entreated the younger members to let that day's event be a lesson to them, how much the rewards of virtue exceeded those of ambition; and then contrasted the feelings of Napoleon Buonaparte in all his greatness with those of the honoured man who would that night lay his head upon his pillow and remember that the slave-trade was no more;" and shouts of acclamation arose from all parts of the House. On March 25th,

Wilberforce's campaign against the slave-trade.

Abolition of the slave-trade.

1807, the Bill received the royal assent. How its results influenced the Missions of the young Society we shall see in our next chapter.

Training  
the mis-  
sionaries.

The first five men went out without any further training than they had had at Berlin. But the third party of Germans, and others who followed them, were sent to Thomas Scott in Buckinghamshire; and though he was immersed in his biblical works, he undertook their instruction, and even, when over sixty, set to work himself to learn Susoo and Arabic, in order to help them in those languages!—and succeeded in a few months in reading the Koran with them.

Marsden's  
appeal  
for New  
Zealand.

The first two Englishmen sent out by the Society went to a much remoter part of the world than West Africa. The convict colony in New South Wales had grown and prospered in twenty years. The chaplain, Samuel Marsden, came on leave to England in 1808, and reported, not only on his proper work, but upon the openings for Christian effort among the Maori natives of New Zealand, some of whom he had met. Could not the young Society send two or three mechanics, to go and live among them, teach them the simpler "arts of life," and so prepare them for the Gospel? If the Committee hesitated it was no wonder. The supervision of a small African Mission, in days of such irregular communication, was no light thing; but to start one at the Antipodes, whence no answer to a letter could be looked for under twelve months—this was a bold venture to suggest. And the results, at that time, of the great enterprise of the much more powerful London Missionary Society in the South Seas were not encouraging. Nevertheless two plain men, a joiner and a shoemaker, Hall and King, were engaged for the purpose, and sailed with Marsden in that very year 1809, the year of Mr. Gladstone's birth, "ninety years ago." They were not called "missionaries," but "lay settlers." They were granted a free passage in the transport ship in which the Government sent Marsden back, on condition of their "lending a hand" on the voyage. The Society gave them 20*l.* apiece, and they were to be provided at Sydney with live stock, tools, and seeds, and, when they got to New Zealand, to support themselves.

The lay  
settlers.

The first  
English-  
man  
accepted  
for train-  
ing.

Just after they sailed, the first Englishman to be accepted for training as a missionary came forward; a shoemaker like Carey, who, like Carey, had taught himself Greek. This was Thomas Norton, who in after years was 'one of the first two English clergymen sent in this century as missionaries to India.

But in 1809, "ninety years ago," India was still closed against the messengers of the Cross. In 1793, William Wilberforce had tried to carry through Parliament a clause in the East India Company's Charter which would have secured toleration for missionary effort; but he failed, and from that time the Company had become more strict, and had jealously excluded missionaries from its dominions. The half-dozen Lutheran missionaries of the S.P.C.K. were tolerated in the far south; but Carey and his Baptist brethren in Bengal had to take refuge in Danish territory, and so late as 1812 a party of American missionaries were refused leave to land at Calcutta. The twenty years from 1793 to 1813 may well be termed the Dark Period in the history of Christianity in India.

India in 1809.

The Dark Period.

During this period, all that was done by the Church of England for the spread of the Gospel in India was done by a few of the East India Company's chaplains. Five of these are especially to be had in everlasting remembrance—David Brown, Claudius Buchanan, Henry Martyn, Thomas Thomason, and Daniel Corrie. Brown was a friend and correspondent of Charles Simeon of Cambridge, and the other four, and others beside them, were sent out through Simeon's influence. There is no greater "policy of faith" in Christian history. The need of godly clergymen at home at the time was such as we cannot realize now; yet Simeon encouraged some of the very best of his Cambridge friends and followers to go to India, not as missionaries—that was not possible,—but as chaplains to the English troops and civilians. They left multitudes at home who had never heard the true Gospel to go and minister to a handful of their countrymen abroad. But Simeon believed in the Divine Word, "There is that scattereth and yet increaseth." He doubted not that in some unknown way God would use these men to prepare the way for the evangelization of India. And so He did. Henry Martyn has been referred to already. Brown was minister of the "Old Church," the most important then in Calcutta (now belonging to the C.M.S.), and all the best people attended his services. Buchanan, by his eloquence and his literary works, did more than any other man to create the public opinion which, at the end of the Dark Period, opened India and established the Indian Episcopate. Thomason and Corrie were the founders of C.M.S. work in the Bengal Presidency. And all the five, and others also, were the instruments of the conversion to God of scores of English military and civil officers. These in their turn became centres

The Five Chaplains.

Charles Simeon's policy of faith.

Its results, direct and indirect.

of good influence. Almost all the Mission stations in India have been established at the suggestion, and at the expense, of the noble succession of decided Christian men in the Indian services; and when these men have returned to England, they have become the leaders in all sorts of home missionary work. If their spiritual genealogy could be traced out, it would be found that the Church there and the Church at home owe to them an untold debt of gratitude. And all this was the outcome, under God, of Charles Simeon's "policy of faith."

But although in 1809, "ninety years ago," the Church Missionary Society could not have got missionaries into India even if they had been forthcoming, India's need was not forgotten. In that very year the Committee reported the formation of a Corresponding Committee at Calcutta, composed of Brown, Martyn, Thomason, and others, and a grant to them of 500*l.*, to be spent "in promoting the translations and editions of the Scriptures now carrying on in the East." For Martyn was translating the New Testament into Hindustani, and Carey and his comrades were producing version after version in various languages. Buchanan had now come home; he had previously sent large sums to the Universities and Public Schools for the purpose of offering prizes for essays and poems on missionary subjects; and the prize for a Greek ode on "Let there be light" had been won by young Charles Grant, son of the East India Director, and afterwards Minister for India. The subject of "light for India" was much on Buchanan's mind. In that very year, 1809, he preached a famous sermon at Bristol on "We have seen His Star in the East"—which "kept the minds of a large auditory in a state of most lively sensation for an hour and twenty-five minutes;" and in the following year he preached the C.M.S. Annual Sermon in St. Anne's, Blackfriars, to a congregation of two thousand persons, on "Ye are the light of the world." It was still the Dark Period in India; but dawn was now fast approaching, as we shall see in the next chapter.

First  
C.M.S.  
grant to  
India.

Claudius  
Buchanan.

*References to the History of C.M.S.*

The Society's Early Days . . . . .	Chap.	VII.
The First Sermons . . . . .	"	VII.
The First Missionaries . . . . .	"	VIII.
Abolition of the Slave-Trade . . . . .	"	IX.
Marsden and New Zealand . . . . .	"	XVI.
The Dark Period in India—the Five Chaplains	"	IX.



## CHAPTER III.

*EIGHTY YEARS AGO.*

1809-1819.

The Year 1819—Great Advance—First President—First Offices—First Public Meetings—India Debates—Wilberforce's Victory—First Bishop for India—Abdul Masih—First C.M.S. Missionaries to India—First Local Associations—First Deputations—The Bath Meeting—S.P.G. and C.M.S.—Help to other Societies—E. Bickersteth: His Visit to West Africa—W. A. B. Johnson at Sierra Leone—New Zealand Mission begun—Overthrow of Napoleon—State of England—Efforts to revive Eastern Churches.

*"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes."*—Isa. liv. 2.

**D**IRECTLY we step from 1809 to 1819, we feel that we are altogether in a different atmosphere. At ten years old, the Society was but a child, and a feeble one; at twenty years old it was already in vigorous manhood. It had now sent out fifty-five missionaries, ordained and lay, forty of whom were still labouring in 1819, with others locally engaged, at Sierra Leone, at Malta, at Constantinople, at Calcutta and several other cities in North India, at Madras, in Travancore, in Ceylon, and in New Zealand. The Income, which in 1809 was 2,300*l.*, had risen to 25,000*l.*; and there were Auxiliary Associations in all parts of the country. And there were fruits of the work. Heads were not yet counted: no statistics were published—except that over 6,000 native children were under instruction; but in West Africa and in India there were already tokens of the blessing of the Lord in converted souls and Christian congregations. "The cluster of grapes already brought from Eshcol," said the preacher at St. Bride's (a church now used for the third time), the Hon. and Rev. Gerard Noel, "is a grateful earnest of that

The year  
1819.Great  
advance.

vintage of souls which the Lord of the Harvest will, in His own way and at His own season, gather in for Himself."

Four  
events of  
the period.

How did this change come about? Looking back over the ten years, four events seem to stand out as indicating the causes of the Society's almost sudden leap into vigorous life:— (1) The revision of the East India Company's Charter, and the opening of India to Christian Missions; (2) the commencement of the Association and Deputation System; (3) the invitation from the Government to the Society to take charge of the liberated slaves at Sierra Leone; (4) the overthrow of Napoleon and the Peace that ensued.

The year  
1812.

But before any of these occurred, the young Society had taken some forward steps. The year 1812 was a marked date in its history. First, it formally adopted the name by which it was already familiarly known, "The Church Missionary Society." Secondly, it appointed its first President, in the person of Admiral Lord Gambier, a distinguished naval officer who had captured or destroyed two hostile fleets, and a man "whose Christian character," wrote Josiah Pratt after his death, "was strongly marked by simplicity and spirituality." Thirdly, it revised its laws, and adopted the open constitution referred to in our first chapter, by which all subscribing clergymen are members of the Committee. Fourthly, it hired a room for an office, at Mr. Seeley's book-shop, then at 169 Fleet Street; and in the following year it rented a whole house, No. 14 Salisbury Square, which presently served for an office, a training college, and a Secretary's dwelling, all in one; and the Committee met there for the first time on December 13th, 1813.

The first  
President.

The first  
offices.

Salisbury  
Square.

In that marked year, 1812, the Society held what was really its first important public meeting. In that year Christian men, headed by Wilberforce, began a movement for securing the opening of India for the Gospel when the Company's Charter came to be revised in the following year. The campaign was opened on April 24th by a meeting of four hundred gentlemen (no ladies) at the New London Tavern, when Lord Gambier presided, and Wilberforce, Henry Thornton, James Stephen, Lord Calthorpe, and Sir Thomas Baring were among the speakers. "A grand assemblage," wrote Wilberforce in his diary; "I spoke with acceptance." The C.M.S., young as it was, took the lead in rousing the country, publishing two new and powerful pamphlets by Buchanan; sending them out in thousands, particularly to all M.P.s; and getting petitions signed everywhere; while the

Agitation  
for opening  
of India.

older and more dignified S.P.C.K. employed in a quieter way its influence with the bishops and clergy. In the midst of the agitation arrived the news of the death of Henry Martyn in Armenia, on October 16th—which stirred the hearts of those who knew and loved him to work harder for the cause in which he died.

In the following May, 1813, the Annual Meeting was for the first time a great public gathering, six hundred persons assembling at the New London Tavern, Cheapside; for the first time, ladies were admitted; for the first time, a President was in the chair; for the first time, important speeches were delivered, by William Wilberforce, Simeon of Cambridge, Dean Ryder of Wells, &c. At this meeting, also, the agitation about the India Charter was a prominent subject.

First public meetings.

The Government recognized the strength of the popular feeling, and included in the Resolutions submitted to Parliament in the session of 1813 one affirming "that it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India, and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge and of religious and moral improvement," and "that in the furtherance of the same objects, sufficient facilities shall be afforded by law to persons desirous of going to and remaining in India for the purpose of accomplishing these benevolent designs." This clause was vehemently opposed, one speaker dwelling on "the benignant and softening influences of religion and morality" that prevailed in India, and expressing "horror at the idea of sending out Baptists and Anabaptists to convert such a people, at the hazard of disturbing or deforming institutions which appear to have been the means ordained by Providence of making them virtuous and happy."

Debates on the Charter.

June 22nd was the last night of the Debate; Wilberforce rose at midnight, and spoke for two hours; and at three o'clock in the morning the victory was won. Good men, he heard afterwards, were "praying all night." Thus the Dark Period, when Anglo-Indian life was, as Professor Seeley says, "brahmanized," came to an end, and, as he goes on, "England prepared to pour into India the civilization, the Christianity, and the science of the West."

Victory of Wilberforce.

Another clause in the Bill provided for the establishment of a bishopric at Calcutta, a leading feature of Buchanan's proposals as published and circulated by the Society; and the first Bishop, Dr. Middleton, was consecrated on May 8th, 1814.

First Bishop of Calcutta.

Consecrated privately, for fear of alarming the Hindus!—but when he landed at Calcutta, “offended Hinduism,” says Sir John Kaye, “did not rise up in arms, nor indignant Mohammedanism raise a war-cry of ‘Death to the infidel.’ Everything went on as usual in spite of the Bishop and his lawn sleeves. It really seemed probable, after all, that British dominion would survive the blow!”

C.M.S.  
already  
at work.

Abdul  
Masih.

But C.M.S. Missions had already begun in India in a quiet way, although no missionaries had gone out. Daniel Corrie, the excellent chaplain before mentioned, when appointed to Agra in 1813, engaged for work among the Heathen there, in behalf of the Society, a convert of Henry Martyn’s from Mohammedanism, who had been an official of some rank at the court of Oudh, and had been baptized by David Brown in the Old Church, Calcutta, on Whit Sunday, 1811, by the name of Abdul Masih (Servant of Christ). In after years he was ordained by Bishop Heber; and it is worth remembering that the first native clergyman of the Church of England in India was a convert from Islam, brought to Christ by the influence of Martyn, and admitted to the sacred ministry by Heber. The first account of him, from Corrie, was read at the first Committee meeting held at the new office in Salisbury Square; and for some years his journals, translated, sent home, and published, containing accounts of very real blessing vouchsafed to his labours, were the greatest encouragement God had yet given the Society. His portrait, sent by Thomason to Simeon in 1818, now hangs in the C.M.S. Committee-room.

First  
C.M.S. mis-  
sionaries  
to India.

On January 7th, 1814, just four months before the consecration of Bishop Middleton, the Society had the joy of commissioning its first four missionaries for India. Two, Rhenius and Schnarre, were Lutherans, like those of the S.P.C.K. and like those already sent to Africa; but two were English clergymen, the first to go forth to the Heathen in the nineteenth century. One, Norton, was the learned shoemaker before mentioned; the other, Greenwood, was a Yorkshire blanket manufacturer. Both had been trained by Scott, and both had served in English curacies for a short time—for no bishop would otherwise have ordained them. The next five years, to 1819, saw eleven more men sent to India, and four to Ceylon; making nineteen to the East Indies. Among them were Schröter, the first missionary to the Thibetans; Benjamin Bailey, Henry Baker, sen., and Joseph Fenn, the

famous Travancore trio ; and R. Mayor, father of the three distinguished brothers of that name at St. John's College, Cambridge. Some of these were ordained by Bishop Ryder of Gloucester, the first decided Evangelical raised to the bench (1815), and the first to join the Society.

The Valedictory Meeting for the first party of four took the Society for the first time to the then recognized place for large public meetings, Freemasons' Hall. For the first time, tickets of various colours were used, and members of the Committee acted as stewards. To that Hall the Anniversary Meeting moved in 1815. Tickets were only issued to members, but so rapidly was the Society now growing that two thousand tickets were at once applied for, and hundreds of persons failed to get in. On this occasion, wrote Pratt, Wilberforce "carried away with him, even more than usual, the hearts of his hearers by a full stream of Christian feeling and sublime piety ;" and James Stephen, "in a style of grand and vehement eloquence, made an indelible impression." In those days the sermon was preached at 10 A.M., and the Meeting followed at noon, and lasted several hours. In our year, 1819, "eighty years ago," as the Reports were getting too long to be read, it was arranged to read an Abstract only ; but the Abstract "occupied nearly two hours," and twelve speeches followed. What was it that brought such crowds to such meetings ? There were no missionaries to tell thrilling stories of converts. There were almost no converts to tell about. No one asked, What were the results ? They met to do the will and the work of the Lord they loved ; and they rejoiced to do it.

Crowded  
meetings.

While the Society was thus strengthening its stakes, it was also lengthening its cords. It was in the important year 1812 that Pratt set forth a scheme for the establishment of Church Missionary Associations in town and country ; the main object being to form bands of collectors, each member of the Association undertaking to collect *twelve penny-a-week subscriptions*, equal to 2*l.* 12*s.* a year. The first Provincial Associations actually organized for the C.M.S. were at Dewsbury and at Glasbury in Wales. Others that have claimed to be earlier were not for the one Society, but for the C.M.S. and another jointly (generally the Jews' Society or the Bible Society). But the first on a large and important scale was at Bristol. The inaugural meeting was held on March 25th, 1813. There were twenty-two speeches, besides that of the Mayor as chairman

First  
Local Asso-  
ciations.

and that of Josiah Pratt, who went down from London on purpose, and who spoke for an hour.

First  
"deputa-  
tions."

Pratt's visit to Bristol was the first instance of what is now called a "deputation." The word, in this sense, was not known then. But soon after, an eminent surgeon at Leeds, Mr. W. Hey, F.R.S., a friend of Wilberforce, wrote suggesting that a tour might with advantage be made in Yorkshire. Pratt asked Basil Woodd, the respected minister of the most important church in London supporting the Society (Bentinck Chapel, Paddington) to go; and his reply shows what such a proposal looked like at the time: "I do not see the expediency of sending ministers from London to Yorkshire . . . it has an aspect of publicity which I do not like." Nevertheless he gave way, and within three weeks, on July 21st, in that same year 1813, he and his wife were in a post-chaise travelling northward, taking the tour in lieu of a holiday, and undertaking, if required, to preach twice every day. "To preach"—because this would be the regular way of setting forth the new cause; meetings in halls were still scarcely known outside London. He did, in two months and a half, preach fifty sermons; he started twenty-eight local associations; and he collected 1,060*l.*, out of which 150*l.* was spent in travelling and hotels.

Basil  
Woodd's  
journey.

Difficulties  
of early  
deputa-  
tions.

This memorable journey was quickly followed by others, undertaken by such men as Goode, Legh Richmond, Melville Horne, Haldane Stewart, William Marsh, and Daniel Wilson the elder. The travelling in those days was often trying and wearisome; and the opposition from many quarters was painful. Such proceedings had never been known before. It reminded men of the itinerants of Wesley's days; and grave and dignified Churchmen were scandalized. The Bishop of Chester, whose diocese extended from Birmingham to Westmoreland, charged his clergy not to receive "those itinerant preachers who, neglecting their own parishes, went about the country to draw all the money they could for the support of societies unauthorized by Church or State." The Bishop of Exeter forbid all evening services; and at Hull, even John Scott, son of the Commentator, dared not hold a special service during the week, because week-day services "had an unchurch-like appearance" and were "distasteful to churchfolk." Mr. Richardson, the venerable Evangelical clergyman at York, gave a hesitating welcome to Daniel Wilson, and at the first public meeting held there openly expressed his grave doubts

as to the propriety of such gatherings. But the very novelty of these visits ensured at least outward success. At Norwich people clung to the church windows outside to catch a few words of Pratt's sermon; and Wilson wrote, "The whole city seemed to have come together. You might have walked on the people's heads. I stand amazed at what God hath wrought." At Sheffield Parish Church 3,500 people assembled to hear Legh Richmond, and hundreds failed to get in.

Their  
success.

These missionary sermons and addresses were very far from being mere appeals for money; and of course statistics and anecdotes were out of the question, as there were not any to give. The preachers, mindful of the prevailing ignorance of the true Gospel of Christ, set forth with earnestness and plainness the way of salvation, and exhorted their hearers to come to the Saviour themselves, and then to take or send the glad tidings to the perishing Heathen. And God blessed their teaching. It roused the careless and unbelieving from the sleep of sin, and also the drowsy Christian from the sleep of self-satisfaction. In both respects the journeys of the C.M.S. deputations proved a real blessing to the country and to the Church.

Their  
influence.

In one case, the opposition to the Society's proceedings had most important consequences. On November 30th, 1817, in which year St. Andrew's Day and Advent Sunday coincided, a Church Missionary Association was inaugurated at Bath by a sermon preached by Bishop Ryder of Gloucester; and the next day the same Bishop presided over a meeting convened to form the Association. As soon as he had delivered his opening address, and just as Mr. Pratt, who had come down from London, was about to make his statement in behalf of the Society, the Archdeacon of Bath, Mr. Thomas, rose in the body of the meeting and solemnly protested against the invasion of the diocese by an unauthorized society, which amounted, he said, to a factious interference with the S.P.G. It turned out that the irate Archdeacon was not even a subscriber to the S.P.G., which Pratt was! The interruption did not stop the meeting, but it led to a vigorous paper war, and to much public discussion, by which both the C.M.S. and the S.P.G. benefited. The S.P.G. had at that time not yet emerged from the inert condition in which it had been for many years; but it was this incident which, in the providence of God, was instrumental in wakening it to fresh life. The Archbishops and Bishops met in London to see what could be done; and

1817: the  
Bath  
meeting.

Protest of  
the Arch-  
deacon.

Important  
results to  
C.M.S. and  
S.P.G.

from that time began the active measures which eventually lifted the venerable Society into the great position it has now long occupied. Among other things, it very soon imitated the C.M.S. plan of sending deputations into the country, even at the risk of their being branded as "itinerant preachers."

The Church Missionary Society unfeignedly rejoiced when its elder sister thus began to manifest an energy worthy of its earlier days. The Annual Report of 1818 said, "Your Committee most heartily bid the Society for the Propagation of the Gospel God-speed, and entreat every member of this Society [C.M.S.] to aid that venerable body to the utmost by his contributions and by his prayers. They augur incalculable good from these exertions, not only to the Heathen and Mohammedan subjects of the Empire, but to those who attempt to become blessings to them." Still more did the Committee rejoice when a Royal Letter was obtained, to be sent to all churches in the kingdom, commanding that a collection be made for the S.P.G. All the clergy would now have to preach on Missions: what could be better? But Pratt reflected how little they knew of the subject; so he resolved to help them. With infinite labour, he made extracts from the old S.P.G. Reports and Annual Sermons for the past hundred years and more, and published them under the title of *Propaganda: being an Abstract of the Designs and Proceedings of the Incorporated Society*, &c., "By a Member of the Society"—suppressing his own name, lest its Evangelical associations should hinder the usefulness of the book. But its success was immediate and decided; it had great influence in promoting the collection; and that Royal Letter brought the S.P.G. over 45,000*l.* Well might Pratt say, when consenting to the collection after a sermon he preached for the C.M.S. being sent to the S.P.C.K. instead, "We seek not our own selves, but Christ Jesus the Lord."

One of the first results of the new energy in the S.P.G. was a grant of 5,000*l.* to Bishop Middleton towards the establishment of a great Christian College at Calcutta. The S.P.C.K. at once did the same. But both these old societies had large invested funds upon which to draw on such an occasion. The C.M.S. had nothing but its voluntary subscriptions. Yet the Committee, determined not to be behindhand in any real effort for the promotion of the Gospel in India, voted a like sum of 5,000*l.*, one-fifth of the Society's whole Income that year.

Pratt was always trying to serve and help other societies

Royal  
Letter for  
S.P.G.

Pratt's  
book to  
help S.P.G.

C.M.S.  
grants  
5,000*l.* to  
Bishop  
Middleton.



as well as his own. The Bible Society, which, though one of the youngest, was then much the largest and most prosperous of them all, owed the framing of its constitution to him. It was he who, in correspondence with two American Bishops, first suggested to the Episcopal Church in the United States the formation of some missionary organization of its own. The Bishops thought their Church not strong enough, and proposed supplying men to the C.M.S. ; but Pratt urged them to rise up and do their own work, and this led to the establishment of the Domestic and Foreign Missionary Society. Pratt also, as early as 1813, started the first purely missionary periodical ever published, *The Missionary Register*, in which the proceedings of all Societies were systematically reported for forty years. It is a wonderful series of volumes, most skilfully edited, and of the deepest interest. There is nothing at all like it now.

Pratt suggests American Episcopal Missions.

*The Missionary Register.*

From 1816 onwards Pratt had an Assistant Secretary, in the person of the Rev. Edward Bickersteth, who had been a solicitor at Norwich, but gave up a good income and position to be ordained and devote himself wholly to the missionary cause. It was he who for a few years lived in the house in Salisbury Square.

Edward Bickersteth.

But Bickersteth's first important work for the Society took him to Africa. The Susoo Mission had now been carried on for some years, but with very little visible result. The missionaries had been beset by all sorts of difficulties ; but the Committee were not satisfied that they had been as zealous and self-denying as Christian men engaged in such a work should be. Moreover, a new sphere was now opening for the Society within the Sierra Leone Colony itself. British cruisers were patrolling the coast and capturing slave-ships, and the slaves rescued by them, miserable creatures of many tribes and languages, were taken to Sierra Leone. How could they be taken care of there ? The Government settled them in villages, built huts and schoolhouses and churches for them, and proposed to the C.M.S. and the Wesleyans to find pastors and teachers who would take charge of them. To arrange the necessary plans, and generally to set things right, the Society sent Edward Bickersteth to Sierra Leone in 1816. His visit was greatly blessed of God. In conjunction with the excellent Christian Governor, Sir Charles McCarthy, he planned the details of the alliance between the Government and the Society ; and from that time the C.M.S. Mission in

Bickersteth's visit to West Africa.

West Africa was concentrated on the liberated slaves in the colony.

Death of a  
Negro boy  
in the C.M.  
House.

Bickersteth also, on Easter Day (April 14), admitted the first six African converts to the Lord's Supper; and he brought one of them to England with him, a Negro boy named Simeon Wilhelm. That boy's health suddenly failed, and he died in the Church Missionary House, and was buried in St. Bride's Church, Pratt preaching a funeral sermon from the words, "Is not this a brand plucked out of the fire?" No less than fifty columns of the *Missionary Register* were occupied with the details of his last days and hours, written out by Bickersteth, and accompanied by a portrait. He was the first ripe ear gathered into the heavenly garner from the Society's Missions; and all over England the recital was read and heard with thankfulness and hope. We do not now keep diaries of the utterances of a sick-bed; but it is well to remember that the results of Missions cannot be gauged by the number of living converts at a particular date. The real fruits of the work are the souls that have passed away to everlasting rest.

W. A. B.  
Johnson at  
Sierra  
Leone.

While Bickersteth was in Africa, there arrived from England two of the Society's German missionaries who were destined to do a blessed work for the Lord in Sierra Leone, William Johnson and Henry Düring. He stationed them at the villages of Regent and Gloucester, and there, in a surprisingly short time, was manifested, in a degree rarely witnessed, the power of Divine grace in the hearts and lives of the most degraded of mankind. At Regent 1,400 poor creatures out of the slave-ships, wretched in every respect, had lately been settled. They were of various tribes and spoke various tongues, and broken English became the language of mutual intercourse. Hardly had Johnson begun to teach them and pray for them when it was almost as true as at Cæsarea in the days of Cornelius, that "the Holy Ghost fell on all them that heard the Word." Negroes are an emotional people, and religious revivals among those familiar with the Gospel story, as in America, are common enough, and not always satisfactory. But here were people totally ignorant, and with scarcely an idea of purity and virtue and honesty, in a few weeks and months found to know what sin is, who Christ is, how sin can be put away, how Christ can be trusted and served; found, moreover, to be quiet, devout, truthful, industrious, as testified by the Government officials in the Colony. Whose work was

Great  
blessing on  
his work

A real  
revival.

that? No missionary could have done it, no army of missionaries; it was the Holy Ghost alone. But the Holy Ghost works by means; and the means He used at Regent—as He does elsewhere—was a man wholly devoted to his work, really caring for the souls of his flock, setting forth in all their simplicity and fulness the great facts of sin and salvation, and trusting only to the Spirit Himself to make the word effectual. The Gospel was not brought to these people by civilization; but the Gospel brought civilization in its train. In the very year in which we are supposed to be standing, 1819, “eighty years ago,” the official reports on Regent, its houses and gardens and industries and roads, are wonderful to read. In this same year Johnson and his wife came to England for a few months. On Easter Day, before they sailed, he baptized 253 adult converts, and administered the Holy Communion to 258 souls. His people crowded to the shore to bid him farewell. “Massa,” they said, “suppose no water live here, we go with you all the way, till no feet more!”

How came it?

Some of its results.

At the other end of the world, no such sights as this were to be seen as yet. Samuel Marsden had taken out his “lay settlers” to Sydney, but they could get no further for five years. A British ship had been wrecked off the coast of New Zealand, and the Maoris, in revenge for outrages committed on them, had killed and eaten the captain and crew; and for some time no other ship ventured to go thither. But after many delays and difficulties Marsden himself purchased and manned a small brig of 110 tons, and in her he and the lay settlers and their families (including some from Sydney) sailed the thousand miles from the Australian coast to the north end of New Zealand. At the Bay of Islands they landed, and fearlessly flung themselves among the noble but ferocious savages; and on Christmas Day, 1814, occurred that great historic scene in the records, not only of Missions, but of the British Colonial Empire. For on that day was inaugurated a work which has given England one of the most attractive and promising of her Colonies. A friendly chief who had been in New South Wales, and knew some English, had gathered his fellow chiefs and people together. “A very solemn silence prevailed,” wrote Marsden. “I rose and began the service by singing the Old Hundredth Psalm, and I felt my very soul melt within me when I viewed my congregation. I preached from St. Luke ii. 10—‘Behold, I bring you good tidings of great joy, which shall be to all people.’” In due

Samuel Marsden and the Maoris.

Christmas Day, 1814.

course he returned to his own work in Australia, leaving the lay settlers among the Maoris ; and there, for the present, we too must leave them.

In the course of this chapter we have observed the influence of three of the four marked events of our period, the opening of India, the commencement of the Association and Deputation system, and the arrangement with the Government touching Sierra Leone. The fourth was the Peace. When Napoleon was overthrown in 1814, the Committee in their Annual Report dwelt on the "new and extraordinary circumstances" of the country, referring mournfully to the "twenty-two years of bitter animosity," in which "a generation had grown up under the din of arms," and "the whole frame of human society in the most civilized part of the world had been disorganized," as well as with thankful hope to the "state of repose" so long prayed for, though prayed for "under mournful forebodings that it was removed to a distance incalculable," yet now "brought within reach." And Dean Ryder (he was not yet Bishop), preaching the Annual Sermon, took for his text Ps. xviii. 48, 49—"Thou hast delivered me from the violent man (*'man of violence,' marg.*) ; therefore," &c. "Behold," he said, "our deliverance, even from the Man of Violence. Behold our Deliverer, even the Mighty Jehovah. And behold in the Society for which I plead the humble instrument of accomplishing our purpose of gratitude." And though the final deliverance proved to be not yet, it did come in the following year through the crowning victory of Waterloo.

But the internal state of England was by no means favourable to appeals for Christian enterprises. The national debt had risen to 800 millions sterling. The budget of 1815 was for 90 millions, a figure only again reached in quite recent years, when the population has doubled and the wealth of the country increased almost beyond calculation. Pauperism was rife to an extent inconceivable in these days : for instance, at one time every third person in Birmingham was a pauper ; and the poor rate rose fifty per cent. Riots broke out, which were only suppressed by military force, and in Green's words, "with the increase of poverty followed its inevitable result, the increase of crime." Nevertheless, the Committee were full of hope. "We are labouring," they said in 1819 ("eighty years ago"), "in a Pacified World ! The sword is beaten into the ploughshare and the spear into the pruning-hook."

Overthrow  
of  
Napoleon.

State of  
England.

A Pacified  
World.

All sorts of new work, therefore, were now projected. The Committee sent to Cambridge, at the Society's expense, a remarkable young man named Samuel Lee, who had learned Latin, Greek, Hebrew, Syriac, Arabic, Persian, and Hindustani while working as a carpenter's apprentice; and for some years they employed him, as "the Society's Orientalist," to translate the Scriptures and the Prayer Book into various languages, and to fix the grammar of unwritten tongues like the Maori of New Zealand. (He afterwards became Professor of Arabic at Cambridge.) They were particularly anxious to complete Henry Martyn's unfinished works in Hindustani and Persian, and had a new fount of type made to reproduce the Persian character more exactly, which they placed at the disposal of the Bible Society. They corresponded with the Protestant Churches of the Continent with a view to induce them to take up missionary work. They granted money to the newly established Missionary Seminary at Basle. They sent C.M.S. missionaries to carry on the failing Danish Mission at Tranquebar, the S.P.C.K. being unable to help. They corresponded with the Chief Justice of Ceylon, Sir Alexander Johnston, and with his help began a Mission in that island. They granted money to schools in the West Indies, and subsidized a tentative Mission in Honduras. But the most important new venture was that which came to be called the Mediterranean Mission.

From the earliest days of the infant Society, the Committee's eyes had been upon "the East," that is, those Oriental lands where ancient Christian Churches were living a barely tolerated life under the oppressive rule of the Turk. "If those Churches," they said, "could be brought back to the knowledge and love of the sacred Scriptures," might they not become "efficient instruments of rescuing the Mohammedans from delusion and death"? The actual invitation that ultimately led the Society to undertake such an enterprise came, curiously enough, from a devout Roman Catholic at Malta, Dr. Cleardo Naudi. To him the Eastern Churches were heretical, and should be enlightened by the West; and as the Roman Propaganda was at that time (as he expressed it) "now no more—its property sold—its revenues usurped and diverted," he thought the next best Western Church, the Anglican, might take up the work! The result was the appointment of William Jowett, Fellow of St. John's, Cambridge, and 12th Wrangler in 1810, to go out to the Mediter-

New work  
under-  
taken.  
Samuel  
Lee.

C.M.S.  
again helps  
others.

The  
Eastern  
Churches.

First three  
University  
men for  
C.M.S. sent  
to "the  
East."

ranean as the Society's "Literary Representative," to visit the Oriental Churches, inquire generally into the state of religion in the Levant, and start, if practicable, local Bible Societies under the direction of the Patriarchs and Bishops, to print and circulate the Scriptures in the vernaculars of the East. Jowett was followed by two Oxford men, James Connor, Scholar of Lincoln, and John Hartley, of St. Edmund Hall. Thus the first three University graduates to go out as C.M.S. missionaries were sent to this special work of seeking the enlightenment and revival of the old Churches of the East. A similar effort was simultaneously made in behalf of the ancient Syrian Church of Travancore, in South India.

Malta  
as a mis-  
sionary  
centre.

The headquarters of the enterprise were fixed at Malta. "From that commanding station," said the Committee, "Christians have easy access, in their efforts to raise and propagate the Faith, to important portions of the Three Continents of the Old World, by a line of coast equal to half the circumference of the Globe." They looked at Egypt, pitying the oppressed Coptic Church, and trusting that "while the Pyramid and the Temple had excited enthusiasm and animated research, Christian zeal would not be found deficient in giving aid to that Church whose country afforded protection to the Infant Saviour, and whose shrines were consecrated by the labours of a Cyril and an Athanasius." And they looked at the North African states, and anticipated the day when those shores should "feel the reviving influence of that Sacred Light which once shone upon them with distinguished splendour."

So, in 1819, "eighty years ago," the word, after seven years of remarkable progress at home and abroad, was still "Forward."

*References to the History of C.M.S.*

The Year 1812—Forward Steps . . . .	Chap. X.
The Indian Charter Agitation . . . .	" IX.
First Efforts in India—Abdul Masih . . . .	" XV.
First Deputations and Associations . . . .	" XI.
C.M.S. and S.P.G.—The Bath Meeting—Revival of S.P.G. . . . .	" XII.
Sierra Leone—Bickersteth—W. A. B. Johnson . . . .	" XIII.
Marsden in New Zealand . . . .	" XVI.
The European Peace—State of England . . . .	" X.
Mission to the Eastern Churches—Malta . . . .	Chaps. XVI., XVII.

## CHAPTER IV.

## SEVENTY YEARS AGO.

1819-1829.

The Year 1829—Edward Bickersteth—Sombre Reports—The Deaths at Sierra Leone—Trials in New Zealand—Henry and William Williams—First Maori Converts—Mediterranean Mission—Travancore Syrian Church—India: Bishop Heber, Converts, Miss Cooke, Tinnevely—Islington College—Divisions at Home—Prayer at Public Meetings.

*"They that sow in tears shall reap in joy."*—Ps. cxxvi. 5.

*"I am persuaded that neither death . . . nor principalities, nor powers . . . shall be able to separate us from the love of God."*—Rom. viii. 38, 39.



Passing from 1819 to 1829 we do not find such a marked change in the position of the Society as we did in passing from 1809 to 1819. There was growth, but the general note of the period was consolidation rather than extension. Josiah Pratt, the wise and large-minded Secretary, had retired, just half-way through the period, in 1824, and had been succeeded by his Assistant, the fervent and large-hearted Edward Bickersteth; but the dominant influence was that of the Lay Secretary, Dandeson Coates, who had lent his great industry and ability to the settlement of the Society's internal regulations regarding candidates, students, furloughs, marriage, children, sick and retired missionaries, Associations at home, Corresponding Committees abroad, episcopal licences, &c. Having passed its infancy and its vigorous youth, the Society was settling down into the maturity of middle life.

The year  
1829.

Dandeson  
Coates.

The most important extension of the Missions had been the occupation of Tinnevely. Bombay had become a station; there was a Mission in Egypt; and far away in Rupert's Land a little work was being done on the Red River by two men.

More men  
and money.

Edward  
Bicker-  
steth.

Sombre  
Reports.

Reverses  
in the  
Mission-  
field.

Opposition  
at home.

The two  
Bishops  
Sumner.

Cunning-  
ham's  
Sermon.

That was all that was new, though the North India work had grown, as we shall see. But there was a considerable increase in the number of missionaries. Ninety men had been sent out in the decade, making 145 from the beginning; though, chiefly owing to heavy mortality in Africa, only 70 of these, or less than half, were on the staff in 1829. But the funds had doubled in amount, the Income reported that year being 52,000*l*. This was largely due to Bickersteth's energy and spiritual influence. All over the country he had been travelling, preaching and speaking incessantly. His evangelical fervour was irresistible; he stirred his hearers to their hearts' depths, and set them praying and working with redoubled earnestness. If ever a C.M.S. Secretary was filled with the Spirit, that Secretary was Edward Bickersteth.

But there is a sombre tone about the Annual Reports, very different from the sanguine spirit that breathed through them in the previous decade. Missionary Societies generally were finding out that the "strong man armed" was not to be dispossessed so readily as they had hoped: in many parts of the world there were reverses and disappointments; and the C.M.S. had its full share. In West Africa the work had almost collapsed owing to the terrible mortality. In the West Indies the missionaries were being bitterly persecuted by the white planters for sympathizing with and teaching the oppressed Negro slaves. In New Zealand there was as yet scarcely any visible fruit after fifteen years. The Eastern Churches were now showing no disposition to be enlightened by emissaries from the West; nor were the prospects of work among the Syrians of Travancore any better. In Ceylon there was as yet no result at all. In North India there was little to encourage. The one really promising and already fruitful field was Tinnevely. At home, too, notwithstanding Bickersteth's success in evoking the sympathies of godly people, there was a general spirit of bitter cavil and opposition. For example, the Duke of Wellington, then in the plenitude of his unique authority, declined to be Patron of the Wellington C.M. Association, on the ground that "if the Society's object was to convert the Hindus, its efforts would be fruitless if they were not mischievous." On the other hand, the appointment of Charles and John Bird Sumner to the Bishoprics of Winchester and Chester gave the Society two more friends on the Episcopal Bench. Pratt's last Report as Secretary, presented in 1824, opens with the words, "The Committee have to display a chequered scene;" and John Cunningham,



of Harrow, the preacher of the Annual Sermon in 1823, dwelt on the malice and subtlety of the great Enemy of God and man, both outwardly in Heathendom and inwardly in the hearts even of professing Christians. "Why," he asked, "should any man be astonished to find almost innumerable obstacles and enemies to the prosecution of the missionary cause? Is it not to be expected that an enemy so fierce, powerful, and implacable will resist such an attack?" But his text pointed to the true ground of hope and confidence by combining in a rather uncommon way the 31st and 32nd verses of St. John xii.: "Now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all men unto Me."

Let us look more closely at some of the Missions.

First, view the distressing scenes at Sierra Leone. Well did that coast justify its reputation as "the White Man's Grave." In the eleven years before Bickersteth's visit, out of twenty-six men and wives sent out, sixteen had died, besides children. In the next six years, there were ten deaths of missionaries and their wives, besides two colonial chaplains and the wife of one. In 1819, when William Johnson was in England, one of his converts thus wrote to him:—

Sierra  
Leone, the  
White  
Man's  
Grave

That time Mr. Cates sick, and Mr. Morgan sick; and poor Mr. Cates die. Then Mr. Collier get sick, and Mr. Morgan get sick again; and one friend said, "God soon leave this place;" and I said, "I trust in the Lord Jesus: He knows His people, and He never left them, neither forsake them"—and then, next Sunday, Mr. Collier die—then Mr. Morgan sick—Mrs. Morgan sick—Mr. Bull sick. Oh! that time all missionaries sick! We went to Freetown Monday, and bury Mr. Collier—we come home again, and keep service in church. Oh, that time trouble too much in my heart. Nobody to teach me, and I was so sorry for my poor country-people. Mr. Cates die—Mr. Collier die—Mr. Morgan sick—oh, what must I do for my countrymen! But I trust in the Lord Jesus: He know what to do; and I went to pray, and I say, "O Lord, take not all the teachers away from us!"

This Mr. Cates was a schoolmaster, specially excellent and beloved. His mother went to the Annual Meeting at Freemasons' Hall. To prevent overcrowding, only members were admitted. "Are you a subscriber?" she was asked. "No," said the poor woman, and sadly turned away. Suddenly she reappeared: "Yes," she exclaimed, "I am a subscriber; I have given an only son."

But the worst was to come. In 1823 the yellow fever broke out. Many officials of the Colony fell victims to it. The Chief Justice, the Colonial Secretary, a member of the Governor's Council, three doctors, two more chaplains, and

The fatal  
year 1823.

many others, died within a few weeks. In that year seven new schoolmasters and five wives, sent by the C.M.S., landed at Sierra Leone. Of these twelve persons, six died in that year, and four more within eighteen months.

Mr. and  
Mrs.  
Palmer.

Let us look at two or three individual cases. In January, 1823, the Rev. Henry Palmer and his wife—an elder sister of Robert Noble, who went to India twenty years later—landed at Sierra Leone. Mr. Palmer, who had been an officer in the army, and fought at Waterloo, was the new chaplain. On May 3rd his predecessor sailed for England—which he never reached, for he died at sea. The next day, Sunday, Palmer preached on the opening words of the Lord's high-priestly prayer, "Father, the hour is come." In the middle of the sermon the yellow fever struck him, and on reaching home he said solemnly, "Father, the hour is come." In three days he was gone. The veteran Nyländer wrote, "Had he fallen at Waterloo when he fought there, would not his death have been counted as honourable? Is not his death here in the Lord's battle more honourable?" The young widow wrote, "Can I reply against God? I cannot; I will not. *The hour was come*, and His Name was glorified." She then took the disease. From her sick-bed she wrote to the wife of one of the schoolmasters, "May you and your husband hold each other *as loans*, together with every other precious gift which our God may bestow upon you." Three weeks after her own husband's death, the babe was born whom her fellow-missionaries had looked for to cheer her in her sorrow; but it was only born to die; and six days after, "the hour" came for the young mother too. On June 6th she fell asleep. That schoolmaster's wife to whom she wrote was the next to be struck down. Her utterances of faith and hope are most beautiful. "I have never repented," she said, "one single step I took towards coming here. I sought my God's direction, and I firmly believe I had it." To her, too, a child was born; it also was only born to die; and then she "finished her course," literally "with joy." Out of six labourers in Freetown itself, six months before, her husband alone remained; and he joined them in the presence of the Lord in November. One of the widows came and took charge of the girls' school, and died in a few months. There was no C.M.S. missionary left in Freetown to smooth her dying pillow; the veteran Nyländer was lying dangerously ill in a neighbouring village; and a young Wesleyan was alone privileged to receive her parting messages. He too died

Mr. and  
Mrs.  
Vaughan.

shortly after ; and then Nylander himself. But before that, two valuable ordained men had come out from England, Charles Knight and Henry Brooks, the latter an ex-lieutenant in the Navy. Knight was struck by the fever on the sixth Sunday of his ministry, but with great difficulty succeeded in taking the Communion Service. He faced death without a shadow of fear ; only, he said, "it will be such a discouragement to the Society, and prevent others coming out." Brooks hastened from another village to him, and, on the seventh Sunday, committed his body to the grave. On the thirteenth Sunday he too was laid low ; but he got up on the Monday to bury a schoolmaster's wife. On the Tuesday he was again struck down, and fell asleep on Wednesday. "Dear Sir," wrote a young Negro lad to the Society, "do send us more missionaries like Mr. Brooks, who count all things but loss for Jesus Christ's sake."

Knight and  
Brooks.

Meanwhile, William Johnson himself had been invalided, and sailed for England the second time. On the voyage he yielded up his spirit to the Lord, at the age of thirty-four, after seven years of a missionary life to which there are few parallels in the whole history of the Church. Meanwhile his friend Henry Düring had taken the fever, and, while almost at the point of death, was put on board a ship sailing for England with his wife. *That ship was never heard of again.*

Johnson  
and  
Düring.

The Committee were for the moment crushed by all this overwhelming sorrow. They gazed in one another's faces across the table ; together they knelt at the footstool of Divine Mercy ; and the tradition is that on one day when the news of several deaths came, a venerable layman rose amid the deep silence, and said, "We must *not* abandon West Africa." From Africa itself one missionary wrote, "And now, dear Sirs, be not discouraged ! Let more labourers put their lives in their hands, and come to help those that are left. Ethiopia shall soon stretch out her hands unto God !"

One result of all this trial was a deep conviction of the paramount importance of Native agency ; and in 1827 an institution was established at Fourah Bay, near Freetown, for the training of promising African lads. It opened with six students ; and the first name on the roll is that of a liberated slave who had been baptized by the name of an English clergyman of that day—*Samuel Crowther.*

Fourah  
Bay  
College.

In New Zealand, when the decade opened, the "lay settlers" had been four or five years at work, patiently *living*

The lay  
settlers  
in New  
Zealand.

rather than teaching Christianity ; and what Marsden had called "the arts of life" were progressing. There were fields of wheat ; there were horses and cattle ; fruit trees sent from Sydney were flourishing ; blacksmiths' shops, saw mills, ropewalks were at work ; and a few Maori children were really being "tamed" in a sort of boarding-school. Notwithstanding the frequent provocations given to the Maoris by escaped convicts and other unscrupulous adventurers from Sydney, the mission party were preserved, though often robbed, threatened, and horrified by the cannibalism and barbarities that went on around them. Unhappily two or three of their own number were betrayed into sin—trading in liquor and gunpowder ; and were dismissed, said the Committee in their next Report, "for conduct disgraceful to their profession." Upon Marsden fell the heavy burden of direction, and of correction ; but his faith never failed. Again and again he crossed the thousand miles of stormy sea to visit the settlement ; and he wrote to England, "The way is open, if labourers can only be procured fit for the work ; and God will find these and send them forth when He sees meet."

Henry and  
William  
Williams.

And so He did. Another naval officer, Henry Williams, and his brother William, a young surgeon, offered to the Society. Both, after some further training (William taking his degree at Oxford), were ordained by the Bishop of London under a new Act providing for ordinations for the Colonies ; and they went out, with their wives, in 1822 and 1825 respectively. These two brothers were the evangelists of the Maori race, and proved to be the makers of the Colony of New Zealand. No other two men, in the whole history of Church of England Missions, have done a greater work than they. They landed in New Zealand before there was a single convert, and when no colonists dared to settle there for fear of the cannibals. They lived to see the whole Maori people brought under the sound of the Gospel, thousands of true converts brought into the Church, and hundreds dying in the faith of Christ ; and they lived to see a great British Colony in one of the finest climates in the world. Not without trials and disappointments, indeed ; yet with results, through God's rich blessing, almost unparalleled in missionary history. Let it be added that the young wife of William Williams, who went out with him in 1825, lived to receive a deputation from the Church Missionary Society in 1892, sixty-seven years after, and died, revered by all, in 1896, aged 95½.

The first Maori convert was a chief named Rangī, who was baptized on his death-bed on September 14th, 1825. There was no other baptism for four years ; but the grace of God was now working in many hearts, and in 1829 one of the most ferocious chiefs, named Taiwhanga, asked that his four children might be admitted into the Church, though he dared not take the decisive step himself. They were solemnly dedicated to Christ, along with the infant son of William Williams. The missionaries little dreamed that that infant son, sixty-six years afterwards, would become the third Bishop of Waiapu ! But six months after that, on February 7th, 1830, the first public baptismal service for adults was held in New Zealand, when Taiwhanga himself took upon him the vows of a Christian. This, however, carries us beyond our year 1829, "seventy years ago."

First Maori converts.

The Mediterranean Mission, as the enterprise for the revival of the Eastern Churches was called, had been begun with great promise. Jowett and Connor travelled about the Levant—not with the ease of later times, for on one occasion the voyage from Malta to Constantinople occupied sixty-nine days ; and they were received with warmth by Greek, Armenian, and Syrian Patriarchs and Bishops. The Malta Press poured forth portions of Scripture, Prayer Books, and other books and tracts, in Italian, Maltese, Modern Greek, Turkish, Arabic, and Amharic, some of them prepared by the devout Roman Catholic before mentioned, Dr. Naudi, and some by a man who in after years became well known as a great Arabic scholar, G. P. Badger, but most of them by a learned German, C. F. Schlienz ; and they were printed by one still better known in after years for his Biblical works, John Kitto. Many local Bible Societies were formed, the leading ecclesiastics taking an active part in them. The work was not seriously interrupted by the frightful Turkish atrocities of those days, such as the shocking massacre at Scio, which foreshadowed the Bulgarian and Armenian horrors of later times ; for the revolt of the Greeks, which excited unbounded enthusiasm in England, and led to the establishment of the independent kingdom of Greece, was expected to help forward the movement. Nor was it stopped by the issue, in 1824, by the Pope and the Sultan simultaneously, of decrees against the circulation of the Scriptures—upon which Pratt in the *Missionary Register* called attention to the co-operation of "the Eastern and Western Antichrists." In 1825 the Society sent

Work for the Eastern Churches.

The Malta Press.

The Pope and the Sultan.

Egypt  
Mission.

a band of men to Egypt to influence the Coptic Church, of whom the most notable were Samuel Gobat, afterwards Anglican Bishop in Jerusalem, and J. R. T. Lieder, who laboured at Cairo nearly forty years, training many of the Coptic priests, and doing translational work, such as an Arabic version of the Homilies of St. Chrysostom, both for the C.M.S. and for the S.P.C.K.

Result of  
Oriental  
work.

All this was a branch of the Society's work now little remembered, but which deserves to be better known. The Reports and *Missionary Registers* of those days are a storehouse of valuable information touching Eastern Christendom. Is not a good deal of the enlightenment now found here and there, even in the midst of much ignorance and superstition, a result—in part at all events—of the circulation of sound Christian literature, particularly of translations of the English Prayer Book, seventy years ago by the Church Missionary Society? Nevertheless the enterprise distinctly disappointed the hopes of those who undertook it. The final result was, upon the whole, that Eastern Christendom declined to be enlightened and quickened by the agency of emissaries from the West.

Efforts to  
revive the  
Syrian  
Church of  
Travancore.

Not different was the result of the similar efforts made in Travancore. At first, Bailey, Baker, and Fenn were received with open arms by the bishops and priests of the Syrian Church there, who affectionately wrote to the Society of them as "Priest Benjamin, Priest Henry, and Priest Joseph;" and all through the decade now under review—indeed for twenty years altogether—they went on training the clergy, seeking gently to influence the Church in favour of much-needed reforms, and meanwhile regularly attending the Syrian services, although the ritual was distasteful to them. But the Metrans (bishops) who had welcomed them died, and were succeeded by men who only cared for "filthy lucre,"—for example, ordaining untaught lads of twelve years in order to get the ordination fee; and year by year the enterprise seemed less promising. The issue of it our next chapter will show.

Bishop  
Heber.

The Missions to the Heathen of India were more encouraging, though still in their infancy. High hopes gathered around a new bishop of Calcutta, Reginald Heber, who went out in 1823. Bishop Middleton had declined to license the missionaries or recognize them in any way, and considered that he had no power to ordain natives. The C.M.S. grant

of 5,000*l.* to his College, however, did something to win him, and he was contemplating a different policy when death struck him. But Heber was an ardent supporter of both the C.M.S. and the Bible Society already, as well as of the S.P.C.K. and S.P.G. ; and he had written for an S.P.G. service the greatest of all missionary hymns. Indeed he had compiled a hymn-book, though he refrained from publishing it because the Archbishops and Bishops objected to such a Methodist practice as hymns in public worship. Before leaving for India he came to the C.M.S. Committee, and assured them that he "entirely approved the principles on which the Society's Missions were conducted, and was going out with the most cordial disposition to render them every assistance in his power." He put the evangelization of the Heathen in the forefront of the Church's duty ; he at once gave licences to the missionaries ; and he ordained two native Christians, one, a Tamil from Ceylon, for the S.P.G., and Abdul Masih, Henry Martyn's convert from Mohammedanism, for the C.M.S. When Bishop Heber was found dead in his bath at Trichinopoly on April 2nd, 1826, a wail of sorrow burst forth both in India and in England.

Death of  
Heber.

The policy of the Society in North India was to use three agencies, (1) the Press, (2) Schools, (3) Missionary Establishments, i.e. what we should now call stations with ordained missionaries. Schools were opened, and native agents engaged, at Calcutta, Burdwan, Benares, Chunar, Gorakhpur, Allahabad, Lucknow, Agra, Meerut, and Delhi. The catechists were often superintended, in the absence of any European missionaries, by earnest chaplains and godly officers. Of the few missionaries of this decade, two should be mentioned, viz. John Perowne, of Burdwan, father of the three distinguished brothers, the Bishop of Worcester, the Archdeacon of Norwich, and the Master of Corpus, Cambridge ; and C. P. Farrar, of Bombay, father of the present Dean of Canterbury. Converts were few and far between. The most notable were two at Meerut, both Brahmans. One became the Rev. Anund Masih (Joy of Christ), the second native clergyman in North India ; the other was a non-commissioned officer in the 25th Sepoy regiment, who was dismissed by the Government because they feared to retain a Christian in the regiment. This has been often disputed, but the official documents, which are extant, seem decisive on the point ; and they show also that the "consternation" supposed to render the step necessary.

Methods  
in India.

Perowne  
and  
Farrar.

Two  
Brahman  
converts.

Sepoy  
convert  
dismissed.

existed not among the Brahman soldiers at all—for though they could no longer eat with their comrade, they respected him,—but only among the English officers.

Miss Cooke  
begins  
work  
among  
girls.

The year 1822 is memorable for the first attempt to give a little teaching to Hindu girls by Miss M. A. Cooke. She went out in 1820 to Calcutta at the request of an independent local committee, but after a few months their funds failed, and she was transferred to the C.M.S. On January 25th, 1822—a date worth noting—this “European female,” as the Annual Report quaintly styles her, was visiting a boys’ school in order to catch the pronunciation of Bengali. The importunity of a little girl who wanted to come in led Miss Cooke to begin at once next day, when fifteen girls, with their mothers, assembled. It is a far cry from this simple beginning to the accomplished Christian Indian ladies who are graduates of the Universities; yet the one has led on, step by step, to the other.

Tinnevelly.  
The old  
S.P.C.K.  
Mission.

As already mentioned, the one fruitful field in India at this period was Tinnevelly. It had been fruitful before, under the labours of the Lutheran missionaries of the S.P.C.K. who visited it from Tanjore. Thousands had been baptized—no less than 5,095 in three months in 1802. But from 1806 to 1816 no missionary visited Tinnevelly; there was, in fact, no one to go; and the work fell to pieces. Perhaps the baptizing had been too rapid; certainly the caste customs tolerated were themselves enough to eat the life out of the Christian community; and in 1816, when one of the good chaplains, James Hough, was appointed to Palamcotta, and made diligent inquiries about the Christians in the province, he could only find 3,000, scattered among sixty villages, without schools, and without Tamil Testaments even for the few who could read. He applied to the S.P.C.K. for men; but the S.P.C.K. had none to send. At length he turned to the C.M.S. Corresponding Committee at Madras; and in 1820 two Lutherans were sent to Tinnevelly. One of them was Rhenius, who had been taken leave of that at memorable first public Valedictory Meeting at Freemasons’ Hall mentioned in our last chapter. He proved himself a most devoted and able missionary. He supervised the old S.P.C.K. congregations, which grew and revived under his influence, until in 1829, the year in which our decade closes, “seventy years ago,” the S.P.G., which had now taken over all the S.P.C.K. Missions in South India, was able to spare a man. But he also preached the Gospel with

James  
Hough.

C.M.S.  
Mission:  
Rhenius.



great success among the Heathen in villages previously unoccupied, and his converts, who numbered 5,000 in 1829, he grouped in new congregations under the C.M.S. Palamcotta was his headquarters, and there, in 1826, he built Trinity Church, which has witnessed many inspiring services since then, ordinations, confirmations, special missions, &c.

Early in the decade, the Society began to feel the need of some more systematic method of training missionaries. Bickersteth had charge of the candidates, but his frequent deputation journeys prevented his giving them the necessary attention. At length it was resolved to open an Institution for the purpose; and Islington was chosen as the *locale*. Bickersteth lived in Barnsbury Park, and Daniel Wilson, the most prominent clerical member of the Committee at the time, was just succeeding to the Vicarage of the Parish. On January 31st, 1825, the Institution was inaugurated in the house now occupied by the Principal of the College in Upper Street; and on July 31st, 1826, the first stones (there were two, one at the base of each of the central pillars) of the present larger building were laid. On that day twenty-six students already under instruction were examined before the Committee in Latin, Greek, Divinity, Logic, and Mathematics. The languages of the Mission-field were then regarded as an important part of the studies; and, three months later, another examination took place of the Oriental Classes conducted by Professor Samuel Lee (the Society's *protégé* and Orientalist before mentioned) in Hebrew, Arabic, Sanscrit, and Bengali. Among the men studying there in the five years included in our decade were Gobat, before mentioned; Cockran, who served forty years in Rupert's Land; Hamlin, C. Baker, A. N. Brown, and T. Chapman, who laboured in New Zealand forty, forty-six, fifty-five, and forty-six years respectively; Sandys and W. Smith, each forty-one years in North India. They were among the first members of the noblest succession of missionaries that have been sent forth by any college in the world.

Islington  
College.

Its earliest  
men.

Another source of supply was the Missionary Seminary at Basle, which for many years provided German candidates who proved able and devoted missionaries. Most of them, however, belong to the Islington roll also, as in almost every case they were brought to England for training in

The Basle  
Seminary.

Church of England principles and methods, and were duly ordained by the Bishop of London.

Divisions  
in Evan-  
gelical  
circles.

We have seen that the period was in many respects a sombre one in the Mission field. It was so likewise at home. There was a good deal of division and unrest in Evangelical circles. The Calvinistic controversy impeded the Society's progress in some places. There was still a small party of extreme pre-destinarian views, whose members charged Simeon and Pratt and Bickersteth with being "enemies to the free, sovereign, and everlasting grace of God"—although these very leaders were being attacked from the High Church side, and by the Wesleyans, for "Calvinism." The Plymouth Brethren were rising up, and attracting simple-minded Christians who were looking for a perfect Church; and their influence, and that of Edward Irving, fostered prophetic discussions which diverted men's minds from practical duties. Bickersteth in his journeys found both the "ultra-Calvinistic spirit" and the "prophetic spirit" unfavourable to Missions. But he himself at this very time learned, both from closer study of Scripture and from the unexpectedly slow progress of Missions, the true lesson of unfulfilled prophecy, viz. that the Evangelization of the World is not identical with the Conversion of the World, and that the former is our urgent and paramount duty, to prepare for the Coming of the Lord.

H. Bicker-  
steth and  
prophecy.

Meetings  
without  
prayer:  
why?

There was one token for good just at the close of our period. In 1829, the C.M.S. Anniversary Meeting was for the first time opened with prayer! At first sight this is a startling fact; but it must be remembered that in those days, and indeed down to 1855, public prayer was *illegal*, except in church or in a licensed Dissenting chapel. Moreover, public meetings were held in the large rooms attached to hotels or taverns, and there was an idea that it was incongruous to pray in a room more associated with conviviality; so that the awkwardness of the law was not felt. But the S.P.G. at this period began for the first time in its history to imitate the C.M.S. by holding public meetings; and it distinctly improved upon the ordinary custom by introducing a prayer at the commencement. Presumably the C.M.S. Committee thought that if the older Society could venture to brave the terrors of the law, the younger might do the same; and the Jews' Society having first followed suit, they passed a resolution in 1828 that "as the Society for the Propagation of the Gospel and the Jews' Society opened their meetings with prayer," it

S.P.G.  
introduces  
prayer;  
C.M.S.  
follows.

was desirable for the C.M.S. to do so for the future. Students of the history of the century will find that the S.P.G. has learned a good many things from the C.M.S. ; but it has well repaid the debt by teaching the C.M.S. to pray on two occasions, —once as just mentioned, and again in 1872, when it suggested the Day of Intercession. Let it be added that the religious societies did not have to depend much longer upon taverns for rooms to meet in ; for Exeter Hall was opened in 1831.

Exeter  
Hall.

From that time the Church Missionary Society has never met without united praise and prayer to the Lord whose work it essays to do ; and we may be sure that fresh and enlarged blessing will mark the periods still to be reviewed.

*References to the History of C.M.S.*

The Society in the 'Twenties . . . .	Chaps. XVIII., XIX.
Deaths at Sierra Leone . . . . .	„ XIII., XIV.
Early Days in New Zealand—H. and W.	
Williams . . . . .	XVI., XXIV.
Work for the Eastern Churches . . . .	„ XVII., XXIV.
The Syrian Church in Travancore . . .	„ XVII., XXII.
Early Days in India—Bishop Heber—	
Miss Cooke—Rhenius . . . . .	XV., XXII.
Islington College . . . . .	XIX.
Evangelical Controversies . . . . .	XX.

## CHAPTER V.

## SIXTY YEARS AGO.

1829-1839.

The Year 1839—Queen Victoria—Improvements in the Church—Deaths of Wilberforce and Simeon—The Earl of Chichester—Henry Venn—Some eminent Missionaries—Abyssinia Mission—New Holland Mission—Zulu Mission—West Indies Mission—Buxton and the Abolition of Slavery—Sierra Leone—New Zealand: Darwin and Marsden—Rupert's Land—China—India: New Bishops, Lord W. Bentinck's Reforms, Duff and Education—Krishnagar Movement—Tinnevely: Secession of Rhenius—Travancore—John Tucker.

*"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."*—Eccles. xi. 6.

The year  
1839.



OUR new date brings us into the reign of Queen Victoria. In 1839, "sixty years ago," she had been upon the throne two years. England had passed through a stormy period. The universal loyalty that has been engendered by the sixty years' rule of the best sovereign with whom God ever blessed a nation, and the astonishing material progress which (with whatever deductions) has marked the whole period, quite disqualify us now for realizing the seething discontent that prevailed in the 'thirties, and the general social condition of the people. Can we, to mention only one single fact, imagine London without a police force?

England  
and the  
Church  
in the  
'thirties.

In no department of national life has the change been greater than in the Church. It is hard to imagine the Archbishop of Canterbury hustled and insulted in his own cathedral city; the Bishop of London afraid to go out and preach; the Bishop of Bristol's palace attacked and burnt to the ground; and good Bishop Ryder nearly killed outside St. Bride's, Fleet Street. Yet the Church was growing in practical effectiveness. Of course its condition would not compare for one

moment with its condition to-day. Since then the standard of efficiency has been enormously raised. But the despised Evangelicals had done something. In their churches the old slovenliness and irreverence had disappeared, though still sadly conspicuous in others. They had introduced weekday services, and evening services, and hymns, and the singing of the *Venite* and other canticles (then ordinarily only sung in cathedrals), and more frequent communions, particularly in the early morning. They were building schools, and teaching the young, and bringing them well prepared for confirmation. There was a small rising school of devout High Churchmen, sometimes called the Clapton Sect (as the Evangelicals were the Clapham Sect), who also were taking a vigorous share in improving the Church, and were revivifying the S.P.C.K. and S.P.G. They were fewer in number than the Evangelicals, but both sections together were but a small minority of Churchmen. Writers who imagine that the Evangelicals were "dominant" in the 'thirties labour under a strange delusion. They should read Dr. Overton, a most able and impartial author, who knows the facts. But now, in the decade under review, arose the Tractarians, under Keble, Newman, and Pusey; and with them began a new era in the history of the Church of England.

Church im-  
prove-  
ments; to  
whom due.

In the middle of the decade died the two greatest men among the early promoters of the C.M.S., William Wilberforce and Charles Simeon. They were not its working leaders, like John Venn and Pratt and Bickersteth; but the one was its most influential and most eloquent public champion, and the other was the author of the original idea of such an organization. They were born in the same year, 1759. They entered on their respective life-works nearly together, Simeon preaching his first sermon only a few months before Wilberforce made his first speech in Parliament. Wilberforce's conversion to God occurred a few years later than Simeon's; but the opposition and ridicule they encountered in their respective circles were simultaneous. At the very time when Simeon wrote his paper on Missions, 1796, Wilberforce was writing his *Practical View of Christianity*. Together they spoke at the first great public Anniversary Meeting held by the Society, in 1813. When Wilberforce died in 1833, all that was distinguished in Church and State gathered round his grave in Westminster Abbey; and when Simeon died in 1836, the funeral of the man who had so long stood alone in Cambridge in his witness for Christ, despised and hated by town and

Wilber-  
force and  
Simeon:  
their  
parallel  
lives and  
deaths.

gown alike, was attended by the whole University and a multitude of other mourners.

The  
Earl of  
Chichester  
President.

Between these two deaths, the Society welcomed a new President, in the person of the young Earl of Chichester, who, about eight years before, had dedicated himself to the service of Christ in the churchyard of the Northumberland parish where his college friend, Charles Hodgson—afterwards the greatest of C.M.S. Organizing Secretaries—was then curate. He accepted the Presidency on Christmas Eve, 1834, and took the chair at the Annual Meeting for the first time in 1835. Little did the great assembly think that the tall young nobleman would remain President for fifty-one years, and only miss one Anniversary in the whole of that time! It was in 1834 also that Henry Venn, son of John Venn, and grandson of the Henry Venn, of Huddersfield, in the 18th century, became a regular member of the C.M.S. Committee. He had attended some years before, when a curate in London; but since then he had lived at Cambridge as Fellow and Tutor of Queens', and afterwards had been a Hull incumbent for six years. Now he was appointed to St. John's, Holloway, and began the service in Salisbury Square which only ceased with his life. He quickly became a leading member, especially in ecclesiastical affairs, and in 1838 he was commissioned to draw up an important statement of "the Society's Constitution and Practice with Reference to its Ecclesiastical Relations," which was printed in every Annual Report for forty years. In our next chapter we shall meet him as Honorary Secretary. The Clerical Secretary in our present decade was W. Jowett; but the leading spirit in Salisbury Square was Dandeson Coates.

Henry  
Venn on  
the Com-  
mittee.

The decade we now review was not one of great general advance. The average Income for its last three years was only 75,000*l.*, and in 1839 it fell back to 71,000*l.* This was a much lower rate of increase than in the preceding decade. The result was grave financial perplexity, which came to a serious crisis two years later. For the expenditure was growing fast. No less than 135 missionaries had been added to the roll in the decade, a number nearly equal to those of the whole thirty years preceding. New Missions had been undertaken in Abyssinia, Zululand, the West Indies, and Australia—none of which, however, lasted, but they cost men and money. Moreover, the work in India and in New Zealand was growing, and demanding more missionaries and more grants; and a tentative Mission of Inquiry had been sent to China.

Money,  
Men, Mis-  
sions.

Some of the most famous of the Society's missionaries went out in this decade: among them Townsend and Krapf, of Africa; Pfander, the greatest of missionaries to Mohammedans; Leupolt, Hoernle, Peet, Thomas, Long, of India; Oakley, of Ceylon; Cowley, of Rupert's Land; Maunsell, Taylor, Burrows, and Hadfield, of New Zealand. Hadfield, afterwards Bishop of Wellington and Primate of New Zealand, alone survives of the men of that period. Of the whole number, five laboured over fifty years; eight over forty years; fifteen over thirty years.

Some eminent missionaries.

In briefly reviewing the Missions, let us first take those which did not last.

(1) The Abyssinia Mission was an off-shoot from the Egypt Mission, and was in fact an extension of the enterprise in behalf of the Eastern Churches. For Abyssinia possesses a Christian Church, the most corrupt and superstitious in the world. Jowett had obtained a valuable MS. of part of the Old Testament in Ethiopic, the ecclesiastical language of this Church, and also a MS. version of the whole Bible in Amharic, the vernacular of the people; and in 1818 Samuel Lee, the Society's Orientalist, had prepared a learned sketch of the history of the Church, which is printed in the Report of that year. But it was not until 1830 that Gobat succeeded in reaching Abyssinia. The account of his voyages down and across the Red Sea, in open Arab vessels crowded with pilgrims, with only polluted water to drink, and sometimes none at all, and he himself suffering now from ophthalmia and now from dysentery, is very interesting but very painful reading. But he faithfully fulfilled his commission, going in and out among the Abyssinian priests, and so winning their esteem that at one time they proposed making him their bishop. After he retired, Isenberg, Blumhardt, and Krapf worked in the country, amid many trials and privations, but without visible result; and the Mission is chiefly interesting to us now because there Krapf began his life-long labours for Africa. He and his comrades were ultimately expelled the country owing to the intrigues of French priests, who came, not as the C.M.S. men did, to respect the Abyssinian Church while seeking to enlighten it, but to subject it to the domination of the Pope.

Abyssinia.

Gobat.

Krapf.

(2) The Australia (or, as it was then called, New Holland) Mission was undertaken at the request of the Government. Those were days when Governments did not think it beneath them to care for the spiritual benefit of the aborigines under

Australia.

British influence ; and the Colonial Office offered the C.M.S. 500*l.* a year to send two men to the New Hollanders, or Australian Blacks. Four men were ultimately sent, one of them, Mr. Günther, the father of a highly respected Archdeacon of to-day. Much good and earnest work was done, and the accounts of it occupy no less than 150 columns of small type in the *C.M. Record* of 1834-9 ; but difficulties arose with the authorities at Sydney, and the Society felt obliged to retire.

Zululand.

(3) The Zulu Mission was undertaken at the earnest request of Captain Allen Gardiner, who in after years died in Tierra del Fuego. He spoke at the Annual Meeting of 1836, and earnestly appealed for a man for the "Zoolahs," as they were then called, whom he had lately visited. A Cambridge man, the Rev. Francis Owen, offered to go, and went, with his wife and sister. A surgeon and another layman were sent a little later ; but before they arrived, Owen had been compelled to leave, owing to the treachery and cruelty of the Zulu king, Dingarn (the predecessor of Cetewayo), and the desperate fighting between him and the Boers. The attempt was not renewed, and thus quickly ended the first and only enterprise of the C.M.S. in South Africa.

West  
Indies.

(4) But the most important of the Missions afterwards abandoned was that to the West Indies. Some little work had been carried on there by the Society since 1813, in the shape of schools for the Negro slaves, under the direction of a friend in Antigua who cared for them. But a fresh and urgent call came in 1834. It was on this wise. Wilberforce, when retiring from public life, had named as his "parliamentary executor" Thomas Fowell Buxton—whose connexion by marriage with the Gurney family linked him with the circle of active Christian philanthropy in which the Quakers took so prominent a part,—and had entreated him to take up the cause of the Abolition of Slavery in the West Indies. Although a slave who touched English soil was instantly free, and although Wilberforce's campaign against the sea-going slave-trade in British ships had been successful, hundreds of Englishmen possessing estates in Jamaica, Barbados, Demarara, and other West Indian Colonies, were slave-holders ; and in their name, though not always with their knowledge (when resident in England) terrible outrages were perpetrated on the miserable Negroes. For instance, in the two years 1828-29, the returns of "punishments" given in by the planters themselves included 68,921 floggings, of which 25,094 were duly

Buxton's  
campaign  
against  
slavery.



registered as inflicted on females. The facts recorded seem inconceivable, and of course they were disputed; but Lord Sligo, who went to Jamaica as Governor fully believing that the reports were exaggerated, wrote afterwards to Buxton, telling him "the real state of the case had been far understated." For several years Buxton fought the battle in Parliament in the teeth of strenuous opposition; and at length, in 1833, he triumphed. The slaves were to be set free, and England was to pay twenty millions sterling to compensate the slave-owners. Wilberforce was on his dying bed at the time, and thanked God for the victory. But then arose a cry for "compensation for the slave," in the form of religious teaching, and all the Societies prepared to engage in the work, Government assisting by large grants of money. The C.M.S. at once started an extensive Mission; and in 1838 it had in the West Indies 13 ordained missionaries, 23 English lay agents, 70 schools, 6,000 scholars, and 8,000 persons at public worship. The work was carried on for a few years, and when the Society was compelled by financial difficulties to retire, it left an active "going concern," with excellent men to work it, to the Colonial Church.

West  
Indian  
slavery  
abolished.

C.M.S.  
Mission.

Meanwhile the liberated Negroes on the eastern side of the Atlantic, at Sierra Leone, were not forgotten. But the "White Man's Grave" still maintained its reputation. Governor after Governor died after a few months' tenure of the office—one of them being Major Octavius Temple, father of the present Archbishop of Canterbury; and the missionaries fell so fast that the Mission could only with the greatest difficulty be carried on at all. Nevertheless, when Henry Townsend went out in 1836, he was astonished at the peaceful Sundays and reverent congregations; and in 1842 a Parliamentary Committee gave "the highest praise" to "the invaluable exertions of the Church Missionary Society more especially."

Sierra  
Leone:  
death and  
progress.

New Zealand had now become a fruitful field. Immediately after the baptism of the cannibal chief Taiwhanga, mentioned in our last chapter, there was a manifest outpouring of the Holy Spirit. Many Maoris came to the missionaries in deep conviction of sin; classes and prayer-meetings were arranged; Scripture portions in the Maori language were eagerly purchased; hundreds learned to read; and all the tokens of real blessing which we have seen of late years in Uganda were to be seen then in New Zealand. Year by year

New  
Zealand:  
spiritual  
awakening.

Darwin's  
testimony.

Bishop  
Broughton.

Marsden's  
last visit.

Rupert's  
Land.

China:  
Morrison,  
Gutzlaff,  
Squire.

the work extended over the country, until practically the whole nation had abandoned cannibalism and superstitious rites, and had come under Christian instruction. Charles Darwin, who visited New Zealand in H.M.S. *Beagle* in 1835, wrote, "The lesson of the missionary is the enchanter's wand." Bishop Broughton, the first and only "Bishop of Australia" (the title being altered to Sydney when the diocese was divided), went over at the Society's request to perform episcopal functions, and sent a long letter home, bearing high testimony to the reality of the work. And Samuel Marsden himself paid his seventh visit to New Zealand in 1837—the year of Queen Victoria's accession—at the age of seventy-two. Bowed down by bodily infirmities, he was carried in a litter from station to station, and wherever he went crowds of Maoris assembled to bid farewell to the benefactor of their race. He sailed back to Sydney after six months' absence, and on May 12th, 1838, he entered into rest.

There was encouraging spiritual fruit also, though on a much smaller scale, in what was then the *little* "North-West America Mission." David Jones and William Cockran had been patiently toiling at their remote and isolated post on Red River—so isolated that its only communication with England was by the one annual ship that sailed every June to Hudson's Bay, and came back again before the ice should close it in. In 1837 they had gathered a community of 600 baptized Christian Indians, of the Cree and Soto tribes; and a village had been built called the Indian Settlement, to induce the wandering people to settle down and cultivate the ground.

At this time China was still a closed country. Robert Morrison and his companions of the L.M.S. had long dwelt in the English trading settlement at Canton, but were not allowed outside it; and their chief work had been Bible translation. But an enterprising Prussian, Gutzlaff, had sailed up and down the Chinese coast in native junks, or even in opium vessels as interpreter, and had landed at many points at the risk of his life and distributed Scriptures and tracts; and his accounts, though they proved to have been somewhat exaggerated, led the Society to send out a layman, Mr. E. B. Squire, on a journey of inquiry, to see if any real entrance could be found into the closed empire. He went out in 1836, and was away some time, but he never got beyond Macao. The opium-trade was rapidly growing; the Chinese were becoming more and more incensed against all foreigners;

and the gates into the Celestial Empire remained shut until England forced them open at the point of the bayonet.

Finally, let us come to India. There was now a fifth Bishop of Calcutta. Great was the consternation when Heber's two successors, James and Turner, died within three years. Who would go next? Daniel Wilson, the Vicar of Islington, went, and in 1832 took charge of a diocese which then comprised all India, and Ceylon, and the Straits Settlements, and Australia! The English Societies, C.M.S. among them, again and again urged the Government to subdivide it; and at last the needed Act of Parliament was obtained by Charles Grant the younger, the Minister for India in Earl Grey's Ministry. Corrie, the devoted chaplain before mentioned, became first Bishop of Madras in 1835, and another excellent chaplain, Carr, first Bishop of Bombay in 1837. Ceylon was given to Madras, and Australia had a bishop to itself. Daniel Wilson, at the age of fifty-four, began an episcopate which lasted twenty-six years. He proved a vigorous prelate, and in every way fostered missionary work. He had his differences with both the C.M.S. and the S.P.G., but he earnestly supported and truly loved them both.

India.

Bishop  
Daniel  
Wilson.

India was at this time passing through great changes. Lord William Bentinck was Governor-General, and as he waged no wars like some of his predecessors and successors, he was able to give all his attention to peaceful developments and reforms; and, backed by Charles Grant at home, he effected much that was good. With a stroke of the pen he abolished *suttee* (widow-burning); and child murder, human sacrifices, the hook-swinging torture, &c., were prohibited one after the other, in the teeth of vehement opposition from what may truly be called the anti-Christian party among Anglo-Indians. It proved more difficult to abolish the Government patronage of idolatry, such as military salutes in honour of idols and the like. The C.M.S. and other societies were continually protesting against it; but all was in vain until in 1837, the year of Queen Victoria's accession, the Commander-in-Chief of the Madras Army, Sir Peregrine Maitland, resigned his high office rather than sign an order involving respect to an idol. That brave act won the victory.

Lord W.  
Bentinck's  
reforms.Noble act  
of Sir P.  
Maitland.

Another important reform was the adoption, after long controversies, of the English language as the medium of Higher Education; not in lieu of the mother-tongues of the people, but in lieu of the classical languages of Indian litera-

Alexander  
Duff ;

His system  
and his  
converts.

tures, Sanscrit and Persian. The authors of this measure were Macaulay and Charles Trevelyan ; but they were inspired by the great Scotch missionary, Alexander Duff, who went out in 1830. Duff also initiated a new method of missionary effort, viz. English education on Christian principles for Hindu boys of the upper classes—classes before his time quite unreached. Duff was a great missionary statesman ; but he was also a man of faith and prayer, and God honoured his new enterprise. On July 13th, 1830, he opened his school. On August 28th, 1832, his first convert was baptized, followed by several others, who became the leaders of Native Christianity in Bengal. Some joined the Church of England. The most eminent, Krishna Mohun Banerjea, became a teacher in a C.M.S. school, and afterwards was ordained, and for many years occupied a position of great influence at Calcutta. Duff's system was gradually adopted by other Missions, and it has been far more successful than any other in winning the higher castes to Christ. The numbers converted have never been numerous like those from among the peasantry, who have come over by families and villages ; but if results are weighed as well as counted, Educational Missions will be found to have had as abundant a blessing as any other missionary agency.

Famine  
orphans.

In North India, the Society's work was being steadily prosecuted ; and it was considerably added to by the terrible famine of 1837-8, which threw large numbers of orphans upon the missionaries' hands. The important Secundra Orphanage—for which the Government gave the Society the building containing the tomb of the traditional Christian wife of the Mogul Emperor in Queen Elizabeth's time, Akbar—was established at this time. Interesting work was being done by Weitbrecht at Burdwan, and by Smith and Leupolt at Benares. But the most hopeful prospect was in the Krishnagar or Nuddea District, in Rural Bengal. In 1838, there was an almost sudden movement which brought five hundred souls into the visible Church, and in the following year the number of adherents rose to 3,000. Bishop Daniel Wilson went down and visited them, and confirmed large numbers, and he wrote to England enthusiastic descriptions of the Pentecostal scenes he had witnessed. In after years this movement disappointed expectation. It did not extend, and many of the people were unsatisfactory. Still there, to this day, is the largest Christian community in Bengal.

Movement  
in Krish-  
nagar.

In the far south, in Tinnevely, the work was on a larger scale, and more satisfactory. In 1835, there were 10,000 adherents, including both baptized and catechumens; and the labours of Rhenius and his brethren, evangelistic, pastoral, and literary, were most fruitful. One interesting feature was the establishment of Christian villages, such as Mengnanapuram (True Wisdom Village), Suviseshapuram (Gospel Village), &c.; and a Poor Fund, a Widows' Fund, and Bible and Tract Associations, were organized among the people. But the great Enemy never leaves a prosperous Mission alone; and in that very year, 1835, a grave schism occurred. Rhenius had proposed to ordain, according to the Lutheran use, some of the chief catechists, and make them what were called "country priests," as had been done in the S.P.C.K. Missions in former times. As there was now an English Episcopate in India, from which ordination could be obtained for those who were fit for it, the C.M.S. Committee declined to adopt the suggestion. While the correspondence was going on, a zealous Plymouth Brother, Mr. Anthony Groves, appeared, and set the mind of Rhenius against the Church. The result was that the Committee, with grief and reluctance, disconnected their valued missionary. Three other Germans then seceded and joined him, and so did a good many of the Native Christians; but in 1838 Rhenius died, and very soon the schism was healed, and all the people came back.

Progress in  
Tinnevely.

Secession  
of Rhenius.

Meanwhile the adjoining Mission in Travancore, on the other side of the mountain chain called the Western Ghats, had also experienced a crisis. The Metran of the Syrian Church was more and more hostile, and resisted all suggestions for reform. In 1835, Bishop Daniel Wilson visited the country, and after attending "mass" in the principal Syrian church at Cottayam, along with forty priests in gorgeous vestments, he preached to the immense congregation on the Epistle to the Church of Philadelphia—a generously chosen subject, when Ephesus or Thyatira or Sardis would have been really more suitable. "We wish," he said, "that the Syrian Church should shine as a bright star in the right hand of the Son of Man, holding forth the faithful word." But it was all in vain. In the very next year, the Metran summoned a Synod, at which it was finally resolved to refuse all further co-operation on the part of Anglican missionaries. Such was the end of an honest and earnest effort to revive an ancient Christian Church.

Crisis in  
the Syrian  
Church.

New work  
in Tra-  
vancore.

But now the missionaries were free ; and as St. Paul, rejected by the Jews, turned to the Gentiles, so they now turned to the Heathen who formed the bulk of the population. Bailey built a fine church for English services at Cottayam, and continued translating and printing the Malayalam Bible and Prayer Book ; Baker extended his evangelistic work and vernacular schools all around ; and energetic younger men, Peet, Hawksworth, and Harley, went southward and northward. The result we shall see by and by.

Indian  
Secre-  
taries:  
John  
Tucker.

The India Missions were—and are—conducted by Corresponding Committees at Calcutta and the other great centres, composed of earnest officers, civilians, and chaplains. The office of Secretary to one of these Committees, that is, of practical leader of the Missions in the province or diocese, is an important one, and has generally been held by able men. In this decade, a remarkable man was Secretary at Madras, John Tucker, Fellow of Corpus Christi College, Oxford, an intimate friend of Arnold and Keble. His influence was very great, and he was privileged to lead to Christ, and to confirm in the faith, high officials, civil and military, who became staunch friends of the missionary cause, and in after years valued members of the Committee at home.

So we see in how many lands the sowing of the good seed was attempted, not knowing which should prosper. "Blessed are ye that sow beside all waters."

*References to the History of C.M.S.*

Condition of the Church in the 'Thirties . . .	Chap. XX.
Lord Chichester and Henry Venn . . .	" XIX., XXV.
Abyssinia, Australia, and Zululand Missions . . .	" XXIV.
West Indian Slavery—Emancipation . . .	" XXIII.
Sierra Leone—Progress of the Mission . . .	" XXIII.
New Zealand ditto . . .	" XXIV.
Rupert's Land ditto . . .	" XXIV.
Efforts to enter China . . .	" XXX.
India: Bishop Wilson and Lord William Bentinck. . . . .	" XXI.
India: Krishnagar, Tinnevely, Travancore . . .	" XXII.
India: Caste Difficulties . . .	" XXI.
India: Duff and Educational Missions . . .	" XXI.
Personnel of the Period . . . . .	" XIX.

## CHAPTER VI

## FIFTY YEARS AGO.

1839-1849.

The Great Year 1841 and its Events—Archbishops and Bishops join C.M.S.—Henry Venn Hon. Secretary—The Financial Crisis—Fox and Noble—Niger Expedition: Prince Albert; Samuel Crowther—New Yoruba Mission—Krapf in East Africa—Rebmann discovers Kilimanjaro—China War—China Mission—Bishops Smith and Anderson—New Zealand a British Colony—Bishop Selwyn—The Year 1848—Europe and England—Survey of the Fifty Years—The Jubilee Commemoration.

*"Let Thy hand be upon the man of Thy right hand."*—Ps. lxxx. 17.

*"Brought on their way by the Church"*—*"Received of the Church."*

—Acts xv. 3, 4.

*'Ye shall hallow the fiftieth year.'*—Lev. xxv. 10.



Now come to the Jubilee Year, 1848-9; but before taking the survey of the work which such a period suggests, let us review the very important events that marked the earlier years of the decade of which the Jubilee Year was the close.

The year 1841 was an epoch in the histories of the State, the Church, and the Church Missionary Society. In the State, the year saw the commencement of Peel's administration, and of his great fiscal reforms. In 1841, England was engaged in the Afghan and the China Wars, the former of which led indirectly, a few years later, to the conquest of the Punjab, while the latter opened the Celestial Empire to European influence. In 1841, Egypt became virtually independent of Turkey. In 1841, steam communication with India was organized by the P. and O. Company. In 1841, the Niger Expedition ascended that great river. In 1841, David Livingstone went to Africa. In 1841, the Prince of Wales was born.

The epoch  
of 1841:  
Events in  
the world.

Events  
in the  
Church.

Then in the Church : in 1841, appeared Tract XC., the famous manifesto of the Tractarian Movement, which, in its issues, led to the secession from the Anglican Church of its author, John Henry Newman, four years later. In 1841, the Colonial Bishoprics Fund was established, which has had a large share in extending the Anglican Episcopate over the world. In 1841, the Bishopric of New Zealand was founded, and Selwyn appointed first Bishop. In 1841, the Anglican Bishopric in Jerusalem was also established.

Events  
in the  
Society.

Almost all these events, sooner or later, affected the Church Missionary Society. But the year was a marked one within the Society itself. In 1841, the two Archbishops and several Bishops joined it. In 1841, occurred various events which led to the Yoruba, Niger, East Africa, and China Missions. In 1841, Robert Noble and H. W. Fox went to India to start the Telugu Mission. In 1841, the Society, in the face of all these openings and possibilities, was in the midst of the greatest financial crisis in its history. Lastly, in 1841, Henry Venn became Honorary Secretary.

Colonial  
Bishoprics  
Meeting.

It was on April 27th, 1841, exactly one week before the C.M.S. Anniversary of that year, that the memorable meeting was held at which the Colonial Bishoprics Fund was launched. The first resolution was moved by Bishop Blomfield, of London, and seconded by Lord Chichester, President of the C.M.S. At that meeting, Blomfield publicly announced the desire of the Archbishop of Canterbury and other prelates to come into closer connexion with both the S.P.G. and the C.M.S.—for the S.P.G. was essentially as purely voluntary an association as the C.M.S. He thought “means might be devised” by which “both Societies might be induced to carry on their operations under the same superintendence and control,” while leaving “both Societies perfect liberty to prosecute their holy work unimpeded.” Both Societies did welcome his proposals, and did take certain measures. We here have only to do with what the C.M.S. did. It added to its constitution two new Laws, providing for the reference to the Archbishops and Bishops of any difference that might arise between a bishop abroad and the Society. The addition was unanimously adopted at a General Meeting of Members on July 27th, 1841 ; and thereupon both the English Archbishops and several Bishops joined the Society as Vice Patrons and Vice Presidents, making at that time eighteen, besides bishops abroad. At the next Anniversary, the preacher at

Bishop  
Blomfield  
and C.M.S.

Arch-  
bishops  
and  
Bishops  
join C.M.S.



St. Bride's was Hugh Stowell, the foremost Protestant orator of the day ; and he said in his sermon, " It is an event to make our hearts leap for joy—an event for which the name of the Lord Jesus is to be devoutly magnified." At the same time he uttered solemn words of warning against "any attempt, from whatever quarter, or in whatever shape, to corrupt the Society from the simplicity that is in Christ." He protested against those whose virtual boast was, " We determined not to know anything among you, save the Church Catholic and her glorified ;" and next day, at Exeter Hall, John Cunningham said, " We will preach Christ and Him crucified, or we will hold our peace !"

Stowell's  
Sermon.

Henry Venn, in conjunction with Lord Chichester, was the chief instrument in arranging this concordat ; and four months afterwards he became Honorary Secretary *pro tem*. But once in office, he was never allowed to leave it ; and he only retired finally thirty-one years after, within three months of his death. He came in at a trying time in one respect. The new enterprises mentioned in our last chapter, especially the large work in the West Indies, had run up the Society's Expenditure far beyond its Income. All the Reserve Funds—which, in a large concern, are indispensable to the honest and business-like conduct of affairs—were exhausted, and members of the Committee had been obliged to make personal loans to the extent of 11,000*l.* to pay current expenses. A special committee of four bankers went carefully into the whole position, and suggestions were made by a former Chancellor of the Exchequer, Lord Bexley. One of their recommendations was withdrawal from the West Indies, which was adopted. Another was withdrawal from North-West America, which, it is needless to say, was *not* adopted !

Henry  
Venn  
Hon. Sec.

Financial  
crisis.

Through the goodness of God and the liberality of friends, the Society soon recovered its financial equilibrium, and the decade saw it engaged in several new enterprises. The first in order of time was the new Telugu Mission, the initial expense of which was met by 2,000*l.* given in India by godly officers and civilians. The two men who went out to start this Mission were among the most devoted on the whole C.M.S. roll. Robert Noble was a Cambridge man ; Henry Watson Fox was an Oxford man. They sailed together on March 8th, 1841, and proceeded to Masulipatam, the chief seaport on the coast of the Telugu country. It was arranged that Noble should open a high-class school on Duff's principle, to attract

Telugu  
Mission :  
Fox and  
Noble.

superior Hindu boys ; while Fox should engage in itinerant preaching among the villages of the great plain between the Kistna and Godavari rivers. Fox was a married man, but lost his wife within a few years ; and, his own health failing, he came home in 1848, and died—but not before he had initiated a work which has since brought thousands into the visible Church. Meanwhile, Noble continued at his post twenty-four years, and died there, never having married, and never having come home ; and the high-caste converts in his school, counted, not by thousands but by units, became the pastors and leaders of that growing Telugu Christian community. Forty-seven years after Fox's death, his son, Henry Elliott Fox, became Honorary Secretary of the Society.

Africa :  
Slave-  
Trade still  
rampant.

Throughout this decade, men's minds were much directed towards Africa. The West African Slave-Trade, though prohibited to Englishmen, was not stopped. Spanish, Portuguese, and Brazilian vessels were still eluding the British squadron, and carrying cargoes of Negroes across the Atlantic. In 1838, the victims of the traffic, killed on the African coast, or dying on the voyage, or landed in Cuba or Brazil, were *more than one thousand a day*. Fowell Buxton now proposed new measures. "The deliverance of Africa," he said, "is to be effected by calling out her own resources." In other words, legitimate commerce was to be fostered, until the African chiefs found it *pay* better than kidnapping their countrymen and selling them to the Portuguese traders. A new Society for the Civilization of Africa was inaugurated at a great meeting at Exeter Hall, on June 1st, 1840, at which Prince Albert, then lately married to the Queen, presided, and made his first public speech in England. Buxton himself, Sir Robert Peel, Lord Chichester, Lord Ashley (afterwards the great Earl of Shaftesbury), and Samuel Wilberforce (afterwards Bishop of Oxford) were among the speakers. The Government adopted the scheme, and in 1841 the Niger Expedition was sent out. The course of the great river had only been discovered eleven years before, and the three steamers built by Government expressly for this service were to go up the stream, and make treaties with the native chiefs ; thus, it was hoped, getting *behind* the slave-trade, and stopping the sources of its supply. With this expedition the C.M.S. sent two missionary agents. One was a German linguist, J. F. Schön ; the other was once a Negro slave himself, and was now a teacher, Samuel Crowther.

Prince,  
Albert  
heads a  
new cam-  
paign.

The Niger  
Expedi-  
tion.

The expedition closed in sorrow and disappointment. Fever struck the crews of the steamers, and one-third of the men died in two months; and scarcely anything practical was done. For years the very name of the Niger Expedition was a byword and a proverb to express hopeless failure. But it did one thing: it showed the C.M.S. of what stuff Samuel Crowther was made. He was invited to England, sent to Islington College, presented to the Bishop of London, and ordained by him on June 11th, 1843—which was Trinity Sunday that year as well as St. Barnabas' Day,—the first Negro clergyman of the century; not the first of modern times, for the S.P.G. had one on the Gold Coast in the century preceding. Sunday, December 2nd, 1843, was a great day at Sierra Leone, when “the black man who had been crowned a minister” disembarked from the ship that had brought him from England, amid the welcomes of hundreds who, like himself, had once been slaves, but were now free men—many of them free with the liberty of the children of God.

But Crowther's work was not to be at Sierra Leone. A wider sphere was opening out for him. Many of the liberated slaves were now prosperous men, and were developing the commerce of the West Coast. This took some of them to that very part of the coast, a thousand miles beyond Sierra Leone, whence they had been stolen away years before. The great slave depôt was Lagos, and the hinterland of Lagos, the Yoruba country, was the native land of many of them. Some went and settled there, and then sent to Sierra Leone asking for Christian teachers to come and minister to them. To that work Crowther was commissioned, along with a young and energetic missionary, Henry Townsend. Townsend had previously paid a visit of inquiry to these far-off settlers; but on August 3rd, 1846, he and Crowther entered the great town of Abeokuta, in the heart of the Yoruba country, and began the permanent Yoruba Mission.

This new Mission prospered from the very first. The first six converts were baptized just a year and a half after the missionaries arrived, on February 6th, 1848; and one of the six was Crowther's own mother, from whom he had been torn away twenty-seven years before, and whom he accidentally met in the streets of Abeokuta. In the following year there were 500 attendants on public worship and 200 candidates for baptism. The Yoruba Mission quickly attracted to itself the sympathies of the C.M.S. circle, and for some years was

Its failure.

Samuel Crowther, his ordination.

New opening in the Yoruba country.

Townsend and Crowther to Abeokuta.

unquestionably the most popular of the Society's enterprises. Crowther laboured there eleven years, and then was commissioned to found another new Mission on the great river with which his name was already associated.

Krapf,  
driven out  
of Abyssinia,  
goes to East  
Africa.

Meanwhile a quiet work had been begun on the other side of the Dark Continent, which was destined to lead to greater issues. In 1843, Ludwig Krapf, driven out of Abyssinia, as we have seen, by the intrigues of the French priests, started from Aden in an open Arab vessel sailing down the East Coast of Africa. At several little ports at which the vessel touched, he inquired about the interior, of which at that time literally nothing was known to geographers; and he heard rumours of "a great lake" far inland. This we now know was the Victoria Nyanza. On January 3rd, 1844, he entered the harbour of Mombasa; and after a visit to Zanzibar, the Sultan of which place reigned over the whole coast, he settled at Mombasa in May, with his young wife. It is an Arab town, on a small islet of the same name, in the mouth of an estuary. But his new Mission began with the digging of a grave. On July 13th Rosina Krapf was taken from his side, and was buried by the kind Arabs on the mainland opposite; and Krapf sent home his ever-memorable message to the Society,—

"A great  
lake."

Death of  
Mrs. Krapf.

Krapf's  
memorable  
message.

"Tell our friends that there is now on the East African coast a lonely missionary grave; and as the victories of the Church are always gained by stepping over the graves of her members, you may be the more convinced that you are summoned to the conversion of Africa from its eastern shore."

He little thought that, close to the very plot of land in which he had laid the remains of his beloved Rosina, would rise, thirty years after, a famous missionary settlement and a Church of the Living God. For, on the mainland opposite Mombasa, now stands Frere Town.

Rebmann  
discovers  
Kilimanjaro.

A comrade, John Rebmann, was sent out to him; and they two began the travels and the geographical and linguistic studies which have, as a matter of fact, led directly to all the great Central African explorations of modern times. The first discovery was made by Rebmann on May 11th, 1848, just as the Society had entered upon its fiftieth year. On that day he saw the snowy dome of Kilimanjaro. This discovery was announced in a letter printed in No. 1 of a new periodical, the *Church Missionary Intelligencer*, which was started as the Society began its second half-century, in May 1849.

Another new enterprise of the decade was the China Mission. The Opium War of 1840-42 issued in the opening of five treaty ports for foreign residence, Canton, Amoy, Fuh-chow, Ningpo, and Shanghai, and the cession to England of the island of Hong Kong. Lord Ashley strongly condemned the war, and in 1843 brought forward a motion condemning the Opium Trade in the House of Commons. His speech occupied seven columns of the *Times*, which paper praised it as "statesmanlike," and supported his views, holding up to scorn the arguments on the other side, as implying that morality and religion and the happiness of mankind were very fine things in their way, but ought not to rob us of a million a year—which the opium revenue amounted to then. Missionary Societies, English and American, now pressed into China; and 6,000*l.* was given to the C.M.S. to start a Mission, by a friend who called himself *Elachistoteros*, "Less than the least." In 1844, the same year in which Townsend and Crowther sailed for the Yoruba country and Krapf settled at Mombasa, George Smith and Thomas McClatchie, representing the Universities of Oxford and Dublin, were despatched to China. McClatchie took up his residence at Shanghai, but Smith's health failed, and he returned to England after two years' journeyings. In 1847 two more Dublin men, W. A. Russell and W. Farmer, came forward, and a Cambridge man, R. H. Cobbold, and were sent out to Ningpo; and in 1849, two more Cambridge men, Gough and Welton, and one more Dublin man, Moncrieff, were also commissioned to China. For the first and only time, the Society began a new Mission with eight University graduates.

All this while, Bishop Blomfield's Colonial Bishopsrics scheme had been working successfully, and twelve new sees had been founded. And now, in the Society's Jubilee year, a bishopric was allotted to China. The man chosen for it was George Smith the missionary, and on May 29th, 1849, he became first Bishop of Victoria, Hong Kong. At the same time was consecrated the first Bishop of Rupert's Land, David Anderson; and the consecration took place in Canterbury Cathedral, for the first time since the Reformation. In three other of the new sees the Society was interested. One was that of Colombo, which provided more convenient episcopal supervision for the Ceylon Mission. The second was Guiana, in which diocese a branch of the old West Indies Mission was still for a time carried on. The third—but the first in order of time—was New Zealand.

The China War.

Debate on opium.

New C.M.S. China Mission.

New bishoprics.

New  
Zealand a  
British  
Colony.

New Zealand was proclaimed a British Colony in 1840. The step had been rendered necessary by the influx of settlers, whose proceedings needed to be kept in order by the strong arm of authority. The missionaries, taking their lives in their hands, had gone to a ferocious race of cannibals. By God's blessing on their labours that race had been tamed, and to a large extent Christianized, and then—in poured the adventurers. The missionaries persuaded the chiefs that their safest course now was to acknowledge Queen Victoria as their Sovereign, and to accept the Treaty of Waitangi, February 6th, 1840. The large and growing Native Church now deserved a bishop ; and when, on the establishment of the Colonial Bishopsric Fund, the very first new see created was for its benefit, Venn wrote to the missionaries, "This event is the consummation of all our missionary schemes for New Zealand, and an answer to the prayers which we have long been offering up that the Lord would foster and confirm the infant Church." The Fund, however, was not called upon for an episcopal stipend ; for the Government and the C.M.S. voted 600*l.* a year each for that purpose.

Bishopric  
of New  
Zealand.

Bishop  
Selwyn.

The new Bishop, George Augustus Selwyn, was a brilliant young man, born in the same year as Mr. Gladstone, 1809—the very year in which Samuel Marsden took out the missionary "lay settlers"—and Gladstone's intimate friend at Eton. He was consecrated on October 17th, 1841, in the same month that Venn became Secretary of the C.M.S. In the following May he landed in his new diocese, and as soon as he had looked round he delivered his famous testimony :—

His testi-  
mony to  
success of  
C.M.S.  
Mission.

"Christ has blessed the work of His ministers in a wonderful manner. We see here a whole nation of pagans converted to the faith. A few faithful men, by the power of the Spirit of God, have been the means of adding another Christian people to the family of God."

He threw himself into his work with boundless energy, journeying all over the country on foot, or coasting in miserable trading schooners, and everywhere witnessing scenes that filled him with generous appreciation. Of one Sunday he wrote :—

"The morning opened as usual with the morning hymn of the birds. . . . When their song ended, the sound of native voices round our tents carried on the same tribute of praise and thanksgiving ; while audible murmurs on every side brought to our ears the passages of the Bible which others were reading to themselves. I have never felt the full blessing of the Lord's Day more than in New Zealand."

But Selwyn was deeply distressed by the conduct of too many of his countrymen. Let one fact be mentioned as an illustration. On Christmas Day, 1848, 700 English settlers assembled at Wanganui for some horse races. The Maoris were conspicuous by their absence: 2,000 of them were at church, at that one centre alone, and 710 partook of the Lord's Supper. The Communion Service at the English church was attended by fifteen. "The influence," wrote Selwyn, "of the immoral English living in the land is the greatest difficulty I have to contend with." And again: "You will not be deeply affected by the report of my unpopularity. The real subject of grief is the injury done to religion by the unchristian feelings and language of many." He and the C.M.S., too, did not always agree; but the Society always admired him, and he was ever ready to stand up for the Society. "He makes me *shiver*," wrote John Keble when Selwyn visited England, "with his Protestantisms, crying up C.M.S., &c."

Selwyn and  
ungodly  
English.

Selwyn  
and C.M.S.

Let us now come to the Jubilee Year, which opened, of course, on the Society's forty-ninth birthday, April 12th, 1848. It was a time of gloom and anxiety in public affairs. The Society had sprung into existence in almost the darkest period of modern history; and now it attained its Jubilee when Europe was once more in the throes of revolution. The sudden overthrow of Louis Philippe, his flight from Paris, and the proclamation of the French Republic in February of that year, had let loose the spirit and the forces of anarchy all over the Continent. Berlin, Vienna, and other great capitals were in the hands of revolutionary mobs; emperors and kings had abdicated; Rome had risen against the Pope. Men's hearts were failing them for fear, and for looking after those things that seemed to be coming on the earth: and some students of unfulfilled prophecy announced, that "the great tribulation" was at hand. Queen Victoria's throne, almost alone, remained unshaken. Yet there were grave causes of anxiety at home. Ireland, which had lost one-fourth of its population by death or emigration, in and after the terrible potato famine of 1846, was seething with discontent; and England was terrified by the Chartist rising—which, however, ended in a fiasco on April 10th, within two days of the Society's birthday. "Liberty, Equality, and Fraternity" was the cry of the Continental revolutionaries; but they knew nothing of the Liberty wherewith Christ

Jubilee  
Year.

State of  
Europe.

State of  
the United  
Kingdom.

makes His people free, nothing of the Equality which rejoices that "the same Lord over all is rich unto all that call upon Him," nothing of the Fraternity involved in union with the One Elder Brother under the One Father. But in these truer senses "Liberty, Equality, and Fraternity" was the message of the Church, and of the Church Missionary Society. No motto could be more suitable for the Jubilee Year.

Survey of  
the half-  
century.

The Society had now, for the first time, to take a systematic review of its past history; and in due course Henry Venn produced a valuable summary of it, under the title of the Jubilee Statement. The results he had to record seem small now; but they must be judged from the point of view of 1848, and with due regard to the whole circumstances of the fifty years—that half-century which is commonly regarded as the period of Evangelical predominance, but during which, in reality, the Evangelical body was only gradually winning its way to what was never more than half-hearted recognition.

The mis-  
sionaries.

The Society had sent out from Europe 350 missionaries; but the effectiveness of this band was not represented by the figure 350. No less than 83 had died, after an average service of six years; 140 had retired, chiefly from failure of health, with an average service also of six years; and the remaining 127 still on the staff had not yet attained an average of ten years' service\*—although many of them, as we have seen, were to be privileged to labour for thirty, forty, and fifty years. With this force, 102 mission stations had been established, in Africa, Asia, America, and Australasia; 1,300 native teachers and evangelists had been trained for work among their fellow-countrymen, and twelve of them had received holy orders; 13,000 communicants could now be reckoned, "gathered," says the Statement, "from the highways and hedges of the world, but introduced as guests to the marriage feast—beside the large number who had departed in Christ and been admitted into the immediate presence of the Lord of the feast above;" and probably 100,000 souls under Christian instruction.

Statistical  
results.

Review of  
the field.

The Statement then reviewed the fields of labour one by

\* The figures are from the Jubilee Statement, which was compiled before the half-century was completed, and which did not include men engaged in the field, nor any single women. Up to April 12th, 1849, the total number on the roll, including these two classes, was 432. There were then labouring 128 clergymen, 32 laymen, and 12 single women, 172 in all.



one. In Sierra Leone, the work for the rescued slaves had resulted in 10,000 souls, once degraded beyond conception, in regular attendance on public worship. A promising Mission had been begun in the Yoruba country; and on the East Coast of Africa two intrepid pioneers were discovering new territories and reducing new languages to writing. In the Mediterranean, the Society's efforts for the enlightenment of the Eastern Churches had not been successful; but there were still labourers at Smyrna and Cairo, and a C.M.S. missionary (Gobat) had become second Anglican Bishop in Jerusalem. In India, Tinnevely and Krishnagar had yielded rich fruit; Travancore was becoming promising; at Calcutta, Benares, Agra, Bombay, Madras, and other great centres, good work was going on, though some of these stations were disappointing, as also was Ceylon. New Zealand, despite the grave difficulties above referred to, was a bright spot in the circle of Missions. From New South Wales, Zululand, Abyssinia, and the West Indies, the Society had withdrawn; but British Guiana was still occupied, with fair results. In North-West America the work was on a small scale, but had been much blessed. Half a dozen picked men had been sent to China, but the Mission there was still in the earliest preparatory stage. That was all. But when we remember the cost at which even these results had been achieved, when we consider what "earthen vessels" had been entrusted with the Divine "treasure," we can join in the Committee's grateful exclamation, "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy and for Thy truth's sake."

The Jubilee Commemoration took place in the middle of the Jubilee year, midway between the two Anniversaries. On Sunday, October 29th, Canon Dale, the Canon-in-residence at St. Paul's, preached a special sermon at the ordinary afternoon service in the choir. There were of course no dome services, and no evening services at all, in those days. On Tuesday afternoon, October 31st, a Valedictory Dismissal of missionaries took place in the old, ugly, inconvenient parish schoolroom of Islington. Of those taken leave of, *one* still survives, James Erhardt, of East Africa and North India. On Tuesday evening, Edward Bickersteth preached at St. Anne's, Blackfriars, the old church in which the earliest anniversary services were held. Wednesday, November 1st, All Saints' Day, was the Jubilee Day. The Committee met at breakfast in the room which was the Society's birthplace,

Jubilee  
Commemo-  
ration.

in the Castle and Falcon. The Archbishop of Canterbury, John Bird Sumner, who had succeeded to the Primacy only a few months before, preached at St. Anne's in the forenoon; Bishop Blomfield, of London, at St. George's, Bloomsbury, in the afternoon; and Archdeacon Dealtry of Calcutta (afterwards Bishop of Madras) at Christ Church, Newgate Street, in the evening. On Thursday, November 2nd, was the great Jubilee Meeting in Exeter Hall; and in the evening of the next day there was a meeting for young men in Freemasons' Hall.

Jubilee  
Meeting.  
Sir R. H.  
Inglis.

The Jubilee Meeting was a memorable occasion. Lord Chichester of course presided. Sir Robert Harry Inglis, M.P. for Oxford University, a fine specimen of the old English gentleman, and a friend in his younger days of Wilberforce, moved the first resolution. He reminded the meeting that while the preceding day was All Saints' Day, *that day was All Souls' Day* in the Roman Calendar. "We dare not, like Rome," he said, "pray for the souls of the dead; but we may, *we must, pray for the souls of all living!*" Mr. J. M. Strachan, the leading lay member of the Committee, followed; and then arose Samuel Wilberforce, Bishop of Oxford, and in a grand torrent of eloquence took the meeting back in thought to that "humble room" in which the Society started, and pictured the "little company," and the "mighty impulses God's Spirit was working in their hearts." "I hardly know," he said, "of any period since the time when the whole Church of Christ was gathered together in that upper chamber, with the door shut upon them for fear of the Jews, when mightier issues were struggling in fewer minds." Those men, he said, "saw the Church slumbering in the midst of the world, and, all unlikely as it seemed to them that they could arouse its slumbering heart, they said, 'Nevertheless, if God be willing, we will go forth in this undertaking.'" Then came John Cunningham, of Harrow, the most frequent of all the speakers at the Society's Anniversary Meetings (he spoke nineteen times); Archdeacon Dealtry of Calcutta, and George Pettitt of Tinnevely, representing the missionaries. And then, Edward Bickersteth. Seizing the platform rail with both hands, he burst forth in accents of holy and ecstatic joy, which none who heard him could ever forget, at having been permitted to see that day. The last speaker was a clergyman who, at the age of thirty-six, was still young for the honour of taking part on such an occasion—Edward Hoare. He

Bishop  
Wilber-  
force.

Edward  
Bicker-  
steth.

Edward  
Hoare.

threw the thoughts of the Meeting forward to the next Jubilee: "What changes will have taken place! Where will be England's throne? Who will be Archbishop? And the Meeting—who will be there?" And then he spoke of "the Jubilee of Jubilees, the advent of the Lord of Glory"—would that come first? As he sat down, the great assembly rose and sang the ever-welcome hymn which has so often filled Exeter Hall with joyful strains—"All hail the power of Jesus' Name!"

All round the world, wherever there were missionaries and Native Christians, or other sympathizers, the Jubilee was observed. In England a thank-offering fund was raised of 55,000*l.*, the Queen and Prince Albert heading the list with 100*l.*; and that fund was used, among other things, to make provision for sick and disabled missionaries, and to establish a Home for missionaries' children. But the indirect results of the Jubilee were not measurable by money. The Society took a position before the whole Church which it had never attained before. The general interest in Missions was widened and deepened. New friends and supporters were secured. Children received impressions into their young hearts which fifty years have not effaced. God answered the prayers of His people, and poured out a blessing which has lasted to this day.

Jubilee  
Fund.

*References to the History of C.M.S.*

Archbishops and Bishops join the C.M.S.	Chap. XXVI.
Financial Difficulties . . . . .	" XXXI.
Telugu Mission: Fox and Noble . . . . .	" XXII., XXXVI.
Niger Expedition: S. Crowther . . . . .	" XXIX.
Yoruba Mission . . . . .	" XXIX.
Krapf in East Africa . . . . .	" XXIX.
China: Opium War—New Mission . . . . .	" XXX.
Colonial Bishoprics—Bishop Selwyn . . . . .	" XXVII.
New Zealand: Selwyn—Archdeacon H. Williams . . . . .	" XXVII.
Public Affairs in 1848—Summary of C.M.S. Work—The Jubilee . . . . .	" XXXII.
Bishop Wilberforce . . . . .	" XXVI.
Tractarian Movement . . . . .	" XX., XXVI.
Roman Catholic Missions . . . . .	" XXV.
Personnel of the Period . . . . .	" XXV.

## CHAPTER VII.

## FORTY YEARS AGO.

1849-1859.

A Decade of Advance—C.M.S. and the Papal Aggression—New Men from the Universities—A "Policy of Faith" announced—India: French, Stuart, Pfander at Agra—Conquest of the Punjab—James Thomason's Men—Punjab Mission—Remarkable Converts in India—Progress in the South—Ragland - Ceylon—Palestine Mission—Krapf's great Schemes - East African Travellers—Yoruba Mission: the Queen and Crowther; Venn and the Cotton Trade—First Three Bishops of Sierra Leone—China: the T'ai'p'ings—Extension in North-West America—The Crimean War—Turkey Mission—The Indian Mutiny—The Great Neutrality Controversy—Oudh Mission—The *Annus Mirabilis*, 1858—Ecclesiastical Controversies—The Palmerston Bishops—New Evangelistic Movements.

"Lift up now thine eyes, and look . . . northward, and southward, and eastward, and westward. . . . Arise, walk through the land."—Gen. xiii. 14, 17.

"Them that honour Me I will honour."—1 Sam. ii. 30.

A decade  
of advance.



THE decade preceding the Jubilee was a period of expansion and advance, as we have seen it was, much more so was the decade following the Jubilee. The vigour of Henry Venn's administration was more and more conspicuous. He had joined the Secretariat, as we remember, at a time of great financial difficulty. By the end of the decade we have now to review, the Ordinary Income averaged nearly half as much again as when Venn entered on his office; and there were additional special funds and considerable reserve funds. Then in this decade, 177 missionary names were added to the roll, or as many as in the first thirty years; and among them were those of some of the very ablest men the Church has ever given to the foreign field. Moreover, the ten years saw the starting of the Fuh-kien Mission, the Sindh Mission, the

New  
Missions.

Moosonee Mission, the Palestine Mission, the Punjab Mission, the Afghan Mission, the Central Provinces Mission, the Tamil Coolie Mission, the Mauritius Mission, the North Pacific Mission, the Athabasca Mission, the Saskatchewan Mission, the Niger Mission, the Oudh Mission, the Santal Mission, and the Constantinople Mission.

Especially were the earlier years of the decade a period of enlarged plans and expanding faith. And this at a time when the Church was disturbed by the secessions of several distinguished leaders of the Tractarian Movement—particularly Manning—and by the Papal Aggression, when the Pope, encouraged by these secessions to expect that England was returning to the true faith, issued a Bull creating an archbishopric of Westminster and twelve diocesan bishoprics taking their titles from Liverpool, Birmingham, Nottingham, and other important towns. The C.M.S. Committee were urged to join, as a society, in the tremendous Protestant agitation that arose; but they declined, and, while sympathizing with the strong feelings aroused, exhorted the members of the Society to “guard against the temptation to expend and exhaust their efforts upon an immediate pressing evil,” and to “still keep in view the great missionary effort to which the crisis invited them.” And with reference to the extensive schemes for Africa then being matured, the editor of the *C.M. Intelligencer*, Mr. Ridgeway, wrote,—“That is our answer to Rome. We will show her that although rotten branches may fall off, the English Church, like our country oak, is sound at heart, *for there is growth at the extremities.*”

It was at this time that the Society welcomed an unusual number of University graduates to the ranks. Oxford, Cambridge, and Dublin had given altogether only thirty-two men before the Jubilee; but these had included such men as, from Oxford, W. Williams, Hadfield, and G. Smith (who all three became bishops), John Tucker, and H. W. Fox; from Cambridge, Jowett, R. Taylor, Noble, Ragland, and Cobbold; from Dublin, Maunsell and Russell (afterwards Bishop). But in the five years following the Jubilee, twenty University men were sent out, and among them were, from Oxford, T. V. French (afterwards Bishop of Lahore), and W. L. Williams (now Bishop of Waiapu); from Cambridge, Gough, Welton, Robert Clark, Christopher and David Fenn, R. R. Meadows, A. H. Frost, W. Keene, C. F. Cobb, R. C. Paley, &c.; from Dublin, E. C. Stuart (afterwards Bishop of Waiapu, now in

Troubles at home.  
Papal Aggression.

Attitude of C.M.S.

Accessions of University men.

Persia), John Bowen (afterwards Bishop of Sierra Leone), and T. H. Fitzpatrick. Encouraged by these accessions, and also by the continued success of Islington College, under its able Principal, C. F. Childe, in producing devoted missionaries like Hinderer, Hunt, Parsons, Price, Higgins, Neele, Burdon, and many others of that period, the Committee, in the Report presented in May 1853, made this striking announcement :—

A Policy  
of Faith  
announced.

“They state in the presence of this vast meeting, and before the Church at large, their willingness to accept *any number* of true-hearted missionaries who may appear to be called of God to the work. *They will send out any number, trusting to the Lord of the harvest, Whose is the silver and the gold, to supply their treasury with the funds for this blessed and glorious undertaking.*”

Thus the “policy of faith” inaugurated in 1887 had been anticipated thirty-four years before. The Church, however, was not ripe as yet for a large supply of men. The next five years did not even keep up the standard already reached, though they brought from the Universities R. Collins, P. S. Royston (afterwards Bishop of Mauritius), R. P. Greaves, J. Ireland Jones, F. W. N. Alexander, H. W. Shackell (Fellow of Pembroke, Camb.), G. E. Moule (now Bishop in Mid China), R. Bruce, and W. Gray ; while Islington produced Sheldon, Dyson, Vaughan, Storrs, Hamilton, &c.

French  
and Stuart  
to Agra.

Pfander  
at Agra.

India was the field more especially calling for able men at this time ; and thither went most of those above mentioned. French and Stuart were commissioned to start a high-class college at Agra ; and they started St. John’s College, which to this day is the most important institution of the kind the Society has in India. Agra was also an interesting station at that time for the presence of Pfander, the greatest of all missionaries to Mohammedans. He had formerly laboured in Persia under the Basle Society, but when Russia annexed a piece of Persia in 1835, he went on to India, and ultimately joined the C.M.S. He had written a remarkable book on the controversy with Islam, called the *Mizan-ul-Haqq* (Balance of Truth), which has been translated into several languages ; and the Spirit of God used it to the conversion of many Indian Moslems. In 1854 occurred the celebrated Agra Discussion between Pfander, assisted by French, and certain Mohammedan moulvies. In after years, two of the moulvies present embraced the Gospel, Safdar Ali and Imad-ud-din ; but their conversion was not in this decade.

Meanwhile, just as the C.M.S. Jubilee year was closing, a new province had been added to British India. The Punjab had been formally annexed on March 29th, 1849. Thirteen years before that, Bishop Daniel Wilson, floating down the river Sutlej, then the boundary of the British territories, had stretched out his hands towards the foreign right bank, and exclaimed, "I take possession of this land in the name of my Lord and Master Jesus Christ." The warlike Sikhs, who then ruled the country, met the English armies on equal terms, but were ultimately overthrown; and in 1849 began one of the most remarkable experiments in government in the whole history of the Empire. Many of the highest officers, civil and military, who were put in charge of the Punjab, were earnest and decided Christian men. Not a few of them had been trained under James Thomason, the incomparable Lieutenant-Governor of the North-West Provinces. And who was James Thomason? He was the son of Thomas Thomason, that Fellow of Magdalene, Cambridge, whom Charles Simeon had sent to India as a chaplain in the dark days that opened the century. James taught his subordinates, by precept and example, to govern in the fear of God, to avow their Christianity fearlessly before the Heathen, and to foster missionary effort; and when they came into power themselves, in the new province, they worked out his noble principles. So here we have one glimpse of the way in which God honoured Simeon's far-seeing faith in sending abroad the very men who were most wanted at home.

The Punjab.

The Punjab rulers, and whence they came.

James Thomason.

The greatest of Indian Governors-General, the Marquis of Dalhousie, then ruled with his "kingly hand" at Calcutta, as Sir Charles Aitchison expresses it; and he sent those two mighty brothers, Henry and John Lawrence, the most brilliant soldier and the ablest civilian among Anglo-Indian heroes, to administer the new province. They took with them civil officers like Robert Montgomery, Donald McLeod, Richard Temple, and Robert Cust, and military chiefs holding civil posts like Robert Napier, Herbert Edwardes, Edward Lake, and Reynell Taylor. In half a dozen years the Punjab, with its turbulent Sikh and Moslem population, was one of the most peaceful and prosperous provinces in India.

A galaxy of great men.

No sooner were the Lawrences and their followers installed at Lahore than they encouraged the nearest Christian Mission, the American Presbyterians, to come over; and then they formed a Church Missionary Association (inaugurated February

Punjab Mission.

Peshawar :  
Martin and  
Edwardes.

9th, 1852), raised 3,000*l.* among themselves, and welcomed Robert Clark and T. H. Fitzpatrick also to the province, the great Sikh city of Amritsar being fixed upon as the C.M.S. headquarters. The treasurer was Captain Martin ; but presently he and his regiment were sent forward to the Afghan Frontier, to the fanatical city of Peshawar. Martin went to the Commissioner there, and asked leave for a missionary to come. "Do you want us all to be killed?" was the reply. That Commissioner *was* killed by an Afghan, a few months later, as he sat in his verandah. Another Commissioner came, and Martin went to him. "Yes, certainly," said Herbert Edwardes—for it was he ; "call a meeting, and I will preside myself." In that bigoted and dangerous city, on December 19th, 1853, was held a missionary meeting of military and civil officers and their families, with the Commissioner in the chair. "It is not the duty of the Government, as a Government," said Edwardes in a speech that thrilled Christian hearts all over India and England, "to proselytize India. The duty of evangelizing India lies at the door of private Christians. Every Englishman and Englishwoman in India—every one now in this room—is answerable to do what he can towards fulfilling it. . . . *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." Again 3,000*l.* was subscribed ; and a memorial was signed and sent to the C.M.S., asking for missionaries. The Society joyfully responded by sending up Pfander from Agra and Clark from Amritsar : and Martin himself resigned his commission, and joined them as an honorary missionary.

Notable  
converts.

So began the Missions in the Punjab. The province of Sindh through which the Punjab rivers, united in the Indus, find their way to the sea, had already been entered. Converts were quickly granted ; few in number, but men of mark, Mohammedans, Brahmans, and Sikhs, such as Abdullah Athim, the Moslem disputant, at Karachi ; Shamaun, the Sikh priest at Amritsar ; Mian Paulus, the head-man of Narowal ; Dilwar Khan, the fierce border brigand, at Peshawar.

In the other North Indian stations, important conversions were now registered year by year. In the Jubilee year, two notable Brahmans had been baptized at Benares, Samuel Nand and Nehemiah Nilkanth. Both became clergymen, and the latter, a man of great devotion and subtle intellect, was well



known in after years as Padre Nehemiah Goreh. In the Bombay Mission, too, interesting men were brought to Christ, such as Daji Pandurang, Appaji Bapuji, and Shankar Bala-want, Brahmans; and Sorabji Kharsedji and Ruttonji Now-roji, Parsees; all of whom became faithful ministers of the Gospel.

Converts at  
Bombay.

Coming to South India, we find Robert Noble rejoicing in 1852 over the first two converts from his school, Manchala Ratnam, the Brahman, and Ainala Bhushanam, the Vellama, a caste almost as exclusive in that part of India. These young men gave up all for Christ, and the excitement at their baptism was tremendous. The school instantly emptied; but it gradually recovered. In 1856, three more youths came out and confessed Christ, a Mohammedan (Jani Alli), and two Brahmans. Of these five, four became zealous ministers of Christ. Meanwhile, the Telugu village work which Fox had begun was rapidly increasing. In Travancore, the Mission among the Heathen, begun in 1837, had been much blessed. Peet was doing a remarkable work in a bigoted and caste-ridden Hindu neighbourhood; Hawksworth was evangelizing the oppressed slave population; and Henry Baker, junior, had found an interesting sphere among an aboriginal people in the mountains, the Hill Arrians. There were now excellent native clergymen in Travancore: among them George Mat-than, the translator of Butler's *Analogy*, and Koshi Koshi, the translator of the *Pilgrim's Progress*, into Malayalam.

Converts  
in Noble's  
school.

Progress in  
Travan-  
core.

But Tinnevely was still the most fruitful field. The two Societies, the S.P.G. and C.M.S., divided the land, and both were prospering. Caldwell, the first of Tamil scholars, was the leading S.P.G. missionary; in the C.M.S. ranks were John Thomas, J. T. Tucker, and E. Sargent. In 1855, the C.M.S. had 375 village congregations, comprising 27,000 adherents, of whom two-thirds were baptized and 4,000 were communi-cants. While the C.M.S. headquarters, and the educational institutions, were at Palamcotta, the most flourishing of the Christian villages was Mengnanapuram, where John Thomas had created a physical oasis in a sandy desert, and a spiritual oasis in the midst of Heathenism, and where he had built a great church, with a tall spire that was, and is, a landmark for miles round. One district, Kadachapuram, was in the independent charge of the Rev. John Devasagayam, who had been ordained in 1830, the first native clergyman in South India. Several other Tamils had now been ordained; and

Tinnevely:  
S.P.G. and  
C.M.S.

Tamil  
clergy.

Rev. Paul  
Daniel.

most inspiring are the narratives of the ordination services, and also of the confirmations, held by good Bishop Dealtry of Madras. On one visitation he confirmed 4,000 candidates, C.M.S. and S.P.G. At one ordination, in 1856, a catechist, Paul Daniel, was ordained deacon, who proved to be one of the most powerful preachers—perhaps the most powerful—India has produced. “If such sermons as Paul Daniel preached,” wrote Thomas, “were delivered in any pulpit in London, the church would be crowded to overflowing.” His ministry only lasted four years. He died of cholera, caught in visiting a poor woman struck down by the disease.

Ragland  
in North  
Tinnevelly.

The Tinnevelly Missions were in the south of that province, which is about the size of Yorkshire. In the north there were large districts still unvisited. Ragland (Fourth Wrangler and Fellow of Corpus, Camb.), one of the noblest missionaries the Society ever had, who had been Secretary at Madras, gave up his position there to go and start an Itinerant Mission in North Tinnevelly, not settling at a central station, but continually moving about all over the district. Two other Cambridge men, David Fenn and R. R. Meadows, were sent to start the work with him; and some of the best catechists from the south, well known afterwards as clergymen, joined him, such as Vedhanayagam Viravagu and W. T. Saththianadhan. But Ragland's health was undermined, and he died suddenly on October 22nd, 1858, mourned by the whole Society.

Ceylon and  
Mauritius.

Native evangelists were also furnished by the Church in Tinnevelly to Missions in other lands. In Ceylon, in 1855, the Society undertook a Mission to the Tamil coolies labouring on the coffee estates, most of whom came from South India and went back again after a few years; and for this service Tinnevelly catechists went over. So also they did to the island of Mauritius, when, about the same time, a Mission was arranged for the coolies there on the sugar estates. Both these efforts proved fruitful. Ceylon, indeed, after a long period of disappointment, was now beginning to be a hopeful field, both among the Tamil and the Singhalese sections of the population. Among the missionaries at this time were Christopher C. Fenn, afterwards Secretary of the Society at home; E. T. Higgins, who is still labouring, after forty-seven years' service; and W. Oakley, who never once came home in fifty years.

One of the new Missions undertaken in the early part of

this decade was to Palestine. The Society had not had any intention to resume work in the Levant. The four German missionaries still at Syra, Smyrna, and Cairo were allowed to stay on, but they were not to be reinforced. The C.M.S. had not been concerned in the establishment of the Jerusalem Bishopric, which was the work of the Prussian Ambassador Bunsen, Lord Ashley, and the Jews' Society. But the appointment of a highly valued C.M.S. missionary like Samuel Gobat to be bishop altered the position; and just after the Jubilee two invitations from British Consuls in Syria and Mesopotamia in behalf of the Syrian and Nestorian Christians, received through the Foreign Office, drew the Committee's attention eastward. They commissioned the Rev. John Bowen, who had just offered to go anywhere at his own charges, to visit the East and report. One result was a resolution to yield to Gobat's wishes and open a Mission in Palestine; and in 1851, F. A. Klein was sent out, followed in 1855 by John Zeller. Both Bishop Gobat and the C.M.S. were vigorously assailed at this time by High Churchmen for presuming to preach Christ to Oriental Christians. In 1853, certain of them sent a memorial to the Patriarchs and Synods condemning Gobat; whereupon the four Archbishops of Canterbury, York, Armagh, and Dublin, issued a joint Declaration in his defence. For a quarter of a century, however, the C.M.S. Mission was on a very small scale.

Bishop Gobat appeals to C.M.S.

Palestine Mission begun; and objected to.

A much more important enterprise signaled the year in which Klein went out, 1851. Krapf had come to Europe from East Africa, and had laid before the Society large plans for a great Mission into the far interior. Nothing was then known of that interior. It was in that very year that the President of the Royal Geographical Society said, in his annual statement, that all Central Africa beyond the coast line was "an absolute blank in the maps." Krapf dreamed of crossing the continent and joining hands with the Yoruba Mission on the other side. His plans, after full and prayerful consideration, were adopted by the Committee, and a party of six men was organized to go with him. Venn's Instructions, delivered at the Valedictory Meeting on January 2nd, 1851, were a splendid manifesto of missionary policy; and they have not lost their value, for we are still engaged in the same enterprise. But God's time was not yet. The party collapsed; Krapf started from the coast alone, with native porters; they soon deserted, and he was lost, some 200 miles inland; and at

Krapf's plans for Central Africa.

Failure of his attempt.

last he got back to Mombasa, weary, wounded, and in rags. But he had learned his lesson, and he wrote home, "The idea of a chain of Missions will yet be carried out. I *bequeath* it to every missionary coming to East Africa." And he did not cease his shorter journeys, and inquiries, and studies. At length he and Erhardt constructed a map from the information gathered from native traders. This map showed a great inland sea in the heart of Africa. It was exhibited at the Geographical Society's meetings; it excited general curiosity; and it sent out the first East African travellers, Burton and Speke. By their discoveries, and those of others, it was found out that the supposed inland sea was really *three* large lakes, the Victoria Nyanza, Tanganyika, and Nyassa. Speke first sighted the Victoria Nyanza on August 3rd, 1858, and *heard* of a country on the further side called "Uganda."

Erhardt's map.

Burton and Speke.

"Uganda."

West Africa: Dr. Koelle.

The Queen and Abeokuta.

The Queen and S. Crowther.

Dahomey and Abeokuta.

Venn and the cotton trade.

Meanwhile, much of interest was going on in West Africa. At Sierra Leone, the learned linguistic missionary, Dr. S. W. Koelle, was compiling his remarkable work, *Polyglotta Africana*, comparing 150 languages and dialects. The Yoruba Mission was progressing, and several towns were now occupied, including Ibadan by David and Anna Hinderer, and Lagos on the coast. The Abeokuta chiefs, in the Jubilee year, sent a letter to the Queen; and her reply to it, through Lord Chichester, contained the memorable sentence, "England has become great and happy by the knowledge of the true God and Jesus Christ." Samuel Crowther, being in England, was received by Her Majesty and Prince Albert in a private and unrestrained interview on November 18th, 1851. He also gave important information to Lord Palmerston touching the slave-trade, and was warmly thanked by that statesman, who took a keen interest in the welfare of Abeokuta and the Yoruba people. At this time, the bloodthirsty king and warriors of Dahomey were bent on the destruction of Abeokuta, and the town, whose name had become familiar, and dear, to thousands of Christian people, was in great peril in the early months of 1851; but God heard prayer, and the Dahomians were repulsed with heavy loss. Under Palmerston's instructions, a British squadron attacked Lagos, which was in alliance with them, and though that port did not become a British possession till 1861, it was thenceforth open to missionary effort. Henry Venn greatly desired to see legitimate industries and trade promoted in the Yoruba country, and he took much trouble, independently of the

Society, and in alliance with the Buxtons and Gurneys, and with a Manchester merchant, Mr. Clegg, in getting African cotton imported into England. His efforts were successful, and the extensive trade now carried on between England and the hinterland of Lagos is largely due to the initiative of the Honorary Secretary of the C.M.S.

But Death continued to claim its tribute on the West African coast. Some very promising missionaries died early. R. C. Paley, the first Cambridge graduate to go to Africa, who, with his young wife, went out with the Hinderers in 1852, died in a few months; and Mrs. Paley died on the voyage home. Four medical men in succession died at one or other of the Yoruba stations: one a young Dutch surgeon, Eugene Van Cooten, who was regarded at Islington College as one of the brightest Christians ever within its walls; another, a naval surgeon of experience, E. G. Irving; a third, A. A. Harrison, a Cambridge man of distinction.

Especially distressing were the deaths, one after the other, of the three first Bishops of Sierra Leone. The bishopric, after persevering efforts on the part of Venn and the C.M.S., was at last established in 1852; and the first bishop was a Sussex clergyman of extraordinary linguistic gifts, O. E. Vidal. He completely won the hearts of the Sierra Leone people. When he visited a village to preach, "they did not want to go home; they would like to remain in the church all night." On February 20th, 1853, he held the first ordination ever witnessed in West Africa—three young Germans; and in the following year, while visiting the distant Yoruba Mission—where he confirmed 600 candidates—he ordained at Abeokuta two Africans, the first whose ordination took place on African soil. He died at sea on the voyage back to Sierra Leone, on Christmas Eve, 1854. Who should go next? Venn's eyes turned to a Lambeth incumbent, J. W. Weeks, who had been for twenty years a missionary in the colony, as successively mechanic, evangelist, schoolmaster, clergyman. Unable to imagine himself fit for so high an office, he only accepted it after repeated persuasions. He, too, was much blessed in his episcopal work; but he, too, was struck down by the fever when returning from a Yoruba visitation, and was carried ashore to die. Again, who should go next? The Society turned to John Bowen, returned from his Eastern travels. He was consecrated on September 21st, 1857, sailed for Africa, and began his work there by burying his young

Deaths  
in West  
Africa.

The first  
three  
Bishops of  
Sierra  
Leone:

Vidal.

Weeks.

Bowen.

wife, a sister of the present Master of Trinity, Dr. Butler. He also visited the Yoruba Mission, and greatly encouraged the brethren ; and he also caught the fever on his return. "My dear bishop," said the captain of a ship, "come to sea with me ; it's your only chance." "Too late, thank you," said Bowen ; "meanwhile I may as well do my duty." He walked two miles to the cathedral, preached on "Set your affection on things above," and entered into rest the following Saturday, May 28th, 1859. Three bishops—"the gentle, talented, spiritually-minded Vidal ; the holy, humble-minded Weeks ; the noble-hearted, energetic, practical Bowen"—had been consecrated, had laboured, and had died, within seven years.

Fresh at-  
tempts on  
the Niger.

Meanwhile a new extension of the West African Mission had at last been effected. The River Niger, let severely alone for thirteen years, had been ascended successfully by a second (but private) expedition in 1854, under Dr. Baikie,—accompanied, again, by Samuel Crowther. Most inviting did he find the openings for missionary effort ; and the result was the Niger Mission. Crowther himself was commissioned to direct a purely African effort to evangelize Africans ; and in July, 1857, he was steaming up the great river for the third time, with Negro evangelists, themselves ex-slaves or the children of ex-slaves, but freed by England and by the Gospel, to start this new and unique enterprise.

Niger Mis-  
sion begun.

We have looked at the East and West of Africa : let us glance at the East and West of the World. We saw that on Whit Tuesday, 1849, two bishops were consecrated in Canterbury Cathedral for two new sees. Those two sees represented the Far East and the Far West of the Mission-field as it then was, China and Rupert's Land. Bishop George Smith went to Hong Kong, and thence travelled up and down the coast of China, while Russell and Gough were laying the foundations of the Mission in the Che-kiang Province, and Welton and his brethren occupied the great city of Fuh-chow. Progress was very slow ; and all through this decade it was interrupted by that strange episode in Chinese history, the T'ai-p'ing Rebellion. Headed by a man who had been an apparently earnest inquirer, the T'ai-p'ings professed to be guided by the Christian Scriptures, and they everywhere destroyed the idols, which were seen floating down the river by hundreds. High hopes of the movement were entertained in England, but although there was certainly much in it to warrant them, it

China :  
Bishop  
Smith.

T'ai-p'ing  
Rebellion.

developed into fanaticism and barbarity, and brought endless calamities upon the unhappy people, millions of whom perished. And the Chinese had to suffer also from foreign invasion. The sadly increasing opium-trade led to fresh difficulties, and in 1857 England and China were at war again. The result was Lord Elgin's Treaty of Tien-tsin, in 1858, which enforced the admission of opium, but which also opened the interior of the empire to European travellers—merchants or missionaries. This was a loud call to the Church of Christ. How it was responded to we shall see by-and-by.

Another  
China War.

Meanwhile, the other bishop, David Anderson, of Rupert's Land, was travelling over his vast diocese, the whole scattered population of which would not have peopled a big Chinese city. "We have come as far as to you also in preaching the Gospel of Christ," was his first text at Red River; and indeed the whole work was like going after the one lost sheep in the wilderness. Abraham Cowley, James Hunter, and Robert Hunt went out hundreds of miles into the snowy wastes, and not only sought but *found*, and brought into Christ's fold, the "lost sheep;" and John Horden began in 1851 the great work which has associated his name for ever with Hudson's Bay and what we now know as Moosonee. The Mission itself also was now producing missionaries. On December 22nd, 1850, Bishop Anderson ordained Henry Budd, the first Red Indian clergyman, who had been one of the first two boys taken in hand by the first missionary, John West, twenty-eight years before, and who had already done noble pioneer work up the great Saskatchewan River, and brought many of his countrymen to Christ. Another Red Indian, James Settee, was ordained in 1853; and, in 1852, the first of a long succession of excellent men of mixed race, Robert McDonald, now Arch-deacon within the Arctic Circle, and venerable personally as well as officially. "Within the Arctic Circle"—yes, so it is now; and it was in 1858 that the first great pioneering journey was taken by an English missionary, Hunter, to the Far North. Two thousand miles northwards he travelled, and laid the foundation of a work which has since expanded into three dioceses.

Bishop  
Anderson  
in Rupert's  
Land.

John  
Horden.

Henry  
Budd.

Within  
the Arctic  
Circle.

Once more: China proved not to be the real Far East, for Japan began to open at this time, as we shall see hereafter; and Rupert's Land proved not to be the real Far West, for beyond the Rocky Mountains, on the coast of the North Pacific Ocean, another new Mission-field now opened. In 1856,

The real  
Far East  
and Far  
West.

a godly naval officer, Captain Prevost, came to the Society, pleaded the cause of the Indians of that coast, and offered to take a missionary out there in his own ship, which was engaged on a Government surveying expedition. The man chosen was William Duncan, a young schoolmaster, and on October 1st, 1857, he landed at Fort Simpson, five hundred miles north of Vancouver's Island, to carry the Gospel to the Tsimshian tribes.

In the decade under review, England passed through its only two great military struggles since Waterloo; and both of them affected the missionary enterprise. The Crimean War of 1854-6, and the successful defence of Turkey from Russian aggression, enabled the British Government to extort from the Sultan a decree which, on paper, seemed to secure religious liberty in the Ottoman Empire. And the Sepoy Mutiny of 1857, while destroying Missions for a time in an important part of India, resulted in their development and extension.

Crimean  
War.

England  
demands  
religious  
liberty in  
Turkey.

After the fall of Sebastopol, in September, 1855, Lord Clarendon, the Foreign Secretary, wrote, referring to the "gigantic efforts and enormous sacrifices" made for Turkey,— "The Christian Powers are entitled to demand, and Her Majesty's Government do distinctly demand, that no punishment whatever shall attach to the Mohammedan who becomes a Christian, whether originally a Mohammedan or originally a Christian, any more than any punishment attaches to a Christian who embraces Mohammedanism. In all such cases the movements of the human conscience must be free, and the temporal arm must not interfere to coerce the spiritual decision." Noble words!—but even Lord Stratford de Redcliffe did not succeed in getting these full demands conceded. Still, prospects were hopeful; and the C.M.S., in 1858, sent Pfander, of Agra and Peshawar, and, a year or two later, Koelle, the Sierra Leone linguist, to Constantinople. A remarkable work was carried on for a time; many Turks were baptized; but ultimately, treaties notwithstanding, the Porte suppressed the Mission.

C.M.S.  
Turkey  
Mission.

Indian  
Mutiny.

It would be impossible, in this short History, to give any account, however inadequate, of the great Indian Mutiny. On Tuesday, May 5th, 1857, the C.M.S. held a happy Anniversary. Robert Clark told the thrilling story of the foundation of the Amritsar and Peshawar Missions, and the two Bishops



above mentioned, Smith and Anderson, who were both in England together, enlarged on China and Rupert's Land respectively. On the following Sunday, May 10th, the Mutiny broke out at Meerut; and all that summer England was weeping and mourning for the loss of her sons and daughters massacred by the mutineers. Cawnpore and its horrors will never be forgotten by Englishmen; nor Lucknow and its heroic defence—in which Henry Lawrence fell, and George Hutchinson, afterwards Lay Secretary of the C.M.S., won his earliest laurels. Nor can the C.M.S. forget Benares, where a Christian Commissioner, afterwards a familiar figure in its Committee-room, Henry Carre Tucker, who had not feared to foster Missions, was enabled to hold his own; and where the missionary Leupolt alone could go safely out into the villages and bring in supplies. Nor yet Agra, successfully defended by another Commissioner friendly to Missions, John Colvin, and where French refused to remain safe inside the fort if the Native Christians were shut out. But it was the Punjab that saved India. It was the men of the Punjab, John Lawrence, Robert Montgomery, Herbert Edwardes, and their comrades, who kept its turbulent frontier quiet, and yet sent every available man to the siege of Delhi. God blessed and prospered the Christian men who had openly avowed Christian principles. "It was not policy, or soldiers, or officers," wrote Montgomery, "that saved the Indian Empire to England, and saved England to India: the Lord our God, He it was!" Yes—"Them that honour Me I will honour."

Lucknow.

Benares.

Agra.

The Punjab saves India.

The C.M.S. was graciously spared the loss of any of its missionaries, though its stations were destroyed all over the North-West Provinces, and its converts scattered; but the S.P.G. and the American Presbyterians suffered severely. The Church, however, lost a great man, not in the Mutiny, but while the struggle was going on. Bishop Daniel Wilson died on January 2nd, 1858, in his 80th year, directing that on his memorial tablet in the cathedral he had built at Calcutta should be inscribed the publican's prayer, in Greek because more emphatic, "*God be propitiated to me the sinner.*" He had, shortly before, handed over to the C.M.S. important mission agencies of his own in Calcutta, and funds to keep them going.

Death of Bishop Wilson.

A tremendous controversy arose, both in India and in England, as to the causes of the Mutiny, and the right policy for the Government to pursue in respect to Christianity.

The Controversy on Neutrality.

Some said that Missions were the cause, and advocated a stricter neutrality. Others pointed out (1) that the very men who had mutinied were those, the Brahman Sepoys, whom the authorities had carefully guarded against Christian influence, (2) that in those parts of India where Missions had been most successful there was no revolt at all, (3) that the Native Christians were everywhere loyal—some indeed being martyred—and that the more they increased the better for the State, (4) that it was the fearless and decided Christian men who supported Missions that had kept their own districts safe and done most to put down the rebellion. The controversy was prolonged and bitter; the Christian party—if they may be called so—did not get all they pleaded for; nevertheless, as Sir Charles Aitchison has said, “the revolution in Christian policy in India” since the Mutiny “has been complete.” The Government no more proselytize than they ever did: that would be impossible, and wrong; but individual Christian officials now do everywhere what formerly was thought mischievous and dangerous, no man forbidding them. Robert Cust, when Commissioner of Amritsar, was called to order by the Calcutta Government for attending the baptism of some native converts. No Government would interfere now. Much of the change was due to John Lawrence, whose magnificent services to the Empire all England acknowledged; and his memorable words have become a classic phrase:—

Real victory of the Christian party.

Memorable words of John Lawrence.

“Christian things done in a Christian way will never alienate the Heathen. 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.”

India transferred to the Crown.

One principal result of the Mutiny was the transfer by Parliament of the Government of India from the East India Company to the Crown; and in November, 1858, was issued a royal proclamation to the people of India, in which the Queen said,—

The Queen's Proclamation.

“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 or observances, but that all alike shall enjoy the equal and impartial protection of the law.”

Missions after the Mutiny.

The Missions in North India quickly revived when the Mutiny had been suppressed. So far as the Church of

England is concerned, the two most interesting developments that followed were the S.P.G. Mission at Delhi and the C.M.S. Mission at Lucknow; also the beginnings of the Santal Mission, to be noticed hereafter. The kingdom of Oudh had been annexed by Dalhousie in 1856, and Henry Lawrence became Chief Commissioner. He at once, brave Christian as he was, invited the C.M.S. to come to Lucknow. The Mutiny intervened, and Lawrence fell. In March 1858, Lucknow was recaptured by the British forces. In April, the new Commissioner, Robert Montgomery, entered on his office. On the 20th of that very month he wrote to the C.M.S. renewing the invitation. Leupolt of Benares was sent up, and preached openly in the conquered city; and on September 24th a meeting—like those before in the Punjab—was held to form a Church Missionary Association, Montgomery himself presiding, and Rs. 5,000 being at once subscribed by the officers and civilians. That is the way in which many Missions in India have been started. When an Anglo-Indian uncle or cousin informs a home circle that no one out there believes in Missions, the question is, How much does he know about it?

Oudh  
Mission

This chapter has shown not only that the earlier years of the decade marked an epoch of advance, but that its closing year or two were not less remarkable. The year 1858, indeed, has been justly called by Dr. Pierson the *annus mirabilis*; and it was so in C.M.S. history in more ways than he states. It saw India transferred to the direct rule of the Crown, the Oudh Mission and the Santal Mission begun, China's inland provinces rendered accessible, Japan's closed gates unlocked, the Niger traversed by African evangelists, the Victoria Nyanza discovered, Constantinople occupied, the frozen regions of Athabasca and Mackenzie visited by the Gospel message, and the Indians of the North Pacific reached. A wonderful year indeed!

The *annus  
mirabilis*,  
1858.

But it also witnessed pregnant movements at home. In 1858, the Universities' Mission to Africa was organized; and in 1858 the Cambridge University Church Missionary Union, which has done so much, ever since, to stimulate missionary zeal and interest among Cambridge men, was established, chiefly by the efforts of John Barton, then an undergraduate of Christ's College. The Universities' Mission, founded at the suggestion of Livingstone, and started under the auspices of Bishop S. Wilberforce of Oxford and Bishop Gray of Cape

1858 at  
home:  
Universi-  
ties' Mis-  
sion and  
Cambridge  
C.M.  
Union.

Colonial  
Church  
questions.

Town, was one outward and visible sign of the increasing vigour of the High Church party, and of its zeal for Missions. Bishop Mackenzie's heroic, though disastrous, enterprise on the Zambesi called forth widespread sympathy; while the Melanesian Mission, under Selwyn and Patteson, was watched with the deepest interest. Bishop Wilberforce himself was a most powerful advocate of the missionary cause, and the published volume of his *Speeches* is a storehouse of valuable material. The Colonial Episcopate was rapidly growing, and all sorts of problems presented themselves as the Church of England—with all its historic associations, and much tied and bound by the legal bonds involved in that connexion with the State which in other ways is so important—endeavoured to adapt itself and its old ways to the new and untried circumstances of free Colonies and of Native Christian communities in foreign lands. It is not to be wondered at if men did not think alike as to the best methods of solving these problems. In this short *History* it is not possible to enlarge upon this subject. Only two things need be just mentioned, (1) that Mr. Venn was long engaged in warm controversy with Mr. Gladstone and Bishop Wilberforce, (2) that Bishop Selwyn in New Zealand grappled boldly and successfully with some of the problems, though not always in ways that the C.M.S. liked, (3) that Bishop Perry, at Melbourne, was as bold and as successful in a more purely Colonial sphere, and, in particular, was the first bishop to bring the laity into a Church Assembly.

Lord  
Palmer-  
ston's  
Bishops.

The last two or three years of our decade were of great importance, in another respect, in the history of the Church of England. They were the period of the first "Palmerston Bishops." Lord Palmerston became Premier in 1856, and made his episcopal appointments under the advice of his relative, Lord Shaftesbury. The heavy debt which the whole Church owes to these two men has never been justly acknowledged. A new standard of qualification for the episcopate was set up, which, as a matter of fact, has been the standard ever since, quite apart from the particular theological position of the man appointed. There had been a few exceptions before to the old political or family or "Greek-play" grounds of choice, such as S. Wilberforce, who undoubtedly himself raised the standard of episcopal efficiency; but never till this time could a whole succession be seen of bishops most of whom had been practical and spiritually-minded parish clergy-

men, while men of intellectual and University distinction were not passed by. Here are the names : Villiers, Baring, R. Bickersteth, Pelham, Tait, Waldegrave, Thomson, Wigram, Ellicott, Trench, Jeune, Harold Browne. Let any twelve appointed by any other Premier be put alongside them !

The appointment of Tait to the Bishopric of London, in 1856, was of itself a great event. He at once threw himself into practical evangelistic work in a way no bishop had done before him, preaching in omnibus-yards, in ragged schools, at the docks, and scandalizing the old-fashioned High Church clergy by his "undignified and almost Methodist proceedings" as one of them expressed it. Such "Methodist proceedings," are the common practice of bishops and clergy of all parties now. Let it not be forgotten how they began. Then Bishops Villiers and R. Bickersteth, with other leading Evangelical clergymen like McNeile, Stowell, Close, and Miller, preached at special services for the non-churchgoing classes in Exeter Hall. The vicar of the parish in which the Hall stands prohibited their continuance ; and this led to the passing of an Act to qualify such a veto, despite the strenuous opposition of the High Church party and several of the bishops. Meanwhile these Exeter Hall services put the idea into Bishop Tait's head that St. Paul's and Westminster Abbey might be similarly used. With great difficulty he overcame the reluctance of the Deans and Chapters ; while in Convocation elderly heads were gravely shaken over services so "subversive of the ancient order of our cathedrals." But on Advent Sunday, 1858, the first Sunday evening service was held in St. Paul's, and drew an enormous concourse of people. When we think of all that has followed upon that one innovation, not only at St. Paul's, but in many other cathedrals, we begin to realize a little the debt due to the evangelistic movement fostered by the "Palmerston Bishops."

Bishop  
Tait.

Evangelis-  
tic move-  
ments.

And this evangelistic movement took many forms. Laymen began to engage in Home Mission work as never before ; men prominent in society, like Stevenson Blackwood and Brownlow North, were converted to God, and openly set about winning their fellows to His service ; Christian women like Miss Marsh and Mrs. Ranyard set an example of zeal in seeking the lost which has since been followed by hundreds ; Mr. Pennefather started the Conferences at Barnet which afterwards made the name of Mildmay famous, and which have been the prototypes of numberless gatherings for the

promotion of spiritual life. The way was thus prepared for the still wider Revival movement which began in the closing year of our decade, and the fruits of which are still being reaped. These movements will be further noticed in the next and following chapters.

All this did not affect the Foreign Mission enterprise directly ; but it did so indirectly, by promoting the personal religion which alone leads men to care for the Heathen, and by extending the Evangelical influence within the Church of England, upon which, under God, depends the growth, and the very existence, of the Church Missionary Society.

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Papal Aggression . . . . .	Chap. XXXIII.
Recruits from the Universities . . . . .	„ XXXVI.
Islington College and its Men . . . . .	„ XXXVII.
Agra : Pfander and French . . . . .	„ XLII.
The Punjab : Its Christian Rulers and its Missions . . . . .	„ XLIV.
India under Dalhousie . . . . .	„ XLII.
South India : Telugu Mission, Tin- nevely, Travancore . . . . .	„ XLIII.
Ceylon and Mauritius . . . . .	„ XLVIII., LVIII.
Palestine Mission—Bishop Gobat . . . . .	„ XLI.
East Africa : Krapf and the Ex- plorers . . . . .	„ XI.
West Africa : Abeokuta and Da- homey—Crowther and the Queen —Venn and the Cotton Trade— The Three Bishops . . . . .	„ XXXIX.
China : T'ai-p'ing Rebellion — Bishop Smith . . . . .	„ XLIX.
Rupert's Land : Bishop Anderson . . . . .	„ L.
Crimean War — Constantinople Mission . . . . .	„ XLI.
Indian Mutiny—Neutrality Con- troversy . . . . .	„ XLV., XLVI.
Indian Missions after the Mutiny —Lucknow . . . . .	„ XLVII.
Church Movements at Home . . . . .	„ XXXIII.
Colonial Church and Bishoprics . . . . .	„ XXXIII., XXXVIII.
The Palmerston Bishops—Tait— Evangelistic Movements . . . . .	„ XXXIV.
Personnel of the Period . . . . .	„ XXXV.

## CHAPTER VIII.

## THIRTY YEARS AGO.

1859-1869.

A Period of Depression—Yet Good Years at first—New Men—New House—The Revival of 1859—Controversies, Rationalistic and Ritualistic—Native Church Organization—Bishop Crowther—Reverses in Africa—War and Apostasy in New Zealand—Madagascar Mission—Advance in China—Opening of Japan—Metlakahla—Bishop Machray—Indian Christian Statesmen—Bishops Cotton and Gell—The Brahma Samaj—Varied Work in India—Notable Conversions—Deaths of Leading Missionaries—French and Knott—H. Venn in Old Age.

*"Behold, the bush burned with fire, and the bush was not consumed."*

—Exod. iii. 2.

*"They shall come from the east, and from the west, and from the north, and from the south."*—St. Luke xiii. 29.



MAKING our stand in the year 1869, "thirty years ago," we find ourselves in the midst of a period of depression, and even of decadence. But these features by no means mark the whole decade now to be reviewed. On the contrary, it began well. The forward steps of 1857-9, in different parts of the world, noticed in our last chapter, were happily followed, as the Jubilee had been followed, by the accession of an unusual number of good men to the missionary ranks. The three years, 1859-61, added twenty-two University men to the roll, which was better even than that former period; and among them were, from Cambridge, R. B. Batty (2nd Wrangler and Fellow of Emmanuel), B. Davis (Fellow of Peterhouse), J. M. Speechly (afterwards Bishop of Travancore), and John Barton; from Oxford, W. Hooper, John Sharp, and W. E. Rowlands; from Dublin, J. Welland. In 1860, thirty-one new names appeared on the roll, a number never before reached, and not again reached till 1887. Among the Islington men of that year were Weakley (the Turkish

A period of depression.

Yet it began well

Good new men.

scholar), Edmonds (now Canon of Exeter), Wolters of Palestine, Coles and Simmons of Ceylon ; and, of the next year, Lamb, Wolfe, and A. E. Moule.

Herbert  
Edwardes'  
speech.

That year, 1860, is memorable for what has always been regarded as the greatest speech ever delivered at a C.M.S. Anniversary—that of Sir Herbert Edwardes, the hero of Peshawar, on “The Safety of a Christian Policy in India.” It was by no means a mere harangue addressed to the emotions, but a powerfully reasoned-out argument, supported by most striking facts ; and it roused the assembly to an enthusiasm rare even in Exeter Hall. To this decade also belongs what is probably the greatest of St. Bride’s Sermons, that by Dean Magee in 1866 ; though Dr. Miller’s in 1858 may well be thought to rival it.

New C.M.S.  
House.

In 1860, also, the Committee began to give an outward and visible sign of the Society’s progress by building a new house. For nearly half a century it had rented the small house No. 14 Salisbury Square, which was now quite inadequate to the needs of the office ; and Nos. 15 and 16 were purchased, pulled down, and a large building erected on the site. The first stone was laid on February 5th, 1861, and the new House was inaugurated, and dedicated to God’s service, on March 7th, 1862.

Revival of  
1859.

But the year 1860 is memorable for much more important features than these. It was the year of a spiritual awakening which is totally unknown to Church historians, but the effects of which are being felt to-day, not least in the missionary enterprise. A religious revival in America in 1858 had spread to Ireland in 1859, and thence came to England ; and simultaneously, though quite independently, a little band of American missionaries at Ludhiana, in India, sent all round the world an invitation to Christian people to unite in prayer for the outpouring of the Holy Spirit in the first week of 1860. There has probably never been in England such a time of fervent united prayer as in that year. Devotional meetings everywhere were crowded to excess. Moreover, the new activities in evangelistic work, begun two or three years before under the auspices of the “Palmerston Bishops” (as mentioned in the last chapter), were now rapidly extending, led by Lord Shaftesbury, Mr. Pennefather of Mildmay, Mr. Stevenson Arthur Blackwood, Mr. Reginald Radcliffe, and others. It was in 1860 that the Theatre Services were begun, and it was in 1861 that the memorable addresses by Blackwood and Captain Trotter at Willis’s Rooms filled King Street and St.

Week of  
prayer,  
Jan., 1860.



James's Square with carriages. These revival movements brought the C.M.S. many candidates for missionary service, both men and women; but the women were declined—the time was not yet for "Phebe" to go abroad on any large scale.

Nevertheless, a period of depression for the Society was now at hand. How was this? Apparently there were three reasons:

At such a time, why depression?

Home Missions absorbed attention.

Missionary zeal declining.

Attitude of Evangelical clergy.

A time of bitter controversy.

(1) The revival and evangelistic movements tended to concentrate attention upon Home Missions. In every parish the young men and women workers, and the agencies they worked, were multiplying; and still more were the non-parochial and (as some might think) irregular efforts—night-schools, workmen's institutes, youths' clubs, mothers' meetings, young men's and young women's associations. As the best of the children who had loved their missionary boxes and juvenile missionary meetings in earlier days grew up, they became immersed in all these good works, and the primary duty of the Church, to evangelize the non-Christian world, was forgotten. In 1865, Henry Venn told the Islington Clerical Meeting that while "the extent and influence of Evangelical truth in the Church had very largely increased," missionary zeal had distinctly "retrograded." Meetings, he said, "were less well attended, and less interesting," and the "warm sympathy and self-denying exertions" of earlier years had become "more rare of late." It is a curious illustration of this that the C.M.S. Evening Meeting was so thinly attended that in 1866 the Committee seriously proposed dropping it.

(2) It must be frankly stated that the great bulk of the Evangelical clergy held aloof from the revival movements. Venn, the last man to be attracted by a mere emotional religion, lamented this, as his private journals show. Many Church people who experienced God's converting or quickening grace under its influence drifted away, in consequence, into the non-parochial and more irregular circles. Had the leading men put themselves at the head of the movement, they might have guided it. The loss to the Church of England was great for the time; but in after years a wiser policy was more widely adopted.

(3) Above all, the decade was a time of bitter controversy; and necessary as controversy often is, in defence of the truth of God, it is unquestionably a great hindrance to the zeal and

Ration-  
alism.

love needed for the evangelization of the world. First there came the Rationalistic Controversy, started by the publication of *Essays and Reviews* in 1860, followed by Bishop Colenso's books a little later. Lord Shaftesbury and Dr. Pusey united to oppose the Broad Church party; but Venn declined this alliance, and it quickly came to an end when, in 1867, the Ritualistic Controversy became urgent. Of that controversy much might be said. It was indisputably necessary; but looking back now thirty years, the manner of conducting it cannot be pronounced altogether wise, nor the results successful. One thing is certain, that Evangelical Truth is better served by directly spiritual work. Then, in 1868, began the great struggle over the Irish Church Establishment; followed in a year or two by the Education Controversy and the first School Board elections, all of which created a great gulf between Evangelical Churchmen and the Nonconformists.

Ritualism.

Dissent.

Church  
move-  
ments.

Amid these controversies, what may be called the Anglican (as distinguished from the Ritualistic) movement was growing in strength—the movement, that is, to give more play to the Church of England as a whole, and to combine Churchmen as such. Convocation, which, owing to the strenuous efforts of Bishop Wilberforce, had been revived in 1852-54, was now gaining an established position; and to this decade belong the first Church Congresses, the first Diocesan Conferences, and the first Lambeth Conference of Bishops. All these developments of Anglicanism were regarded at the time as more or less unfavourable to the Church Missionary Society, which had come into existence when the Church was asleep, and was not very kindly regarded by the leaders in the new and vigorous Church life of the period. Indeed, as one reads the writings and speeches of prominent Evangelical Churchmen at this time, with their confident anticipation that, if such and such innovations were tolerated, there would soon be no place left for them in the Church—and as one looks around to-day and sees how everything they opposed is stronger than ever,—the question arises, How is it that the C.M.S. has not been killed long ago? With reverence is the answer suggested, *The bush is not burnt because the Lord is in it.* But something is certainly due to the more reasonable and less suspicious attitude which the Society and its leading members have adopted of late years, on the one side, towards current Church movements which are not in themselves necessarily hostile to the truth of God, and, on the other side, towards

Why is  
C.M.S. not  
dead?

spiritual and evangelistic movements not necessarily inconsistent with true Church principles.

The expansion of the Society's work in the decade immediately preceding was now involving the need for a much larger supply of men than was forthcoming. The need, and the evident impossibility of meeting it adequately, led to fresh stress being laid by the Committee at this time on the importance of fostering the native ministry, and developing native Church organization. If native pastors could be provided for the native Christian congregations, and the native Christians could support them, and also manage their own affairs, the missionaries could be set free more entirely for work among the Heathen. The native Church, however young, should become, as far as possible—(1) self-governing, that is, so far as its own local affairs are concerned; (2) self-supporting, maintaining its own churches and schools and ministers; (3) self-extending, seeking to bring in the surrounding Heathen. The subject is too large and complicated to be dealt with further in this short History. Suffice it to say that one of the chief achievements of Henry Venn's life was the working out of a system of native Church organization, which, with modifications necessary for the varying circumstances of different countries, has been widely adopted.

Importance of Native Church Organization.

Self-governing, self-supporting, self-extending.

Meanwhile the native ministry was growing. Before the Jubilee, only twelve natives had been ordained in the Society's Missions. In the next decade there were 38, and in the decade we are now reviewing 95, making 145 altogether to April, 1869, "thirty years ago." Of these, India had provided 72; Africa 34; New Zealand 17.; Ceylon 13; North-West America 6; China 3. But the crown of the Society's efforts to foster the native ministry was when a native was raised to the episcopate. This, of course, was Bishop Crowther.

Native clergy.

In two respects at this time the Missions in West Africa much encouraged the Society. First, the Sierra Leone Church was organized on a nearly independent footing, and most of the parishes had native pastors, supported by native funds through a Church Council. Secondly, Samuel Crowther became a bishop. But not over the Sierra Leone Church. Although a provisional constitution for that Church had been arranged with the Archbishop of Canterbury, the time for an African bishop over it was not yet. Crowther was the Episcopal head of an African Mission to African Heathen. He

Sierra Leone Church.

Bishop Crowther.

had been seven years on the Niger, and the work was growing ; and in Canterbury Cathedral, on St. Peter's Day, 1864, Archbishop Longley and other bishops laid their hands on the Negro head of one whom the Queen's mandate called "our trusty and well-beloved Samuel Crowther." For the next quarter of a century did the first "black bishop" conduct with unflinching industry and practical good sense the Mission on the River Niger.

Reverses  
in Africa.

But apart from these two encouraging events, the period we are reviewing was one for the most part of discouragement and retrogression in African Missions. It was the period of Livingstone's later journeys, amid constant disappointments and privations and the horrors of the East African Slave-trade ; of disasters and repulses in South Africa, particularly the death of the sainted Bishop Mackenzie and the abandonment of the Zambesi by the Universities' Mission ; of the captivity and sufferings of Stern and his companions in Abyssinia. C.M.S. Missions were not exempt. All the time, Rebmann was alone on the East African coast ; and so completely had Krapf's great projects dropped out of sight, that year by year only half a dozen lines in the Society's Annual Report were allotted to East Africa, and in two years there was no mention of it at all. Worst of all, it was a period of war, anxiety, suffering, in the Yoruba country, ending in the expulsion of the missionaries from Abeokuta.

Yoruba  
War.  
Dahomey  
and  
Abeokuta.

Up to 1860 the Yoruba Mission had continued to prosper, under Townsend, Gollmer, Hinderer, Maser, Mann, and Bühler. Several towns on the coast and in the interior were occupied ; and at Abeokuta especially the Church continued to grow, despite some persecution from the chiefs. Altogether there were some 2,000 native Christians. But in 1860 war broke out between different branches of the Yoruba nation ; and Dahomey, taking advantage of this, attacked and destroyed some towns, and planned the destruction of Abeokuta. The renewed imminent danger to a place so well known to thousands of Christian people roused them again to special prayer. Prayer-meetings, partly owing to the revival of 1860, were now common ; and all over England C.M.S. members gathered to plead for Abeokuta. And prayer was signally answered ; the great Dahomian army suddenly retreated, no one knew why. "By the way that they came," like Sennacherib, "by the same did they return, and did not enter into the city." But the tribal war went on ; and for five years

Mr. and Mrs. Hinderer were practically shut up in Ibadan, sometimes nearly starving, and receiving into their bodily frames the seeds of the diseases that ultimately killed them both. Peace was at length restored ; but evil influences were at work at Abeokuta, and on October 13th, 1867, there was a sudden rising, the Mission-houses and property were destroyed, and the missionaries were expelled. But though the *churches* were gone, the *Church* remained ; and the Christians for years held faithfully together under their own pastors. So the Yoruba Mission furnished an object-lesson on the value of a native ministry.

Mr. and Mrs. Hinderer in Ibadan.

The same lesson was taught, also in painful circumstances, in the remotest of the Society's Missions, New Zealand. The Mission had prospered, on the whole, all through the preceding two decades, notwithstanding the difficulties, before alluded to, due to the development of the British Colony. But with the great extension of the profession of Christianity, and the small number, comparatively, of missionaries, native pastors were sorely needed. Bishop Selwyn, however, was cautious ; the Society thought too cautious. He was eleven years in New Zealand before ordaining a Maori deacon, and twenty-four years before admitting one to priest's orders. But meanwhile he had worked hard to get the diocese divided ; and William Williams, when, in 1859, he became first bishop of Waiapu, proceeded at once to add to the native clergy. Selwyn then did the same ; and very soon there were twelve of them. It was only just in time, for meanwhile war had broken out, owing to the land disputes, and for some years New Zealand presented a sad spectacle of strife. Bishop Selwyn and the missionaries protested in vain against the injustice with which they considered the Maoris were treated ; and matters grew worse and worse, despite the honest efforts of Sir George Grey, when Governor the second time, to undo the errors of some who had preceded him. Then came the Hau-hau apostasy of a section of the Maoris, and the murder of the missionary Völkner, and keen were the taunts of the newspapers at the results of Missions in New Zealand. But the real results were shown in the majority of the Christians that remained faithful ; in the steadfastness, in particular, of the clergy ordained by Williams and Selwyn ; and in the extraordinary chivalry, and tender care of captured English officers, exhibited by the Christian chiefs who were fighting, as they verily believed, for their just rights and their hearths and homes.

Trials in New Zealand.

Native clergy.

The Land War.

Hau-hau apostasy. Murder of Völkner.

Chivalry of Maoris.

One striking scene must be mentioned. In 1867, two tribes had a quarrel, and proposed on a particular day to fight it out. The evening before, they were in their respective camps, when the word went round, "Te Wiremu is dead!" That was Archdeacon Henry Williams, entering into rest after forty-five years' labours without once coming home. A truce was at once proclaimed: both tribes attended the funeral; and a day or two after, they met on the battle-field, where, instead of fighting, the chiefs read texts out of the Maori Bible, and the two parties prayed together, and then in united meeting made speeches about the friend they had so loved, *for several hours.* That was the true fruit of the Maori Mission.

Henry Williams effects a peace by his death.

Madagascar: L.M.S. Mission.

There was a Mission of the London Missionary Society which in some of its features had been very like the C.M.S. New Zealand Mission. This was in Madagascar. But in one respect it was very unlike. For many years the missionaries had been excluded from the island, and a bitter persecution harassed the native Church, two hundred members of which laid down their lives for Christ. When, on the death of the persecuting Queen in 1861, the country reopened, a living Church, ten times larger than when the Mission was suspended, stood revealed to the astonished gaze of Christendom. The L.M.S. generously invited the Church of England to go in and share in the work of evangelization; and both the S.P.G. and the C.M.S. undertook Missions in the island. The C.M.S. Mission had its base in the small island of Mauritius, where for some years good work had been done among the Indian coolies on the sugar estates, under the fostering care of good Bishop Ryan; and for ten years T. Campbell and H. Maundrell laboured among the Malagasy, and gathered some 300 converts. Ultimately a dispute about a proposed bishopric caused difficulties, and the three C.M.S. men then attached to the Mission being all away ill, they were not sent back, and the work was left to the S.P.G.

C.M.S. and S.P.G.

C.M.S. withdraws.

Difficulties in China.

China was another field where difficulties beset the work. The T'ai-p'ing rebellion was not suppressed till 1864, by Gordon and his "Ever Victorious Army;" and meanwhile Ningpo had at one time been occupied by the rebels, and the missionary operations there practically suspended. Then Russell, the senior missionary, was detained in England for some years owing to a controversy regarding his being appointed a missionary bishop, which the Society wished, but others opposed. Upon the brothers Moule fell the bulk of the work

in the Che-kiang province, while Burdon and Collins opened a Mission at Peking, and Hong Kong was occupied by Warren and Piper. But now the Fuh-chow Mission was becoming interesting. For ten years missionaries had come and gone, and no fruit had appeared ; and the Committee would have abandoned the city but for the entreaties of the one young labourer left, George Smith (a namesake of the Bishop). The very next year, 1861, the blessing began to appear, and four converts were baptized. Then came Wolfe ; and he in his turn was left alone by Smith's death ; but he vigorously grappled with the situation, gathered a few more converts, and posted them out at other cities ; and when Bishop Alford visited the Mission in 1867 he found candidates for confirmation at five different centres, and a catechist, Wong Kiu-taik, ready for ordination. Two other Chinamen had been ordained before that, at Shanghai and Hong Kong.

Progress in  
Fuh-kien.

The first successful attempt by an English missionary to reside at an interior city in China was made by George Moule when he occupied Hang-chow in 1865. In that year, however, a new Mission was being organized in England, which was destined afterwards to be the chief pioneer in the "onward and inward" movement which Russell had been urging on the C.M.S. This was the China Inland Mission under Hudson Taylor. Its first regular party landed in China in 1866, and proceeded also to Hang-chow. In the following year, it suffered serious outrages at another city, Yang-chow, which led to the debate in the House of Lords in which Magee, who had become Bishop of Peterborough, delivered the masterly speech in defence of Missions which at once established his fame as a great Parliamentary orator.

G.E. Moule  
occupies  
Hang-  
chow.

Bishop  
Magee on  
China  
Missions.

China was now to lose its position as the furthest East of the C.M.S. Mission-field. In 1868, on a special donation given for a Mission to Japan, George Ensor went out as the first English missionary to the Land of the Rising Sun, and landed at Nagasaki on January 23rd, 1869, "thirty years ago." There we may leave him, and in imagination cross the Pacific to the furthest West, the North Pacific coast, where we left the young schoolmaster, William Duncan, commencing his work among the Tsimshian Indians. They proved fierce and degraded ; but the grace of God has rarely been more signally manifested than it was among them. Within ten years 278 adult converts were baptized, besides children—some of them leading cannibal chiefs. Bishop Hills of Columbia twice

Ensor in  
Japan.

Duncan  
and the  
Tsim-  
sheans.

Metlakahtla.

went up to baptize them himself. In 1862, Duncan moved his people to a settlement of their own, called Metlakahtla, and this village became a centre of good influence for the whole coast, and famous all over the world as a model industrial Christian settlement. For many years no story was more often told at missionary meetings for the encouragement of God's people. That is why the great Enemy set his eye upon Metlakahtla, and caused division and confusion, as we shall see.

W. C. Bompas.

Bishop Machray.

Dominion of Canada.

Meanwhile, the "Great Lone Land" on the east side of the Rocky Mountains was being rapidly evangelized, and the country, long an almost inaccessible preserve of the Hudson's Bay Company, began to open up. In response to Bishop Anderson's appeal in his St. Bride's Sermon in 1865, a young Lincolnshire clergyman, William Carpenter Bompas, went out to the Arctic Circle, where he was afterwards destined to be indisputably the most self-sacrificing bishop in the world. But the great diocese of Rupert's Land was not yet divided, and in that same year a new bishop, Dr. R. Machray, went out, and threw himself with indomitable energy into the work of developing the Church. In 1868 the newly formed Dominion of Canada extended its direct rule over the whole vast domain; in 1870 the Red River district and territories adjacent became the Province of Manitoba, with the still infant "city" of Winnipeg as its capital; and the modern history of the Great North-West began.

Christian rulers in India.

Interesting as all these varied Mission-fields were at this time, some bright with encouragement, some causing deep anxiety, India still kept the first place in importance. It was a period in India of rare opportunities. Never were such men at the helm of affairs. The great Christian statesmen and warriors before mentioned had now risen to higher positions. John Lawrence was Viceroy from 1864 to 1869; Robert Montgomery and Donald McLeod were successive Lieutenant-Governors of the Punjab; Sir Bartle Frere was Governor of Bombay; and, at different periods within the decade, Sir Charles Trevelyan was Governor of Madras, Sir William Muir Lieutenant-Governor of the North-West Provinces, and Sir R. Temple in post after post of high distinction; while among the host of commissioners and chief secretaries and military commanders at the time we find the names of Henry Durand, Robert Napier, Henry Norman, Reynell Taylor, Edward Lake, Arthur Cotton,



Robert Cust, P. S. Melvill, H. E. Perkins, Charles Aitchison, Charles Bernard, Henry Ramsay. All these, and many others, were friends and promoters of Missions.

Reynell Taylor and C.M.S.

For example, Colonel Reynell Taylor, being Commissioner of the Derajat, the frontier territory between the Indus and the Afghan mountains, in 1861, offered the C.M.S. 1,000*l.* and 100*l.* a year to start a Mission in that district; and to do this, T. Valpy French, who had come home after the Mutiny, buckled on his armour again, and went out into the wilds among the fierce and fanatical Mohammedans of the border. In December, 1862, was held the Punjab Missionary Conference, for prayer and consultation about Missions. The Christian officials attending outnumbered the missionaries; and the proceedings were characterized, wrote one who was present, "by the bold, determined words and actions of many devoted laymen. Edwardes, McLeod, Lake, Farquhar, Cleghorn, Maclagan, McMahan, Perkins, Forsyth, Cust, and many others, joined hand in hand and heart with heart in all that was done." At Bombay, Sir Bartle Frere took a deep interest in W. S. Price's Industrial Mission village near Nasik, and put under his charge many rescued African slaves brought to India by the British cruisers off the Zanzibar territories. When Frere came to England he said in a public lecture:—

Punjab Conference.

Sir B. Frere and W. S. Price.

"Whatever you may be told to the contrary, the teaching of Christianity among 160 millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

Testimonies of Frere and Lawrence.

And Lord Lawrence (as he had now become) testified that "notwithstanding all that the English people had done to benefit India, *the missionaries had done more than all other agencies combined.*" Bishop Cotton of Calcutta, also, a calm, thoughtful, reasonable, and most able man, who had gone to India with, to say the least, no prejudice in favour of Missions, wrote home to his successor at Marlborough, Dr. Bradley (now Dean of Westminster), after visiting Tinnevely:—

Bishop Cotton on Tinnevely.

"I can assure you that I have been deeply impressed with the reality and thorough-going character of the whole business; and I entreat you never to believe any insinuations against missionary work in India, or to scruple to plead, or allow to be pleaded, in your chapel, the cause of either the S.P.G. or the C.M.S. . . ."

"Altogether, I do not think any one can go through the Tinnevely Missions without being the better for it; and I feel that my own faith

in the Gospel has been strengthened by the journey, and by the actual sight of what Christianity can do. 'I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee.'

Bishop Cotton was deeply mourned, not least by the C.M.S., when, on October 6th, 1866, he was suddenly drowned in the Ganges. His successor, Bishop Milman, was of a different type, as different as, at home, S. Wilberforce was different from Tait; but in devotion to his work, and utter abnegation of self, he has never been surpassed. His going to India marked the advent of new ecclesiastical principles; but he cordially appreciated and commended C.M.S. Missions, and when he died at his post, Mr. (now Bishop) Stuart wrote of him, "We revered him as a true Father in God, who entered into our work with all the cordiality of a brother missionary." But the most thoroughly missionary-hearted bishop in India was Frederick Gell, Bishop of Madras, who succeeded Dealtry in 1861, and has been a blessing to the diocese from that day to this, through the unprecedented episcopate (abroad) of thirty-seven years. He warmly fostered Venn's plans for native Church organization, and he has ordained a much larger number of native pastors than any other bishop in the world. On one memorable occasion, Jan. 31st, 1869, he admitted 22 Tamils (15 C.M.S., 7 S.P.G.) to deacons' orders, and 10 (7 S.P.G., 3 C.M.S.) to priests' orders. The examining chaplains were native clergymen, the Revs. Daniel Samuel (S.P.G.) and J. Cornelius (C.M.S.); and the sermon was preached by the Rev. Devanayagam Viravagu (C.M.S.), himself once an idol-worshipper. It is an event like this that illustrates what Missions, through the abounding grace of God, really are doing.

Bishop  
Milman.

Bishop  
Gell.

Ordina-  
tions of  
Native  
Clergy.

Effect on  
Hindu  
mind of  
English  
education.

Much interest was taken at this time in the increasing number of highly-educated Hindus, the fruit for the most part of the Government Colleges and Universities. Education was rapidly destroying in them all belief in their old religions, and Christianity, being excluded from the curriculum, was not taking their place. Some of the English professors were avowed agnostics; but, as Dr. Murdoch said, they would tolerate "any superstition except Christianity." Many of the young Hindus were only too glad to be freed from all moral restraints; but there remained the iron system of caste, and to preserve their caste position they would still observe heathen rites and customs in which they had no faith. But there were thoughtful men who yearned for something better; and then

arose the Brahma Samaj, a society which tried to build up a new religion by emasculating Christianity of some of its essential doctrines. Its leader, Babu Keshub Chunder Sen, was a man of great eloquence; and in 1866 he startled Calcutta, and indeed the world, by a lecture on "Jesus Christ, Europe, and Asia," which appeared to indicate that he was not far from the kingdom of God. "Another step," wrote one of the ablest of C.M.S. missionaries in Bengal, James Vaughan, "would have landed him within the kingdom. Alas! that step was not taken. To stand still was impossible. To advance would have been to bow to the Divinity of Jesus and accept His vicarious sacrifice. Retrogression was the only alternative." And when Keshub visited England, it was from the Unitarians that he received his warmest welcome. In after years the Brahma Samaj split up, and though its influence has been great with a few, its numbers have always been small.

Brahmo Samaj.  
Keshub Chunder Sen.

It was to deal with the classes seeking higher education that the C.M.S. and other societies developed their missionary colleges, adopting Duff's principles; and in 1865, at Bishop Cotton's suggestion, John Barton opened a high-class C.M.S. College in Calcutta, of which, afterwards, S. Dyson was Principal; while at Agra, Masulipatam, and other places, the same system was worked. These Mission colleges produced the large class sometimes called "Borderers," men knowing the truth and believing it, though shrinking from the decisive step that would cut them off from families and friends and position. Pathetic indeed are the numerous cases recorded. But every now and then one and another did take the step; and sometimes, long after, a lecture, or a tract, or a word by the wayside, would bring back the knowledge gained in the Mission school, and the Spirit of God would use it to turn the heart to Christ.

Mission colleges.

"Borderers,"

Other agencies, pastoral and evangelistic, were being diligently used; and new methods were coming into play. The Indian Female Normal School and Instruction Society was sending single ladies for work among women and girls only done before by the missionaries' wives; the first regular Medical Mission of the C.M.S. was started in 1865 by Dr. Elmslie—after an introductory attempt by Mrs. Robert Clark—in the hitherto unreached Native State of Kashmir; and in 1869 T. V. French, who had been invalided home from the Derajat, went to India for the third time to

Women's work.  
Medical work.

Lahore  
Divinity  
School.  
James  
Long.

establish a first-class Divinity School at Lahore, with a view to supplying North India with well-furnished Native evangelists and pastors. James Long, at Calcutta, was a missionary of unique gifts and ways all his own; and no man ever knew the people better, or gained more influence over them, especially when his zeal in behalf of the oppressed ryots put him inside an unmerited prison. A Mission of a new character, though differing little in the agencies employed, was established among the aboriginal Santals in Bengal, a people totally different from the Hindus. It began with some small vernacular schools after the Mutiny; but in the decade a remarkable work was done by E. L. Puxley and W. T. Storrs, and many hundreds of Santals were gathered into the visible Church.

Santal  
Mission.

More  
notable  
converts.

Remarkable conversions continued to manifest the power of Divine grace in all parts of India. More Brahmans from Robert Noble's college and other schools; more Mohammedans in the North-West. It was on Christmas Day, 1864, that Moulvie Safdar Ali was baptized, and on April 29th, 1866, Moulvie Imad-ud-din,—the two men who had been present at the great Agra discussion between Pfander and the moulvies in 1854. Safdar Ali remained a layman, and a Government educational inspector; Imad-ud-din was ordained by Bishop Milman on December 6th, 1868. The stories of both these remarkable men are touching in the extreme. Both, when Moslems, were sincere seekers after truth; both failed to find rest in bodily austerities and external observances; both were brought into light by the study of the New Testament; both found "great peace" in Christ. There were remarkable Afghan and Frontier converts, too; Dilawar Khan, the border brigand, who became an officer in the famous Guide Corps, was baptized in 1858, and died amid the snows of Chitral in 1869, while on a secret mission for the British Government; and Fazl-i-Haqq and Nurallah, who, at the imminent risk of their lives, made their way in disguise into Kafiristan to carry the Gospel to the strange people of that mountain district. Other Peshawar Christians were employed by the Government on secret service, because they could be trusted.

Safdar Ali  
and Imad-  
ud-din.

Dilawar  
Khan.

Peshawar  
Christians.

Deaths  
of great  
missionaries.

This decade was a period of many deaths of valued missionaries in India. The South especially suffered. Within four years, 1863-6, the Travancore Mission lost four of its best men, Henry Baker, sen. (one of the earliest English candidates, 1814), Peet, Hawksworth, and Andrews, after services of 47,

32, 23, and 11 years respectively. Peet had gathered 2,500 converts, who were worshipping in eleven substantial churches and several small prayer-houses; and the other three had little less fruit. Tinnevely lost its oldest missionary in P. P. Schaffter, after 34 years' service; also its oldest native clergyman, John Devasagayam, after just half a century's labours as catechist and pastor; also J. T. Tucker, at the age of 48, who in twenty years had baptized 3,000 people, and had seen forty devil-temples demolished, and sixty simple village churches built, besides the large central church at Paneivilei; also, a year after our decade, John Thomas of Mengnanapuram, leaving 11,000 Christians in 125 villages, and fifty catechists and pastors ministering to them. The Telugu Mission lost its founder, Robert Noble, and an excellent Eurasian who had worked with him all the time, J. E. Sharkey. In 1864, a terrible cyclone swept over the eastern coast of India, wrecked Masulipatam, and drowned 30,000 people, including some of the Telugu Christians and thirty-three girls in Mrs. Sharkey's boarding-school, who were swallowed up by the waves as they lay sleeping; and Noble died at his post just twelve months after, having been twenty-four years in India without once coming home. In the North the Punjab lost five promising recruits in four years, four of them Oxford and Cambridge men, and one a 2nd Wrangler.

Cyclone at Masulipatam.

What made these losses the more keenly felt was that they were not made up by new men. In the latter years of the decade, the number of C.M.S. missionaries in India was actually less than in the earlier years. Indeed there was a general falling-off in the number of candidates, consequent, no doubt, on the diminished missionary zeal and interest before referred to. Taking the whole decade, however, the total of names added to the roll (176) is only one short of the preceding decade. And there were names to be thankful for. Mr. Green, who had succeeded Childe as Principal of Islington College in 1858, was privileged to train some of our best men. Besides some already mentioned in this chapter, there were among many others, from Islington, Ridley (now Bishop), Buswell, Maundrell, Phair, Warren (all four Archdeacons), Wade, Sell, Shirt, Piper, J. D. Thomas, Dowbiggin, Padfield; also from Cambridge, A. H. Arden, G. M. Gordon, J. H. Bishop, G. Ensor; and from Oxford, Rowland Bate-man and J. W. Knott. Knott was one of the most remarkable men who ever joined the Society. He was a Fellow of

Scanty supply of new men.

Yet some good ones.

J.W.Knott

Knott's  
career.

Brasenose, and an ardent disciple of Dr. Pusey, who sent him to St. Saviour's, Leeds, the church built at Pusey's own expense as a centre of Tractarian teaching and influence for the North of England. Nine clergymen out of fifteen connected with it had gone over to Rome, and Knott was to keep things more straight. But the revelations of the confessional showed him the hollowness of the whole system, and, guided by Robert Aitken and Canon Jackson (both of them spiritually-minded men much respected by High Churchmen), he came right out, and embraced Evangelical truth with his whole heart. He subsequently took the rich college living of East Ham; and that living he gave up to dedicate himself to missionary work at the age of forty-six. When French planned to go back to India to start the Lahore Divinity College, Knott volunteered to go with him; and together they bade farewell to the Society at a memorable Committee Meeting on January 5th, 1869. But God needed him up higher; and on June 28th, 1870, to the intense grief of all who knew him, he died at Peshawar.

His death.

Venn in  
old age.

As we close the decade, "thirty years ago," in 1869, we find ourselves in the midst of much anxiety and depression, men and money failing, difficulties in many of the Missions, controversies at home; Henry Venn, an old and infirm man, looking in vain for a successor; and the Society actually falling back in several ways despite the zeal and energy of his colleagues in the office. There had been many changes in the Secretariat. Major Straith (1846-59), W. Knight (1851-62), J. Chapman (1854-62), Colonel Dawes (1859-66), R. Long (1863-5), General Browne (1865-6), J. Mee (1866-9), had died or retired. C. C. Fenn and E. Hutchinson were in office.

And the lowest point is not yet reached. The opening years of the next decade will bring more discouragement. But the Lord did not forsake the Society, and the time of revival was now not far off.

*References to the History of C.M.S.*

Recruits of the Period . . .	Chap. LI., LIV.
Edwardes's great Speech . . .	„ XLV.
Magee's great Sermon . . .	„ LIII.
The New House . . .	„ LIII.
Revival Movement . . .	„ XXXIV.
An Anxious Period: Why? . . .	„ LI., LII.

Anglican Movements . . . .	Chap. LII.
Native Ministry and Native Church	
Organization . . . . .	"    LV.
The Sierra Leone Church . . . .	"    LV., LVI.
Bishop Crowther . . . . .	"    LVII.
Ebb-Tide in Africa . . . . .	"    LVI.
New Zealand: War, Apostasy,	
Fidelity . . . . .	"    LXVII.
Mauritius and Madagascar . . . .	"    LVIII.
China: Russell, Wolfe, G. E.	
Moule, Hudson Taylor . . . . .	"    LXIV.
Japan . . . . .	"    LXV.
Metlakatla . . . . .	"    LXVI.
North-West Canada: Bishop	
Machray . . . . .	"    LXVI.
India: Rulers and Bishops of the	
Period . . . . .	"    LIX.
Colonel R. Taylor and the Derajat	"    XLVII.
Educated Hindus—Brahmo Samaj	"    LX.
India: Varied Agencies . . . . .	"    LXI.
"    Remarkable Converts . . . . .	"    LXII., LXIII.
"    Deaths of Missionaries . . . . .	"    LXII.
Kashmir Medical Mission . . . . .	"    LXIII.
French and Knott . . . . .	"    LIV., LXII., LXIII.
Personnel of the Period . . . . .	"    LIII.

## CHAPTER IX.

## TWENTY YEARS AGO.

1869-1879.

A Decade of Change—Failure of Men and Means at its Commencement—Death of Venn—Henry Wright—Day of Intercession—More Candidates and Enlarged Income—New Dioceses in Rupert's Land—Occupation of Japan—Death of Livingstone—Establishment of Frere Town—Forward Steps in Yoruba—Persia Mission begun—Mohammedan Conference—Extension in Palestine—Bishops and Native Clergy in China—The Nyanza Expedition—Developments in India—Ceylon Controversy—Church Movements and Spiritual Movements at Home—Their Effects on Missions.

*"Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."*—St. Matt. ix. 38.

*"Speak unto the children of Israel, that they go forward."*—Exod. xiv. 15.

A decade  
of change.



As we approach our own times the decades become fuller of incident and fuller of vicissitude. If we take our stand "twenty years ago," in 1879, and look back over the preceding ten years, it seems as if we were surveying half a century, so numerous and important are the events, and so changed is the position at the end of the ten years from what it was at the beginning. The year 1873, indeed, marks a great dividing line between the Further Past and the Nearer Past. A wide gulf seems to separate 1869-72 from 1874-76—the former period an epoch of deep depression, the latter an epoch of expanding enterprise and hope. This chapter must necessarily begin by noticing the former; but in doing so we feel that we have gone back far beyond "twenty years ago." Those years 1869-72 belong more suitably to our preceding chapter. But we will abide by our ten years' plan; and no doubt the vigour of 1874-76 will stand out all the more conspicuously in contrast with the gloom of 1869-72.

In our seventh chapter, "Forty Years Ago," we saw that



the Committee, in 1853, encouraged by the number of promising men coming forward, formally announced what is now called a "policy of faith," expressing their readiness to send out "*any number* of true hearted missionaries who might appear to be called of God to the work, trusting to the Lord of the harvest to supply the funds." For some years men did come forward, scantily still, if judged by our present standard, but yet more freely than at any previous time. There were frequent deficits in the funds, but they were always made up. In 1865, however, the Committee began to hint at the possibility of having to keep men back from the field for lack of means to support them. We can scarcely be surprised at this, seeing that it was in that very year that Venn, as mentioned before, spoke of missionary zeal having "retrograded." But the fact remains, that from that year the supply of men began to fail. Did this, then, as we should expect, equalize the finances? Not at all: money failed likewise. In 1869 only six men and two women were sent out, and two men and one woman were taken up in India; and in 1870 nine men and no women were sent out, and one man was taken up in India. A reinforcement of twenty-one labourers in two years!—the smallest since the Jubilee, twenty years before. And yet in 1870 there was a deficit in the funds of 15,000*l.*, which, proportionately to the total income, was much larger than any deficit we have had since. Seriously alarmed, the Committee kept back even the few men ready to go out, and ordered heavy retrenchments. And then the supply of men failed more than ever. In 1872 the total number of missionaries on the roll, 230, was actually twelve men less than seven years before; the Annual Report stated that not one University man had offered in the twelve months, and that Islington College was only half full—twenty-three students against forty-six in 1864; and the Committee added these mournful sentences:—

Men and means failing together.

Mournful words.

"The Committee have to deplore a failing treasury and a scanty supply of candidates. . . . Will the English Church listen to God's voice? If not, must not the candlestick be removed and its light quenched in darkness?"

In other respects, too, at home and abroad, it was a time of discouragement and gloom. The home controversies mentioned in our last chapter were stifling missionary zeal; the Society was much troubled with two perplexing disputes about bishoprics in China and Madagascar; the Yoruba and New Zealand Missions seemed almost destroyed; in East Africa

Other trials.

the slave-trade was rampant, and the Mission was suspended ; in India, amid much, as we have seen, to encourage, the many deaths of both veterans and recruits had seriously crippled the work.

Henry  
Venn in  
old age.

Henry Venn, in his old age and increasing infirmities, must have keenly felt the changed position ; and the last instructions which, in the name of the Committee, he delivered to departing missionaries in 1871, reveal very touchingly its effect upon his mind. The sanguine tone of old times has quite disappeared ; " fightings and fears, within, without," are the principal theme ; and the old veteran, in his seventy-sixth year, can only fall back upon the certainty that God's promise cannot fail. Very appropriately did Canon Hoare, the preacher of the Annual Sermon in that same year, dwell on " the three great sifting or testing forces " predicted for the latter days (St. Matt. xxiv. 9-12) : persecution, false teaching, and lukewarmness in the Church ; and of these he most impressively urged that the last is the worst, describing " a class of persons whose theology is correct, but whose hearts are cold." After all, he rightly said, the final great missionary efforts of the Church of Christ must be wholly dependent upon those, the " called, and chosen, and faithful," who " endure unto the end."

Death of  
Venn.

At last, in 1872, Venn, after long searching, found a successor, and was able, in October of that year, to hand over the reins. He only survived three months. On January 13th, 1873, he entered into rest. The Committee in their Minute dealt, with just discrimination, on " his untiring industry, his complete devotion to the work, his immense powers of application, his strength of memory, his firmness of purpose, his vast practical knowledge of human nature, his calm and correct judgment, his patience and self-restraint, his deep and loving sympathy, his warm and generous friendship, and his kind and watchful consideration for the interest and reputation of all the Society's agents, European and native, and, still more, his strong faith, his deep spirituality, and his zeal for the honour of God." The Church Missionary Society will never have another Henry Venn. No one man could now carry the whole work on his shoulders ; and no man could in these faster days work on as he did for thirty years. But the Lord raises up just such instruments as He needs, for this and that period of the Church's history, for this and that sphere of work for Him.

The successor was Henry Wright, a clergyman of private

means, who had shown uncommon capacity as Secretary of the Nottingham Church Congress, and who in his Oxford days had desired to be a missionary himself. He came in just as the tide was turning. We must date its renewed flow from the first Day of Intercession for Missions, December 20th, 1872. Suggested by the S.P.G. expressly to pray for men, and not for money, the day was warmly welcomed by all who remembered Christ's own remedy for the lack of men—prayer to the Lord of the harvest. The result was immediate; more men offered to both the Societies in the next few months than had offered in as many years before. And God gave also, as He did to Solomon—and as He ever does when the asking is according to His will,—what had *not* been prayed for. The financial year 1873-4 produced the largest ordinary income, by 40,000*l.*, that the C.M.S. had ever received, besides over 50,000*l.* of special funds. The total "committed to the administration of the Society in one year" exceeded, to the amazement of the friends who came together for the Missionary Anniversary, a quarter of a million—261,000*l.*

Henry Wright  
secretary.

Day of  
Intercession.

More candidates.

More money.

But remembering that men who offer for training take generally four years to train, we may expect to find that the effect of the Day of Intercession was not quickly shown by the roll of men actually sailing, so far at least as Islington was concerned. And it is the fact that the years 1875-6—when the last of those who entered the College before the Day of Intercession would be going out—registered the low-water mark of the number of Islington recruits. Only four of the regular students went out in 1875, and only three in 1876. In the whole history of the College there has been only one year so low, and that was 1831! But the three were good men: J. J. Bambridge, who laboured fifteen years in Sindh; Llewellyn Lloyd, still at work in Fuh-kien; and J. Sidney Hill, who first went to Lagos, then to New Zealand, and who, seventeen years later, became Bishop of Western Equatorial Africa. And 1876 was a good year upon the whole—indeed, the best since 1860—owing to the number of men accepted who went out without further training, including R. W. Stewart, Weitbrecht, Durrant, Stone, Longley Hall, Blackett, Newton, Peck, Shergold Smith, C. T. Wilson, and Alexander Mackay. In fact the tide was now flowing. In that very year the Committee reported that they had accepted fifty-five candidates; and in the next year they reported exactly the same number, and said they had eighty-one men under training.

After-effects of  
the period  
of stagnation.

The men  
of 1876

But the total of names actually added to the roll in the whole decade (186) shows but a slight increase, owing to the stagnation in the earlier years.

The men of  
the decade.

The list includes, besides those just mentioned, many honoured names : no less than ten afterwards on the roll of the Episcopate, viz. Fyson, Clifford, Young, Hoare, Parker, from Cambridge ; Evington, Poole, and Hodges, from Oxford ; Reeve and Grisdale, from Islington ; also two Islington men who became Archdeacons, Caley and Collison ; also, from the Universities, the brothers Squires, the brothers Goldsmith, Baring, Shirreff, Hackett, and Williamson ; and of medical men, Maxwell, Downes, Baxter, Jukes, and Taylor. The other Islington men who have done good service are too numerous to be named.

Forward!

From his first coming to Salisbury Square, Henry Wright's motto was "Forward!" and he was heartily backed by his colleagues, C. C. Fenn, one of the Cambridge recruits of 1851, who had laboured some years in Ceylon ; General Edward Lake, a distinguished Anglo-Indian officer, and lately Financial Commissioner of the Punjab ; W. Gray, an able missionary from South India ; and Edward Hutchinson, the vigorous Lay Secretary. Let us very briefly glance at some of the forward movements.

New  
bishoprics  
in N.-W.  
Canada.

(1) In 1873-4, plans were formed for enlarged operations in North-West Canada. The energetic Bishop of Rupert's Land, Dr. Machray, had proposed the division of his large diocese into four, by the formation of three new dioceses, Moosonee, Athabasca, and Saskatchewan. For the first of these, the veteran C.M.S. missionary, John Horden, who had done the bulk of the work done at all in the territories encircling Hudson's Bay, was consecrated on December 15th, 1872, five days before the first Day of Intercession. For Athabasca, the younger, but not less devoted missionary, W. C. Bompas, was summoned home from the Arctic Circle to be consecrated ; and for Saskatchewan, an able colonial clergyman, J. McLean, was selected. The formation of these dioceses led to much enlarged work on the part of the Society. There was already remarkable blessing on the remote and mighty Yukon, where two or three thousand of the wandering Tukudh Indians had been baptized ; new Missions were started on the wide Saskatchewan plains ; and in 1876, Peck went out to the Eskimo of Hudson's Bay. The cost of the "North-West America Mission," as it used to be called, rose gradually from 6,000*l.* to 14,000*l.*

(2) In 1873-5 came the real occupation of Japan. When Ensor landed at Nagasaki on January 23rd, 1869, American missionaries had been ten years in the country, doing good preparatory work in circumstances of great difficulty. The great Revolution which, after centuries of another *régime*, restored power to the Mikado, had just taken place when Ensor arrived; but Christianity was still a proscribed religion: the old impious proclamation, which suppressed the Jesuit Missions 250 years before, still appeared on the notice-boards; and Ensor could only receive inquirers privately—a few of whom, however, were baptized. But 1872 was the great year of extraordinary progress, when Japan was rapidly adopting Western civilization; and in 1873 down came the old notices. Then both the S.P.G. and the C.M.S. went in; and in the next year or two the C.M.S. placed Warren, Piper, Evington, Fyson, Denning, and Maundrell at five of the treaty ports. The work was not rapid; but as soon as the language had been learned, and preaching chapels opened, converts began to be gathered—about 120 by the end of the decade.

Revolution  
in Japan.

Missionaries for  
Japan.

(3) In 1873-4 new plans were formed for the revival and development of the East Africa Mission. Livingstone, and Bishop Ryan of Mauritius, had drawn attention to the horrors of the East African Slave-trade; and the C.M.S., through its energetic Lay Secretary, Edward Hutchinson, had been instrumental, in conjunction with the Universities' Mission and the Anti-Slavery Society, in obtaining a Parliamentary Committee on the subject, upon which "Mr. J. H. Kennaway," then a young M.P., served. This led to Mr. Gladstone's Government sending out Sir Bartle Frere in 1872 to Zanzibar to negotiate a treaty for the suppression of the slave-trade; and when Frere returned, he came to Salisbury Square, in June, 1873, reported that he had found old John Rebmann still at his post at Rabai—but quite blind, after more than a quarter of a century in the country without once coming home—and urged the Society to establish near Mombasa a settlement for the reception of liberated slaves. At this very time Livingstone was dead in the heart of Africa, and his faithful "Nasik boys" (rescued slaves who had been trained by W. S. Price at the C.M.S. station at Nasik in India) were carrying his body hundreds of miles to the coast. The news did not reach England till February, 1874; and in April of that year the body thus tenderly preserved was laid in Westminster Abbey, one of those C.M.S. boys, Jacob Wainwright, acting as a pall-bearer.

East African  
Slave-trade.

Sir B.  
Frere's  
treaty with  
Zanzibar.

Death of  
Living-  
stone.

Revival of  
C.M.S.  
East Africa  
Mission.

By his death Livingstone effected more even than he had effected by his life. England woke up at last to the woes and the claims of Africa. Several of the modern Central African Missions were projected and started under the inspiration of that time. The C.M.S. appeal for a special fund to adopt Frere's suggestion was liberally responded to, and in October, 1874, W. S. Price himself sailed with a party for East Africa. He purchased a piece of land on the mainland opposite the isle and town of Mombasa, upon which to establish the proposed settlement; and he happily named it Frere Town, in honour of the Christian statesman who, when Governor of Bombay, had placed the rescued African slave boys in charge of the Nasik Mission, and who had now led the C.M.S. to undertake the new work. *Close to the piece of land thus purchased was the grave of Mrs. Krapf.* Krapf's memorable prediction before quoted was about to be fulfilled, and the Lord's words to have a new illustration—"Except a corn of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth much fruit."

Frere's  
Town and  
its rescued  
slaves.

Very soon Frere Town was put to practical use, indeed before Price was quite ready. In September, 1875, the British cruisers landed 271 wretched slaves, just rescued from Arab slave-dhows, naked, starved, diseased, degraded; and thus began a work which, with many vicissitudes, many trials, many disappointments, and yet with manifest tokens of God's blessing, has been going on ever since.

Revival of  
Yoruba  
work.

(4) In 1874, the first steps were taken towards reoccupying the interior Yoruba towns, in which no European missionary had resided for seven years. The veterans Townsend and Hinderer went out again for the last time, visited their former stations, Abeokuta and Ibadan, found the native Churches standing steadfast under their own ordained pastors, and prepared the way for the revival and expansion of the Mission so much blessed in former days. Two of the ablest of the African clergy at Sierra Leone, Henry Johnson and James Johnson, were transferred to the Yoruba Mission; and another African, Charles Phillips (now Assistant Bishop) was ordained and sent to a new station at Ode Ondo. Meanwhile Bishop Crowther and his helpers were extending the work on the Niger; and at Bonny, in the Delta, there were converts displaying much steadfastness under severe persecution, more than one being martyred.

Persecu-  
tion at  
Bonny.

Persia.

(5) In 1875, the Society added a new name to its Mission-

fields—Persia. Six years before, a Punjab missionary, Robert Bruce, who had worked with French in the Derajat, started after furlough to return to India a few weeks after French had gone out for the third time to start the Divinity School. But Bruce had leave to go *via* Persia to see what the openings there might be, and to perfect himself in the language. Once there, however, it proved hard to get away. The Mohammedans were quite ready to converse on religious subjects; there was a rare opportunity to revise Henry Martyn's Persian New Testament; the Armenians begged Bruce to open a school in the quarter of Ispahan, Julfa, in which they dwell, and where he was sojourning; and in 1871 a terrible famine led him and Mrs. Bruce to fling themselves into the arduous work of relieving suffering—in doing which they dispensed no less than 16,000*l.*, remitted to them from England, Germany, and India. The result was a great increase of influence, and multiplied opportunities of preaching the Gospel; and when Bruce came to England in 1875 to report, the Society rejoiced to adopt a Mission planted in the country of Cyrus, and Nehemiah, and Queen Esther.

Bruce's sojourn at Julfa. The great famine.

Persia Mission adopted.

(6) In October, 1875, General Lake, who was deeply interested in Missions to Mohammedans, arranged an important Conference on the subject at the C.M. House, in which many experienced missionaries took part; among them Bishop Gobat, Zeller of Palestine, Koelle and Wolters of Turkey, Schön and Gollmer of West Africa, Bruce of Persia, French and several others from India. The result was the formation of plans for developing and extending the Society's work among Mohammedans in Palestine, Persia, West Africa, and India. Something was actually done; and more would have been done but for the financial difficulties which began to press on the Society a year or two later. But the Palestine Mission and the new Persia Mission received a distinct impetus.

Conference on Moslem Missions

(7) Extension in Palestine had already begun. Bishop Gobat, in his old age, was desirous to hand over to the Society some work he had been carrying on independently; and Salt had become a C.M.S. station in 1873. Nablús and various village schools were now taken over, and the Diocesan School at Jerusalem; and a new station was projected at Jaffa.

Extension in Palestine.

(8) The years 1873-6 also witnessed developments in China. In 1873, Bishop Russell, having been consecrated

New Bishops for China.

at that memorable service in the Abbey five days before the first Day of Intercession, along with Bishop Horden of Moosonee and Bishop Royston of Mauritius, went back to China. In 1874, J. S. Burdon, another veteran missionary, who had been the pioneer in several forward movements in the China Mission, was consecrated Bishop of Victoria, Hong Kong. Both of them were fully purposed to foster the native ministry. There was already one native clergyman at Fuh-chow, Wong Kiu-taik, and one at Hong Kong, Lo Sam Yuen. The one at Shanghai was dead. On June 6th, 1875, Bishop Russell ordained the first native clergyman in the Che-kiang Province, the Rev. Sing Eng-teh; and on Trinity Sunday, 1876, three more, the Revs. Wong Kiu-kwong, O Kwong-yiao, and Dzing Ts-sing; and Bishop Burdon, on Easter Day, 1876, ordained four at Fuh-chow, the Revs. Tang Tang-pieng, Ting Sing-ki, Su Chong-ing, and Ling Sieng-sing. It was in 1875, also, that J. C. Hoare went out to China to found the College at Ningpo in which he was destined to do an important work for twenty years.

Chinese  
clergy.

Ningpo  
College.

Uganda.

Stanley's  
letter.

Should  
C.M.S. act  
upon it?

(9) But the greatest event in these years, and that which above all others signalized Henry Wright's secretaryship, was the Mission to Uganda, or, as it was originally called, the Nyanza Expedition. On November 15th, 1875, the *Daily Telegraph* contained Mr. Stanley's memorable letter from King Mtesa's capital, challenging Christendom to send a Mission to Uganda. Two days after that letter appeared, 5,000*l.* was anonymously offered to the Society to enable it to accept the challenge. Such an enterprise was not one to be undertaken lightly. The journey would be long and arduous; if successfully accomplished, the Mission would be nearly a thousand miles from its base on the coast: how could regular communications be kept up? Would it not be a wiser policy to advance slowly from station to station, making each one sure before advancing further? Besides, what reliance could be placed upon Mtesa, or, for the matter of that, upon Mr. Stanley and the *Daily Telegraph*? So reasoned many thoughtful men, Lord Lawrence among them. But Henry Wright reminded the Committee that such a project was no more than the Society had been contemplating for five-and-thirty years; that at one end of a long chain of events was a C.M.S. missionary hearing of a great lake in the interior, and at the other end of it was an invitation to the C.M.S. to plant a Mission upon its shores: if that was not "providential



leading," what could be? The decision could not be doubtful; and before a fortnight was over, scores of men were offering to go—most of them quite unsuitable.

Nyanza Expedition.

Deaths of leaders.

Men sent *via* Khartoum.

Roman Catholic Mission.

India.

Lahore Divinity School.

But a small party of good men was quickly made up, fully equipped with every necessary appliance, and within six months it had actually reached Zanzibar. The leader was Lieutenant George Shergold Smith, R.N., and with him were T. O'Neill (an architect), the Rev. C. T. Wilson, Dr. John Smith, and Alexander Mackay, the last-named an accomplished Scotchman who was chief constructor at some large engineering works near Berlin. After encountering and enduring difficulties and trials of all sorts, two of them reached Uganda on June 30th, 1877. But Dr. Smith had died *en route*; Shergold Smith and O'Neill were killed on the Island of Ukerewé (on the Lake), protecting an Arab trader from an attack by the natives; and Wilson was alone in the heart of Africa for a whole year—Mackay having been left at the coast sick, but subsequently joining him. Three new men, Pearson, Litchfield, and Felkin, were sent out *via* the Nile, under the protection of General Gordon, who then ruled at Khartoum; and they reached Uganda in February, 1879, just at the close of our present decade. But one and another came away, and in 1881 Mackay alone remained of these original parties. Assiduous efforts had been made to influence the king and people, and many had learned to read the tentative first translations of the Gospels, notwithstanding the opposition of Heathen and Mohammedans, and the rivalry of a Roman Catholic Mission which (leaving all the virgin soil of Central Africa untouched) chose to establish itself on the very spot already for nearly two years occupied by a Protestant Mission. We shall see the fruits in the next chapter.

(10) Although India, in the decade we are reviewing, did not present such marked developments as some other Mission-fields, this was not because the forward steps were unimportant, but because in so extensive a field, and one so well worked already, they did not seem so conspicuous. There were several that should be mentioned. (a) In 1870, T. V. French founded the Lahore Divinity School, the first theological college in which high-class teaching was given in the vernacular. On French again coming home in weakened health, in 1875, his place was taken by Dr. W. Hooper, who, however, in 1879, opened a similar college at Allahabad, leaving F. A. P. Shirreff in charge at Lahore. (b) In 1878

Alexandra  
School.

were opened the Alexandra Christian Girls' School at Amritsar, in memory of the Prince of Wales's visit to India, and the Baring High School for Christian Boys at Batala, so named after its munificent founder, the Rev. F. H. Baring, son of Bishop Baring and cousin of Lord Northbrook, and C.M.S. missionary in the Punjab. (c) In 1877, a Conference was held at the C.M. House on Missions to the

Non-Aryan  
tribes.

Non-Aryan hill tribes. The Santal Mission in Bengal had proved one of the most fruitful in India; and similar work was now planned for the Gonds, and subsequently for the

New  
bishoprics.

Bheels. (d) After an interval of forty years there was again an extension of the Indian Episcopate. In 1877, the Punjab and Sindh were formed into a new diocese of Lahore, and Burmah became the diocese of Rangoon. The most eminent missionary on the C.M.S. roll, T. Valpy French, was appointed to the former; and to take up that important sphere he went out to India for the fourth time. In the same year, two experienced missionaries in Tinnevely, R. Caldwell of the S.P.G., and E. Sargent of the C.M.S., were consecrated Assistant Bishops to the Bishop of Madras, specially to preside over the Tinnevely Missions of the two Societies respectively. The new diocese of Travancore and Cochin belongs to the

Famine in  
South  
India:  
large ac-  
cessions.

next decade. (e) A terrible famine occurred in South India in 1877-8, and to relieve the sufferers the missionaries worked with unreserved energy and self-sacrifice. The result was a large accession, of some 20,000 people, to the S.P.G. and C.M.S. Missions in Tinnevely, which tested to the utmost the ability of the two new Assistant Bishops to provide for their instruction. Bishop Caldwell said—"The conviction prevailed that whilst Hinduism had left the famine-stricken to die, Christianity had stepped in like an angel from heaven, to comfort them with its sympathy and cheer them with its effectual succour."

The  
Ceylon  
Contro-  
versy.

During the last three years of the decade, the Society was in much difficulty from what was known as the Ceylon Controversy. A new bishop, Dr. R. S. Copleston, went out in 1876, and was not satisfied with some of the Society's methods and arrangements; and to remedy what he considered to be defective, he took steps which the Committee thought beyond his rightful powers as bishop. The controversy was a long and trying one, but this brief reference to it is sufficient here. Ultimately the questions at issue were referred to the Arch-

bishop of Canterbury (Tait), who associated with himself the Archbishop of York (Thomson), and the Bishops of London, Durham, and Winchester (Jackson, Lightfoot, Harold Browne); and in March, 1880, they delivered their "Opinion," which both the Society and the Bishop accepted at once, and which has proved a basis of lasting peace. No bishop in any part of the world has worked more cordially with a C.M.S. Mission than Dr. Copleston has for the past eighteen years; and the Society on its part has striven to accord to him all the respect and deference which are due, not only to his office, but to himself. Inevitable differences of opinion on some points have never interfered with friendly relations. The controversy, however, together with some important resolutions passed by the four bishops (as there were then) of the Province of Calcutta in 1877, led to the Society making some modification in its own Regulations. Forty years before, in correspondence with Bishop Daniel Wilson of Calcutta, the Society had conceded to bishops abroad an absolute authority over the ordained missionaries similar to that which bishops have over stipendiary curates at home. This was now felt to go beyond what was just to the missionaries; and the Regulations were modified so as not to deprive them of any rights which, apart from the Society, they might be adjudged to possess. More than this, of course, the Society had no power to do. But it was a remarkable confirmation of the Committee's corrected view of the matter that both the Lambeth Conference of 1878, and the Five Prelates in their "Opinion" on the Ceylon case, took substantially the same view; and it has since been generally recognized that the position of missionaries is to be regarded as analogous rather to that of incumbents at home than to that of curates—subject to the authority of the Society which they have voluntarily joined, as of a kind of continuous patron.

C.M.S.  
Laws  
modified.

Rightful  
position  
of mis-  
sionaries.

Throughout the decade, movements were going on in the Church at home which have materially affected missionary work, and the environment of the C.M.S. in particular. On the one hand, there was much development of Church organization; on the other hand, there was much extension of evangelistic and spiritual work, not wholly within the Church of England, but done to a large extent by Church people. Like the preceding decade, this one was a period of continued controversy; and much harm was done to the cause of Evangelical religion

Church  
move-  
ments at  
home.

by its being identified—in appearance, though it was not in reality—with the imprisonment of recalcitrant Ritualistic clergy. But the Evangelization of the World was beginning to be more generally recognized as a primary duty of the Church. The Church Congress year by year discussed the subject, though not always wisely, and sometimes with scant acknowledgment of the real work which societies like the C.M.S. had practically done while others were talking about it. The very proposals in Convocation for the establishment of an official Board of Missions, though propounded with little knowledge of the actualities of missionary work, were at least a sign that men felt the responsibility lying upon the whole Church. Three important Missionary Conferences were held in the decade: two of them in London and Oxford, in 1876 and 1878, under the auspices of what for convenience may be called the Board of Missions party; and one on the broader basis of Protestant Christianity, held at Mildmay in 1877. Valuable papers were read and addresses given at all three; and the reports are full of interest even at the present day.

Evangelistic and spiritual movements.

Of the more directly evangelistic and spiritual movements of the period, the most important in regard to extent of influence were the Parochial Missions, which began to be held on a considerable scale just at the beginning of the decade, in 1869, and which may be said to have culminated in the General London Mission of 1874, although it is true that much of the best work was done at isolated Missions in individual parishes. The movement is especially identified with the name of Aitken, father and sons, by whom, as well as by men like Haslam, a noble work was done in the conversion of souls to Christ. Then came the Missions of the American evangelists, Moody and Sankey, in 1874-5, which also were greatly blessed of God, and to which the Church of England owes a larger debt of gratitude than has ever been fully acknowledged. The Mildmay Conferences under Mr. Pennefather's auspices were of an earlier date, though their subsequent influence has been world-wide. Pennefather died in 1873, after only seven years' incumbency of St. Jude's, Mildmay Park; and a neighbouring clergyman of very different type, John Oakley (afterwards Dean of Carlisle, and then of Manchester), justly said of him that he had "accomplished a work never exceeded, perhaps never equalled, by any clergyman in our generation." It is hard now to realize the prejudice at first felt against his deaconesses on account of their simple uniform and community

Parochial Missions.

Mr. Moody.

Mildmay Conference.

Work of Mr. Pennefather.

life ; while his Conferences were the original type of large gatherings for purely spiritual purposes, and have been imitated all over the world, notably by the Church Congress, which included "The Spiritual Life" in its programme for the first time at Southampton in 1870. Another movement, with a still more definite message to Christian people to lead a more fully consecrated life in the power of the Holy Spirit, arose from meetings held at Oxford and Brighton in 1874-5 ; and from these came the idea of the Keswick Convention, begun on a small scale by Canon Harford-Battersby in 1875, and with which, from the first, Mr. Webb-Peploe, Mr. Evan Hopkins, and Mr. C. A. Fox, were especially identified.

Keswick  
Conven-  
tion.

Every one of these movements was originally looked upon with some suspicion by leading Evangelical clergymen ; and not one of them had any direct connexion with the missionary enterprise. Indeed, they were thought by many ardent C.M.S. men to have a tendency to divert attention from the great cause. There was undoubtedly ground for this fear ; and yet it is now seen to be an indisputable fact that both the Evangelistic Missions and the gatherings for the Promotion of Spiritual Life have, in the long run, aided the cause by bringing men and women to devote themselves, all they are and all they have, to the unreserved service of their Lord and Saviour. The Missionary Enterprise is now far more generally looked upon as a call for personal dedication and labour, and not merely as a demand for money ; while, at the same time, as missionary candidates come forward, God inclines the hearts of other friends to supply the means for the support of their work. These results, however, were only to a very small extent visible in the decade under review. Perhaps if leading clergymen and laymen had sooner identified themselves with the movements, the effects might have sooner appeared.

Influence  
of these  
move-  
ments on  
Missions.

More or less connected with these principal movements were others which, though less conspicuous, have been perhaps even more fruitful. One was the development of Women's Work of all kinds, not only in parishes, but in extra-parochial agencies such as the Railway Mission, the Navy Mission, the Christian Police Association, &c., and among factory girls and other special classes. Another was the Children's Special Service Mission and Scripture Union, first started by some of Mr. Pennefather's workers at Mildmay for poor children, but since then dealing successfully with boys and girls of the upper and middle classes, and particularly useful in affording

Women's  
work at  
home.

Children's  
Mission.

Work in  
the Uni-  
versities.

training and practice for young University men and others in practical evangelistic work and in ways of winning individual souls. A third movement was that for bringing undergraduates at Oxford and Cambridge under Christian influence, in which Sir Arthur Blackwood, Mr. Webb-Peploe, and others took a leading part. This was an outcome of other spiritual movements before mentioned. The Daily Prayer Meeting at Cambridge was started in 1862, under the influence of the Revival of that period; and the Cambridge Inter-Collegiate Christian Union (C.I.C.C.U.), dates from the period of Moody's Missions, though he did not himself go to the University towns at that time.

In what  
sense "un-  
denomina-  
tional" ?

To all these movements the Church Missionary Society has in later years owed much. They have raised up many of the best missionaries; they have led to greater self-denial in the supply of means. Most of them have had to bear the reproach of being "undenominational"; which feature of them has repelled not merely High or *via media* Churchmen—who would probably in any case have not sympathized with them—but also a large proportion of the Evangelical clergy. As a matter of fact, almost all the workers in many of them, both the leaders and the rank and file, have been Churchmen. This is especially true of the movements now generally identified with the name of Keswick, and with the work among boys and girls and at the Universities. The Evangelical Revival of the eighteenth century, under Wesley and Whitefield, was similarly non-denominational, yet almost all the leaders were clergymen of the Church. It is scarcely reasonable to boast of that Revival, and at the same time to ignore or despise present-day movements on similar lines. It is very likely that if the Evangelical leaders of twenty and thirty years ago had come to the front and accorded them sympathetic co-operation, they might have been more distinctly on Church lines. Whether they would thus have been more effective in doing God's work is a question on which opinions will differ. The fact remains that many Church people have been working quietly and directly to win souls, in ways which have been non-parochial, and to that extent irregular,—with the result that thousands of young men and women are Evangelical members of the Church of England to-day. They were the children of Church people; and they have been saved from the errors that now so widely prevail by being brought to love the Word of God, and to trust in a personal Saviour. It is

Results of  
the Evan-  
gelistic and  
spiritual  
move-  
ments.

this which, more than anything else, has preserved, and extended, Evangelical religion in the Church of England; and it is this which has done more than anything else to lift the Church Missionary Society into the position which, to the unconcealed surprise of both friends and foes, it now, by the grace of God, occupies in the face of the Church and of the World.

*References to the History of C.M.S.*

The Period of Failing Supply of Men and Means . . . . .	Chaps. LI. to LIV.
Henry Venn's Latter Days . . . . .	„ LXVIII.
Henry Wright, and the Period of Expansion . . . . .	„ LXXI.
New Dioceses in North-West America . . . . .	„ LXVI.
Opening of Japan . . . . .	„ LXV., LXXXI
East African Slave Trade—Livingstone—Frere Town . . . . .	„ LXXIII.
Persia, and Mohammedan Lands . . . . .	„ LXXV.
Progress in China . . . . .	„ LXXXI.
Uganda Mission . . . . .	„ LXXXIV.
Indian Affairs . . . . .	„ LXXXVI. to LXXXIX
Ceylon Controversy, &c. . . . .	„ LXXX.
Church Movements at Home . . . . .	„ LXIX.
Evangelistic and Spiritual Movements at Home . . . . .	„ LXX.

## CHAPTER X.

## TEN YEARS AGO.

1879-1889.

A Decade of Great Events—Financial Difficulties—Death of H. Wright—F. E. Wigram and his New Colleagues—Financial Recovery—Extensions in India, China, Africa—New Bishoprics—Progress in India—Churches of Japan and Ceylon—Metlakahtla Difficulties: Duncan Disconnected—Trial and Blessing in East and West Africa—Jerusalem Bishopric Controversy—Uganda: Persecution; Bishop Hannington; the Mission expelled; Stanley and the Christians—Developments at Home: Unions, New House, &c.—The C.I.M. Cambridge Seven—Earl Cairns's Meeting—February Meetings—C.M.S. accepts Women Candidates—New President and Treasurer—Winter Mission to India—Kewston Movement of 1887—Policy of Faith—Progress amid Trials.

*"A time to weep, and a time to laugh; a time to mourn, and a time to dance."*—Eccl. iii. 4.

*"Is any among you afflicted? let him pray. Is any merry? let him sing psalms."*—St. James, v. 13.

A decade  
of great  
events.



MAKING our stand, in thought, in the year 1889, "ten years ago," we have to review the most remarkable decade in the history of the Society. If it be true that the decade not yet quite completed has been marked by still more striking tokens of progress and of the favour of the Lord, it is equally true that it was the preceding decade, the one now to be surveyed, which saw the beginnings of many things that have since matured and borne rich fruit. Its history presents one feature singularly resembling a feature of its predecessor, the decade reviewed in our last chapter. We there saw that while the earlier years, 1869-72, were a period of deep depression and anxiety, the later years, 1874-6, were a period of unprecedented enterprise and advance. And, similarly, we shall now find that while the earlier years 1879-81 were a time of doubt and discouragement, the rest of the decade was marked



by forward movements of all kinds. In fact the year 1881 may be said to have been the year of transition from the Past to the Present. It was not felt to be so at the time. We are rarely able to perceive the significance of a period, whether it be a year or a month or a day, in which we are living and acting. It is only when we look back over the past that we see the real importance of particular dates and incidents. But the Omniscient Lord knows ; "our times are in His hand ;" and our prayer must be that we may not miss the opportunities He gives us, but walk on, "moment by moment," under His guidance, and "kept by His love."

As usual, our "ten years ago" survey has to begin twenty years ago. We have seen how manifold were the forward steps taken by the C.M.S. Committee, under the leadership of Henry Wright. But although the Providence of God opened fresh fields, and the Spirit of God called forth fresh labourers, the means for sending the labourers to the fields were not provided, and, to Mr. Wright's grief and distress, a policy of severe retrenchment was adopted by the Committee. This began in 1877, and was renewed year by year till 1880. It caused the closing of the Missions at Constantinople and Smyrna. The Committee also decided on withdrawal from Allahabad, Lucknow, Fyzabad, and other stations in North India, and from Shanghai and Peking in China ; but, in the event, none of these withdrawals was actually effected, except from Peking—and this was not entirely a financial question, but was involved in new diocesan arrangements in China, which allotted the North to the S.P.G. Another measure of retrenchment was more keenly felt at home. It was resolved in 1880 to send out, for three or four years at least, *only five* new men per annum, and *only eight* of those who might be at home on furlough ; and to reduce the number under training by refusing new candidates. And as in that year there were seven men of 1879 who had been kept back already, the five for 1880 would, of course, be selected from them, and not a single new one could go. There were seventeen Islington men to be ordained, and as this was an unusual number, the Bishop of London arranged a special ordination for them at St. Paul's, on St. Barnabas' Day, and asked Mr. Wright to preach the sermon. He did preach a most impressive sermon on the character of Barnabas, and earnestly appealed to the congregation to come forward and prevent all the men from being kept back from the Mission-field.

Policy of  
retrench-  
ment.

Men kept  
back.

Death of  
H. Wright.

It was almost his last service for the Society. His very last was preaching the annual sermons in Canon Battersby's church at Keswick. On August 13th Henry Wright was drowned while bathing in Coniston Lake. His secretaryship had lasted less than eight years; but it was a most fruitful service, as our last chapter showed. The thought has often occurred, How gladly he would have led the forward movements of subsequent years! How he would have rejoiced in strengthened Missions, opened doors, multiplied labourers, new developments in prayer and work at home! And with what deep satisfaction he would have seen four of his children, one son and three daughters, dedicating themselves to missionary work! Henry Wright's death, at such a time, just when the Lord was about to start the Society on a new career of extension, is one of those mysterious dispensations touching which we can only fall back upon the Master's own words, "What I do thou knowest not now, but thou shalt know hereafter."

F. E.  
Wigram  
Hon. Sec.

Other new  
Secretaries.

Mr. Wright was succeeded as Honorary Secretary by his brother-in-law, the Rev. Frederic E. Wigram. Other new appointments followed. Within a few months the Society also lost its energetic Lay Secretary, Edward Hutchinson, and his place was taken by General George Hutchinson, C.B., C.S.I., a distinguished Anglo-Indian officer, and one of the defenders of Lucknow in 1857. A new Secretary was appointed for the business of the Africa and Palestine Missions, the Rev. Robert Lang, a son of one of the most respected of the lay members of Committee, and well known as a great Harrow and Cambridge bowler. Mr. Fenn took charge of the China, Japan, and North America Missions; and Mr. Gray continued Secretary for India. At the same time, the holders of two other offices previously regarded as secondary, the Central Home Secretary (Rev. H. Sutton) and the Editorial Secretary (the Author of this History), became full Secretaries under the Society's 20th and 22nd Laws. Another important appointment was made in the following year. Mr. Barlow having resigned the Principalship of the College on taking charge of a parish, the Rev. T. W. Drury, Vicar of Chesterfield, succeeded to the office.

T. W.  
Drury  
Principal  
of the  
College.

Improved  
financial  
position.

In the meanwhile, the earnest prayers offered to God for the supply of means had been abundantly answered, and the financial position had completely changed. Even before Mr. Wright's death, the deficit of 25,000*l.* in 1879 had been entirely covered by special gifts, the lead being taken by two of

the Society's warmest and most generous members, the Rev. V. J. Stanton of Halesworth and the Rev. E. H. Bickersteth of Hampstead (now Bishop of Exeter). Several important contributions also were made at this time for special purposes; among them Mr. W. C. Jones's gift of 72,000*l.* stock as a China and Japan Native Church and Mission Fund—making 127,000*l.* of investments committed by him to the Society's administration; 5,000*l.* raised for a steamer for East Africa, in memory of Henry Wright; and 2,000*l.* in memory of Frances Ridley Havergal, to translate her works into Indian languages, and support Bible-women. When the seventeen men of 1880 were all kept back, friend after friend came forward with additional contributions to send them out; by the autumn of 1881 not a single one was still detained; and in the next twelve months the Committee, so far from limiting the yearly reinforcement to five, sent out thirty-three new men, and were appealing for more. Moreover, as already intimated, most of the stations that were to be abandoned were saved, and indeed were being reinforced! The 126th Psalm comes into the mind as we write: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." The Lord had "done great things for us," and we were "glad" indeed.

Large special gifts.

Men again sent out freely.

Then began an era of development and extension. Before, indeed, Mr. Wigram came into office as Honorary Secretary, in the midst of the period of financial perplexity, two interesting advances in India had been effected. The Mission to the Beluch people on the North-West Frontier was started in 1879 by the "pilgrim-missionary," George Maxwell Gordon, and at his own expense. After settling two missionaries at Dera Ghazi Khan, he himself went up to Kandahar as temporary chaplain to the British troops then engaged in the Second Afghan War, and there, while tending the wounded under a hot fire, he was killed, in August, 1880—only a few days after the drowning of Henry Wright. The beloved leader at home and the intrepid pioneer abroad were mourned together. In 1879, also, H. D. Williamson began the Mission to the aboriginal Gonds of Central India. The first Gond convert, a remarkable chief, was baptized in 1884. Another aboriginal tribe, the Bheels, attracted the sympathies of E. H. (now Bishop) Bickersteth, who gave the Society 1,000*l.* to start a Mission amongst them. Both Bheels and Gonds have since supplied several trophies

Advances in India.

Beluch Mission.

G. M. Gordon killed.

Gond Mission.

Bheel Mission.

Quetta.  
Develop-  
ments in  
the Pun-  
jab.

of Divine grace. In 1886 a Medical Mission was established at Quetta, the furthest outpost of British dominion on the Indian Frontier. Meanwhile, the Punjab Mission was developing in many ways; most of all, through the devoted labours of the ladies of the Church of England Zenana Society, some of whom, like Miss Clay, went and lived in remote villages where no male missionaries were stationed. Institutions were founded by means of munificent contributions from one of the most self-effacing of missionaries, F. H. Baring, the cousin of Lord Northbrook before mentioned; and Dr. Henry Martyn Clark's Medical Mission at Amritsar proved an important addition to the missionary agencies.

Extension  
in China.

In China, a city in Fuh-kien beyond the treaty port (Fuh-ning) was occupied by Englishmen for the first time in 1882, and another (Ku-cheng) in 1887; and by means of funds raised by Bishop Burdon, a new Mission was started at Pak-hoi, in the southern province of Kwan-tung, in 1886. Interior cities of Japan began to be occupied by resident missionaries in 1888. In 1885, missionaries advanced from

In East  
Africa.

Mombasa to Taita and Chagga, in the interior of East Africa; and in 1887 Mombasa itself (as distinct from Frere Town) became the sphere of a Medical Mission. The historic city of Baghdad became a C.M.S. station in 1883, as an outpost of the Persia Mission; and a remarkable journey by General Haig on the Arabian coasts led to the Society sending a medical missionary to Aden; but subsequently this famous port was left to the Free Church of Scotland, as a representative of which Ion Keith-Falconer went there, and died. But before that, in 1882, the more important move was made of commencing—or, rather, remembering the Society's early

Baghdad  
and Aden.

New Egypt  
Mission.

work there, recommencing—an Egypt Mission. This followed upon the British occupation of that ancient country; but it was done with an eye to a possible advance by and by, up the Nile, to Khartoum and the Egyptian Soudan, whither Gordon had invited the Society five years before. But the collapse of the Egyptian rule in the territories he had subjugated, and his fatal last expedition, put an end to such projects for a time, though, upon his death, contributions amounting to 3,000*l.* were spontaneously sent in to the Society to start—some day—a Gordon Memorial Mission to the Soudan. Has not that day now come?

Projected  
Gordon  
Mission.

Signs of  
progress.

Independently of these definite forward steps, there were many signs of progress in the established Missions.

One was the extension of the Episcopate. This had been a feature also of the previous decade, in which we saw the dioceses of North China, Moosonee, Athabasca, Saskatchewan, Lahore, and Rangoon established. In 1879 were formed the dioceses of Caledonia, and Travancore and Cochin, to which were appointed, as first bishops, two C.M.S. missionaries, Ridley and Speechly. In 1880 North China was divided into two, and a C.M.S. missionary, G. E. Moule, became bishop of the division thenceforth to be called Mid China. In 1883 was founded the Japan bishopric, and the new Archbishop of Canterbury, Dr. Benson, made his first episcopal appointment by selecting for it a C.M.S. missionary from India, A. W. Poole; and when Poole died after a too brief tenure of the see, the head of the Cambridge Delhi Mission connected with the S.P.G., E. Bickersteth, was appointed to succeed him. In 1884 Bishop Bompas's vast diocese was divided, and he took the northern half, which received the name of Mackenzie River, while the old name of Athabasca was retained for the southern half, of which one of the Society's labourers in the North-West, R. Young, became bishop. In the same year a bishop was appointed for the Society's Missions in Eastern Equatorial Africa, in the person of James Hannington, and, on his deeply lamented death, Henry P. Parker of Calcutta was invited to succeed him. Thus, in five years, seven C.M.S. missionaries were raised to the Episcopate; and all these new plans witnessed to the progress of the Missions.

Extension  
of the Epi-  
scopate.

Japan  
bishopric.

East Africa  
bishopric.

Bishop  
Cheetham.

Bishop  
Stuart.

Bishop  
Sargent.

So also did some other incidents connected with the history of the Anglican Episcopate. Thus, when Bishop Cheetham of Sierra Leone was succeeded by Bishop Ingham in 1883, a retrospect of the former's eleven years of valuable service showed a general advance in the effectiveness of the West African Church, while the arrangements for Church organization and self-support had largely reduced the Society's expenditure. Again, it was the presence in New Zealand of one so intimately acquainted with C.M.S. methods as Bishop Stuart of Waiapu that enabled the Society in 1882 to put the administration of the Maori Mission entirely into the hands of a Local Board of bishops, clergymen, and laymen, with a view to its early transfer altogether to the Colonial Church. Once more, the Jubilee of Bishop Sargent's Indian career, celebrated in Tinnevely with great joy in 1885, suggested the comparison between the 8,000 Christians and *one* Native clergyman in the C.M.S. portion of the province at the

beginning of the fifty years, and the 56,000 Christians and *sixty-eight* native clergymen at their close.

Progress in  
India: the  
Census.

The more general progress of the India Missions was revealed by the Government Census of 1881, and excited the unconcealed surprise of the newspaper reviewers of the Census Report. Although the Native Protestant Christians were still under half-a-million in number (493,000), the rate of increase in the preceding decade, 86 per cent., was fifteen times larger than that of the population as a whole. The communicants had increased at a higher rate still, 114 per cent., showing that the work was deepening as well as widening. In the C.M.S. Missions the increase of the native clergy continued encouraging, and the leading men among them were proving more and more able to take the place of the missionaries. At Madras, for instance, the whole of the ordinary pastoral and evangelistic work was now conducted by the Native Church Council, of which the Rev. W. T. Sathianadhan was chairman; and when James Vaughan, the experienced superintendent of the native pastorates, &c., in the Nuddea district, Bengal, died at his post, his successor (presently) was the Rev. Piari Mohan Rudra. The Society felt more and more the importance of superior Divinity Schools for the training of the native clergy and evangelists; and French's Lahore College had now rivals in other provinces, at Allahabad under Dr. Hooper, at Calcutta under W. R. Blackett, at Madras under H. D. Goldsmith, at Poona under R. A. Squires. The Lahore College, in its first ten years, had seen ten of its students ordained, and many others sent out to work as lay evangelists.

Native  
clergy.

Divinity  
Schools.

In China and Japan also, the education of native clergy and teachers was becoming an important department of the work. At Fuh-chow, R. W. Stewart was engaged in it; at Ningpo, J. C. Hoare; at Osaka, P. K. Fyson and G. H. Pole. In Japan, under the guidance of Bishop E. Bickersteth and the American Bishop, the native congregations connected with the C.M.S., the S.P.G., and the American Episcopal Church, combined in 1887 to form a regular "Church of Japan" (*Nippon Sei-Kokwai*), which has manifested a more healthy spirit of independence than almost any other native Christian community, those in West Africa alone rivalling it in this respect. In Ceylon, the practical "disestablishment" of the Anglican Church by the withdrawal of Government subsidies led to its organization on independent lines, com-

Japanese  
Church.

Ceylon  
Church.

bining in its membership English, Singhalese, and Tamil Christians, and many of mixed race called "Burghers." The settlement of the ecclesiastical difficulties referred to in our last chapter enabled the Society's missionaries to take a useful part in the preliminary Church Assembly, and also in the permanent Synod; while Bishop Copleston's regular episcopal visits to the Mission stations, which were increasingly valued, set a seal to the concordat of 1880.

Some of the Missions, however, were causing grave anxiety during the earlier years of our decade. Metlakahkla was one of these. The Committee, while admiring, as all the world did, Mr. Duncan's singular success in taming, civilizing, and Christianizing wild Indians in British Columbia, had long felt dissatisfaction with him on account of his contriving to postpone, year after year, the admission of the converts to the Lord's Table. He feared their making a fetish of the Sacrament; but the Society's experience all over the world confirmed the assurance—if such confirmation were necessary—that the Lord can take care of His own ordinance, and that the most infantine Christians, if true Christians, can be safely invited to be partakers of its blessing. Clergyman after clergyman had been sent out to take spiritual charge of Metlakahkla; but all had failed to over-ride Duncan's authority, and even Bishop Ridley, on reaching his diocese in 1879, found himself helpless except at the cost of an open breach. After nearly two years more of patient effort on his part and on that of the Society, the Committee could no longer forbear to send out a positive order to their valued lay missionary, with the alternative of disconnexion. Duncan at once called his Indians round him, and separated himself and them—at least the large majority—from the Society. A few of the very best people clave to the Bishop; but five or six years of great trial and difficulty ensued, the two parties being side by side, yet not on friendly terms. At length, the disaffected Indians having quarrelled with the Canadian Government on a question of land tenure, Duncan moved away with them some sixty miles into a corner of the United States territory of Alaska, and there founded a settlement called New Metlakahkla. From that time the original Metlakahkla prospered under the fostering care of Bishop and Mrs. Ridley, and while its material success became as great as of old, its spiritual influence became much greater. Moreover, the Mission grew and flourished up the rivers into the interior,

Difficulties at Metlakahkla.

Duncan and the Lord's Supper.

Duncan secedes.

A time of trial.

The Mission under Bishop Ridley.

and also in Queen Charlotte's and other Islands ; and in no part of the world has the power of Divine grace upon the hearts and lives of a once barbarous people been more signally manifested.

Trials in  
East  
Africa.

East Africa caused trouble and anxiety in other ways. Frere Town suffered sorely from "the craft and subtlety" of both "the devil and man": "man" being represented by the Arab slave-holders, who dreaded the influence of a prosperous colony of liberated slaves ; and "the devil" exercising his malice by ensnaring, not only weak and immature African Christians, but also more than one English missionary who should have been "strong in the Lord and in the power of His might." Yet the work went on with many tokens of God's blessing ; and when, owing to a famine, there was a recrudescence of the sea-going slave-trade—the starving people selling themselves for food,—and the British cruisers again brought its victims to Frere Town, it was the freed slaves of 1875, now Christian and civilized, who took care of the freed slaves of 1885. That was a tangible result which none could gainsay, and for which praise to God was indeed due. But soon after this began the German annexations in East Africa, which led, through the opposition of the Natives, to the cutting off of communication with the interior for many months, and thus put the missionaries in the Usagara district in great peril. Mr. Salter Price, who went out to Mombasa for the third time in 1888, confessed on his return that the *aspect* was *dark*, but added, with the faith of the true missionary, that the *prospect* was *bright*.

A striking  
result of  
the work.

Niger  
troubles.

On the other side of Africa, the Niger Mission also caused sorrow, while yet the outward progress of Christianity was not stayed. Some of the African agents fell into temptation and a snare, and brought discredit on the Mission, to the distress of the now venerable but still hard-working Bishop Crowther ; and a violent attack was made on the Society, in the House of Lords, by the Duke of Somerset, which was met by a powerful reply from Earl Cairns, and by Archbishop Benson's first speech as Primate. Meanwhile, the two steamers *Henry Venn* and *Henry Wright*, on the Niger and the East Coast respectively, rendered much practical service to the Missions for some years.

Debate in  
the Lords.

The two  
steamers.

Towards the close of the decade, questions touching the Anglican Bishopric at Jerusalem caused the Society much trouble. The revival of that bishopric, which had been in



abeyance for five years, was earnestly pressed upon the Archbishop of Canterbury by the C.M.S. and the London Jews' Society, and as earnestly deprecated by the High Church party, led by Canon Liddon. At last Dr. Benson decided to revive it, and asked the two Societies to supply that portion of the episcopal income which was lost by the withdrawal of the German Government from the original agreement of 1841. This was gladly done by both Societies. The appointment rested, under the old trust deed, with the two Archbishops and the Bishop of London; and they then nominated an Indian Archdeacon, Dr. Blyth. The C.M.S., inspired by Canon Hoare, thanked Archbishop Benson warmly for this selection, which was thought to be a happy one. But a few weeks later, several members of the Society, having reason to believe that the new bishop really belonged to an ecclesiastical school not sympathizing with C.M.S. work in Palestine, protested against the funds being used to help in providing his stipend; and the controversy led to the largest Committee meeting ever held, some four hundred members attending at Sion College. Sir John Kennaway had only just become President, and he signaled his accession to office by moving, after a long and seemingly hopeless discussion, a set of resolutions which were successful in uniting almost the whole meeting, every amendment being withdrawn in their favour and no division being demanded. The resolutions refrained from expressing an opinion either way upon what had been done, but enjoined special caution in such cases for the future. It should be added that a similar, but less acute, difference of opinion had arisen five years before upon the Society's grant to the Japan Bishopric; and that to satisfy sensitive consciences, the 500*l.* a year then voted has ever since been provided by one anonymous friend. In like manner, and with the same generous motive, the 300*l.* a year for the Jerusalem Bishopric has always been subscribed by individual friends. A year or two later, a second large Committee meeting was held at Sion College, to consider a proposal to withdraw the Jerusalem grant; and one of the last of Canon Hoare's many great services to the Society was his solemn protest on that occasion against tampering with a promise once given, which led to the motion being rejected almost unanimously. In 1891 (if we may step into the next decade for one moment) certain questions at issue between Bishop Blyth and the Society were submitted to the Archbishop of

Revival of  
Jerusalem  
bishopric.

The new  
bishop.

Contro-  
versy with-  
in the  
Society.

Advice of Five Prelates. Canterbury (Benson) and the Bishops of London, Durham, Winchester, and Carlisle (Temple, Westcott, Thorold, Harvey Goodwin), with the result that the Society's principles and methods of work in the East were fully vindicated.

Uganda. But throughout the period Uganda was in the front as regards constant and eager interest, as indeed it has been ever since the Mission was begun—so frequent and startling have been the vicissitudes of its history. The three years 1879–81 were years of much trial, from the caprice of Mtesa, the rivalry of the French priests, and the bitter hostility of the Arab traders; yet all the while boys and young men were being taught to read, and the reading for them was being provided by dint of assiduous study of the language and by means of the small printing-press, Mackay being the chief worker all along. At length the genuine work of the Spirit of God began to be seen, and on March 18th, 1882, the first five converts were baptized. Other baptisms quickly followed, and on October 28th, 1883, twenty-one converts received the Lord's Supper for the first time. In the meanwhile James Hannington, R. P. Ashe, and Cyril Gordon had gone forth, in 1882, to join the Mission; but only Ashe actually entered Uganda at that time. Hannington, driven home by severe illness, went back again as first Bishop of Eastern Equatorial Africa, being consecrated on June 24th, 1884. Then he essayed to reach Uganda by a new route direct from Mombasa; but on the very border of the country he was cruelly put to death (October 29th, 1885) by order of the new king, Mwanga, who had succeeded Mtesa just a year before. The young tyrant had already roasted alive three Christian lads; and he now proceeded to slaughter ruthlessly some scores of the adherents of both the English and French Missions. Most touching were the accounts of the deaths of some of these true martyrs for Christ. This persecution was in 1886, and it was followed by two years of trial and difficulty, while yet converts were being won all the time.

His death. The persecution. Missions expelled. Then came a crisis. In 1888 occurred a series of revolutions which led to the flight of Mwanga, and the expulsion, in October, of both the English and French Missions from Uganda by the Mohammedan party. "The Uganda Mission," said the Committee's Annual Report in May 1889, "has ceased to exist—but not the Uganda Church." While the only three missionaries then on the staff, Mackay, Gordon, and Walker, were at the south end of the Nyanza, a large body of native Christians were in exile on the west side, in Ankoli; and

there Mr. Stanley, on his return from his march "through Darkest Africa" in search of Emin Pasha, met them, to his surprise and satisfaction, and found them daily assembling to read Mackay's *Luganda St. Matthew* and pray together. Just a year after their expulsion, in October, 1889, they and the thousands of their fellow-countrymen who sympathized with them defeated the Moslem party, regained the chief power in Uganda, restored Mwanga to the throne, and invited the missionaries back—but this carries us beyond our present decade.

Stanley  
and  
Uganda  
Christians.

Let us now glance at some incidents of the Society's history at home. From 1881 onwards there was a succession of new plans and agencies, not mapped out beforehand, but each separately suggested and adopted. Home development has been like foreign development. There has scarcely ever been a "plan of campaign," and when there has been one it has generally failed. Looking back over a series of years, it is impossible to doubt that God has led the Society step by step to the adoption of new methods; and in those steps other societies have been glad to follow.

Home  
develop-  
ment.

The first new move was made by Mr. Sutton in 1881. There were four or five hundred honorary district secretaries in the country, but they had no defined districts to work in. Sutton adopted the system, initiated by Mr. Lombe in Norfolk, of recognizing the ecclesiastical arrangement of rural deaneries and appointing a representative in each. This did much to render the Society's organization more effective. At the same time several counties followed another example set in Norfolk, by forming a County Union for conference and prayer. In the same year a beginning was made with what is now known as the Loan Department, particularly in regard to lanterns and slides. In 1882 the first Missionary Exhibition was held at Cambridge under Mr. Barton's auspices; and Norwich followed his lead a few months later. In after years, these Exhibitions owed much to the energy of Mr. Malaher, of the Missionary Leaves Association. That Association, founded by R. C. Billing (afterwards Bishop of Bedford) many years previously, was in 1883 recognized by the C.M.S. Committee as an important ally in the Society's work. In 1884, the first "Missionary Missions," originally suggested by Mr. Bickersteth, were conducted by Mr. Whiting. In 1882 the Lay Workers' Union for London was formed, the progenitor of

H.D. Secs.

County  
Unions.

First Mis-  
sionary  
Exhibition.

First Mis-  
sionary  
Missions.

New  
Unions.

many unions and bands of various kinds designed to enlist the zeal and energy of young men in the work of God. In the same year Norfolk again set a new example by the formation of a Ladies' Union. In 1885 London imitated this step, and also established a Younger Clergy Union. Most of these plans have since been adopted by other organizations—societies for both home and foreign work—societies within and without the Church of England. The very successful Junior Clergy Association of the S.P.G. is the most conspicuous instance.

Enlarged  
C.M.  
House.

The year 1885 was remarkable in other ways. In March of that year the enlarged C.M. House was opened. The "New House" of 1862 had long been too small; but the Committee would not use missionary funds to enlarge it, and shrank from inviting special contributions. Suddenly Mr. Bickersteth published a proposal that gifts for the purpose should be made "in memory of departed brethren and sisters in Christ," whose names should be enrolled on a tablet. The idea "caught" at once, and within eleven months 18,000*l.* was spontaneously contributed in this form—which paid for the new wing, and also paid off a large part of an old mortgage on the existing building. The House now completely altered its character. From being a mere business office, "Salisbury Square" rapidly became a place of resort for the members and friends of the Society: and gatherings of all sorts have crowded the new large room scores of times in every year since 1885. Above all, the Thursday Prayer Meeting was at once begun, and has ever since been a blessing to all the work. This was followed by the issue of the Monthly Cycle of Prayer, which is now used and valued all round the world, and which also has been imitated by many other societies.

Prayer  
Meeting.  
Cycle of  
Prayer.

But the year 1885 witnessed two events which, more than any others, were used of God to quicken missionary zeal and interest. One was the sailing of the famous "Cambridge Seven" for China, led by Stanley Smith and C. T. Studd, and in connexion with the China Inland Mission. The movement at Cambridge, of which this was the most conspicuous token, was due under God to many causes. There was the patient influence for many years of the University C.M.S. Union; the influence (mentioned in our last chapter) of the "C.I.C.C.U."; the influence of Mr. Moule at Ridley Hall, and of Mr. Barton at Trinity Church; and above all (as those say who are best qualified to judge), the influence of Mr. Moody's visit to Cambridge in 1883. One thing is certain, that

C.I.M.  
"Cam-  
bridge  
Seven."

the increased proportion of University men among C.M.S. candidates for missionary service dates from the going forth of Smith and Studd; while the great meeting of March 24th, 1885, when, cordially invited by the Y.M.C.A., the C.M.S. filled Exeter Hall with men, and when Lord Cairns delivered his last speech (he died on April 2nd), marks the commencement of a new aim in missionary meetings. For the first time the Society's name did not head the bills. The heading was "The Claims of the Heathen and Mohammedan World." A small thing in itself, but it was the token of a revolution. From that time the C.M.S. has striven to raise its meetings above the level of an aim to collect money for a society; and the whole missionary cause in the world has been lifted by that simple change on to a higher platform. But let it not be forgotten that the example had already been set by Mr. Hudson Taylor and the China Inland Mission. From them the C.M.S. learned the lesson.

Earl Cairns's Meeting.

A small but significant change.

The same principle underlay the memorable "February Simultaneous Meetings," suggested and planned in that same year, 1885, and held in 1886 in the chief towns all over England. Many of the meetings were small; some were quite unsuccessful; yet the movement as a whole was a great forward step on the Society's part, and its influence has been felt ever since. The London Meetings were separately held in February, 1887, and were much more generally successful; and they culminated in the first of the two great C.M.S. services at St. Paul's, held by special permission of Dean Church. The second was held in the following year under the auspices of the Younger Clergy and Lay Workers' Unions. It was the "F.S.M." movement which led to the formation in 1886 of the Gleaners' Union, at first a simple union of readers of the *Gleaner*, worked by the editor, but which soon became a great organization with hundreds of parochial or other branches, and which has had no little influence in awakening and maintaining a true spirit of prayer and work for the evangelization of the world. Its progress has been singularly spontaneous, and with scarcely any "pushing" from headquarters; and this spontaneity, indeed, has been a distinguishing feature of several of the movements just noticed. Not one of the Missionary Exhibitions, for instance, has been initiated or organized from Salisbury Square, nor one of the now numerous local bands and unions for young men. A still simpler organization is the Sowers' Band, for children.

"February Simultaneous Meetings."

C.M.S. services at St. Paul's.

Gleaners' Union.

But the second special event of 1885, which has probably

Influence  
of Bishop  
Hanning-  
ton's death

exerted the widest influence in favour of Missions next to the going forth of the "Cambridge Seven," has yet to be mentioned in this connexion. This was the death of Bishop Hannington (noticed above, under the head of Uganda), followed by the recovery and publication of his last diary, and the issue of Mr. Dawson's biography. The first rumour of his murder reached England on New Year's Day, 1886, and the confirmation of it was received in the week of the February Simultaneous Meetings. We have before seen what the death of Livingstone did for Africa. The death of Hannington has, without question, been a mighty influence in the cause of the world's evangelization. The removal of his successor, Bishop Parker, who fell a victim to African fever two years after, made no similar impression on the public mind; but it was a sore sorrow to the Society, and the receipt of the fatal telegram between the Morning and Evening May Meetings of 1888 renders that year's anniversary a sadly memorable one.

C.M.S.  
begins to  
send out  
women  
mission-  
aries.

There was another event of 1885 which, though unnoticed at the time, marks the beginning of one of the most important of the Society's recent developments. In that year Miss Harvey went to Africa. The Society has always had upon its missionary staff a few single ladies, working in girls' schools or otherwise, and such labourers as Miss Sass, Miss Neele, and Miss Laurence should never be forgotten; but there was no systematic employment of women missionaries except in India, and there the ladies were supplied by the Zenana Societies. Noble work was done by them, in close alliance with the C.M.S. Missions, but independently. Miss Harvey was the first of what may be called the modern race or company of Christian women upon the roll of the C.M.S. itself. But not for two years was there a second. It was in 1887 that the Committee were led to accept a few exceptional ladies for general missionary work, influenced by calls for them from Mission-fields not occupied by the Zenana Societies, by offers of service from some who could not be received otherwise than with a welcome, and by offers of special contributions for the extension of women's work. Among the earliest accepted were daughters of Henry Wright, Canon Tristram, Bishop Vidal, the Vicar of Cromer, the Vicar of Christ Church, Brighton, and the Vicar of St. Simon's, Southsea. Here again there was no plan of campaign. No general resolution to employ women missionaries was ever passed. God led the Committee, step by step, by a way that they knew not.

In 1886, the Society lost its venerable and venerated President, the Earl of Chichester, who had held the office fifty-one years, and all that time had only once missed the Anniversary Meeting. He was emphatically a working President, taking an active part, nearly to the last, in all the more prominent affairs of the Society. For a few months, the still more venerable Treasurer, Captain the Hon. F. Maude, occupied the President's chair; and on his death Sir John Kennaway was elected, early in 1887, while Sir T. Fowell Buxton became Treasurer. Then came the Queen's Jubilee, and the retrospect of the fifty years of her reign presented many grounds of thanksgiving on the part of the Society. At this time Mr. Wigram was on his great tour with his eldest son round the Mission-field; and it was a special satisfaction to him to hear, while in Japan, of his old schoolfellow's appointment to the Presidency of the Society. Soon after his return, the new Children's Home at Limpsfield, towards the cost of erection of which he and Mrs. Wigram had given 10,000*l.*, was opened. In the whole work of the Home they always took an affectionate interest.

For three or four years at this time General Haig was a member of the Committee; and his membership should be gratefully remembered for the suggestion by him of three important movements. One was the Weekly Prayer Meeting, already mentioned; another was the Associated Bands of Evangelists for India, concerning which our next chapter will speak; and the third—though second in order of time—was the Special Winter Mission to India. No recent movement has been more pregnant with blessing than this last. If the Native Christians could be lifted to a higher spiritual life, that would be the most effectual step towards the evangelization of the Heathen. It is at this that Special Missions are aimed. The first, indeed, was not due to General Haig's motion, nor was it sent to India. In 1885 Mr. Darwin Fox and Mr. Dodd went to West Africa at Bishop Ingham's invitation, in lieu of two other brethren whom the C.M.S. had proposed sending, but who did not go. But General Haig's scheme was on a larger scale, and attracted more notice; and it proved the parent of many similar efforts. Under it the Society sent eight men to India and Ceylon in 1887. Among them were two who have since become secretaries, Mr. Baring-Gould and Mr. Fox. One most conspicuous feature of the Mission was the work of Mr. George Grubb in Ceylon, where many of the

Death of  
Lord  
Chichester.

Sir John  
Kennaway  
President.

Wigram's  
journey.

Children's  
Home.

General  
Haig's  
plans.

Winter  
Mission to  
India.

English merchants and planters were converted to God, or brought to a fuller consecration, through his instrumentality. It was the blessing that attended his preaching when thus sent forth for the first time by the C.M.S. that led to his being subsequently chosen by the Keswick Convention as a missionary to various Colonies and Mission-fields.\*

Keswick  
Convention.

And this introduces another memorable event of 1887. The Keswick Convention had been held for some years, but its aim had been solely the spiritual benefit of the Christian people attending, and no distinct appeal for missionary service had been made. In that year, however, a letter to Mr. Bowker, the President, from a C.M.S. missionary, Mr. Longley Hall of Palestine, asking for lady missionaries, and an unofficial meeting arranged by Mr. Reginald Radcliffe—at which Mr. Webb-Peploe, Mr. Hudson Taylor, and Mr. James Johnson, the African clergyman at Lagos, were among the speakers—led to several offers of personal service, and in the following year, 1888, missionary meetings were for the first time included in the regular programme of the Convention, on the principle at length openly avowed, that “Consecration and the Evangelization of the World ought to go together.” From that time Keswick has, without question, been a potent missionary influence. First, it has sent scores of men and women into the foreign field, a large number of them under the C.M.S. Secondly, it has proved a means of spiritual refreshment and blessing to missionaries at home. Thirdly, in 1889, the leaders adopted the C.M.S. plan of sending “missioners” to various parts of the world, to hold special services for the reviving and deepening of spiritual life. Rarely is the finger of God so distinctly traceable in any movement as in the detailed history of this one.

Its new  
missionary  
influence.

But the influence of Keswick in that year, 1887, is also perceptible—though not always acknowledged—in one of the most important steps the C.M.S. Committee ever took. Candidates, owing to the Cambridge and “F.S.M.” and other movements before referred to, were coming forward more freely; and the Society’s Finance Committee warned the General Committee not to go too fast in accepting them. A few members whose eyes the Lord had opened to see that His time had come for a great expansion of the work, pleaded that *all* candidates who might appear to be of His choosing might

Policy of  
faith, 1887.

\* His later work has been independent both of the C.M.S. and of Keswick.



be received, in faith that *for them* He would assuredly supply the means. The General Committee, after special prayer, passed a resolution, guarded indeed in terms, but yet sufficient as a guide to the Executive, affirming the principle thus expressed. It was not known at the time, nor for ten years after, that this was only reverting to a policy formally announced in 1853 (see Chap. VII.). God was again leading men by a way that they knew not. No one dreamed for a moment what the results would be of that decision of 1887. We shall see them in our next chapter.

It is a remarkable fact that at this very time of development and expansion, of increasing prayer, and of Bible study regarding Missions, and of a more decided spiritual tone in all the Society's proceedings, it pleased God to let the faith and patience of the Committee be sorely tried by a succession of troubles, anxieties, and controversies. For instance, in 1887 arose the agitation about the Jerusalem bishopric, already referred to; in 1888 the question was raised of the connexion of the Society with Church controversies at home, *à propos* of the service at St. Paul's just after the unveiling of the new reredos; and in the same two years occurred Canon Isaac Taylor's attacks on the Society, the most important of which was a review article entitled "The Great Missionary Failure," professing to expose the Society's blunders, irregularities, and deceptions; besides other minor troubles.

Yet all the while the Society was moving forward, and God was vouchsafing His blessing upon both the work abroad and the new plans at home. This chapter has supplied abundant evidence of the wonders of God's providential dealings with the Society, and abundant subjects for devout thanksgiving to Him. For we are now living and working in the environment created in that preceding decade. Let us with humble gratitude "remember all the way" that the Lord our God has led us.

Trials in  
the midst  
of pro-  
gress.

Yet all  
the while,  
blessing.

#### *References to the History of C.M.S.*

(The epoch of 1880-2, comprising such events as the Policy of Retrenchment, the death of Henry Wright, the appointment of F. E. Wigram, the Policy of Extension, is fully described in Chapter LXXXIII. of the History. The chapters giving details of the later period summarized in the foregoing pages are not yet written as this work goes to press.)

## CHAPTER XI.

## THE LAST TEN YEARS.

1889-1898.

A Decade of Advance—The Policy of Faith and its Results—Great Increase of Men—The “Keswick Letter” of 1890—Appropriated Contributions—Exeter Hall Gatherings—Home and Office Developments—New Secretaries—Death of F. E. Wigram—H. E. Fox Hon. Sec.—Colonial Associations—Other Societies and Missions—Sierra Leone—The Niger: Robinson and Brooke; Death of Bishop Crowther; Bishops Hill and Tugwell—Death of Mackay—Bishop Tucker—The 16,000*l.* to save Uganda—Progress in Uganda—Recent Revolt: Death of Pilkington—Missions to Mohammedans: Bishops French and Stuart—India: Extensions, Special Missioners, New Bishops—China: Si-chuan Mission, Ku-cheng Massacre, New Bishops—Japan: New Bishopsrics—New Zealand—North-West Canada—Bishop Ridley’s Indians.

“The Lord hath been mindful of us: He will bless us.”—Ps. cxv. 12.  
 “Thou shalt see greater things than these.”—St. John i. 50.



Nine years  
of advance.

NOT quite ten years, however, have now to be reviewed. As this short History is published six months before the actual Centenary, this last “decade” can only contain a little more than nine years. But what nine years they have been! There has again been no “plan of campaign.” No one, nine years ago, had the slightest idea of what the period might bring. Had any one submitted a scheme to be followed, embodying the advances and developments that have actually taken place, it would assuredly have been received with smiles of kindly scepticism. And it must be acknowledged that some plans made nine years ago have not been successful. We have had significant lessons on the helplessness of man, and the uncertainty of his projects. Yet so striking have been the advances that were not planned or foreseen that we can only say, “This is the Lord’s doing, and it is marvellous in our eyes.”

In our last chapter we saw how the Committee were led in 1887 to enter upon what has been called a "policy of faith," declining no candidates, and keeping back no missionaries, on financial grounds only. A high standard was to be maintained. There was to be no reckless acceptance of persons, however earnest, unless, after careful inquiry and testing, they seemed to be possessed of true missionary qualifications. But if, as far as man could judge, they appeared to be distinctly called of God to the work, and fitted for it by Him, then *they*—and not such and such an amount of money—were to be regarded as the "talents" given by Him to the Society, to be courageously and faithfully "traded with"; and if they were truly of His appointment, He would incline His people to provide the funds for them. But it was quite natural that such a policy should be questioned. Faith, however genuine at first, might easily degenerate into fatalism; and if the Society should be tempted to think much of itself and its progress, and to imagine that nothing could go wrong with it, God would assuredly give it some humbling lesson. It was right, therefore, that the Committee's measures should be jealously watched, and the need of anxious economy in the use of the funds constantly enforced.

The policy of faith.

Its grounds.

Its risks.

Its tests.

And the faith of the Committee was severely tried. The very year in which the resolution was taken, the financial year ending March, 1888, closed with a heavy deficit. But this was quickly covered, and year by year the income kept rising. The expenditure, however, rose more quickly, and in 1894 there was a deficit on the year of 12,600*l*. This was made known on April 19th, and by the evening of the Anniversary day, May 1st, the whole of this was wiped off by freewill offerings, mostly not from prominent large givers, but from quiet people in the country who gladly made a real sacrifice to help. Still, it was natural that some members of the Committee should wish to have the Society's policy reconsidered. With a view to this, the figures of the seven years, 1887-94, were examined, and to the astonishment of all, it was found that the number of missionaries on the roll, notwithstanding the deaths and retirements of the period, had actually doubled, viz. from 309 to 619; and that, nevertheless, on a careful comparison of the various funds, the Society was in a really better position in October, 1894, than in October, 1887. In the face of such facts as these (and others collateral to them), what could the Committee do, with the full concurrence of the

Results.

most hard-headed business men among them, but reaffirm the policy so signally blessed? Moreover, it did not escape notice that the blessing had been vouchsafed at the very time when the internal controversies alluded to in our last chapter were troubling the Society. The year when the spiritual impulse was felt, which led to the definite policy, was the very year of the Jerusalem bishopric difficulty, and the others all followed within a year or two. That it should please God to give a special blessing just then was—may we not believe?—a striking proof that the Committee in their successive decisions had done the right thing.

We, in 1898, can bring later figures into the comparison. The year of the new policy, 1887, was the year of the Queen's Jubilee, not the Diamond Jubilee, but the *fifty* years. In that half-century the Society added 700 names to its roll of missionaries. In the eleven years ensuing, to May, 1898, it added 975 names (including wives). Again, the nett number, after deducting deaths and retirements, rose in the eleven years from 309 to 777 (or including wives, to 1,096). The increase in particular fields is still more noteworthy: West Africa, from 11 to 46; East Africa (including Uganda), from 26 to 90; Mohammedan Lands (Egypt, Palestine, Persia, &c.), from 17 to 78; India, from 133 to 244; China, from 30 to 123; Japan, from 14 to 69. Part of the total increase is due to the enlarged employment of Christian single women, who increased in the eleven years from 22 to 254; but the number of clergymen rose from 247 to 397, and of laymen from 40 to 126. Of course, these figures include no "Natives," of whom there are 340 ordained, 4,596 lay, and 1,161 female.

One of the satisfactory features of the increase is the good proportion of University graduates. In the eleven years 1887 were sent out; of whom eighteen have already laid down their lives for Christ in the Mission-field.\* The whole number of graduates on the roll in June, 1898, was 210. At the same time, the Islington men have worthily maintained the standard of the College. In nine out of the last ten Trinity ordinations of the Bishop of London, an Islington man has read the Gospel at St. Paul's Cathedral; and, without question, some of the very best work in the field is done by them. Another cause

\* Cotter, Hill, Greaves, Mathias, Watney, Dobinson, Cox, Callis, Pilkington, Humphrey, of Africa; H. F. Wright, Fremantle, Sheldon, Jacob, of India; Perry, of Ceylon; Harvey and Collins, of China; Carless, of Persia.

of true satisfaction is the increase in medical missionaries, of whom there were 45 at the date of the above figures (now 50).

The influence of the Keswick Convention of 1887 upon the Society was noticed in our last chapter. In 1890 it again inspired an important movement. In that year the Committee received a communication with twenty-one signatures, which has since been called the "Keswick Letter." It did not emanate from the Convention, but from several leading clergymen in C.M.S. circles, including Canons Gibbon, Girdlestone, and McCormick, Mr. Barlow, and Mr. E. A. Stuart, who happened to be attending, and who, together with some more identified with the Keswick movement, like Mr. Webb-Peploe, Mr. Moule, Mr. Selwyn, and Mr. Hubert Brooke, were stirred up to write this joint letter, advocating several forward steps. They were: (1) that an appeal be put forth for 1,000 additional missionaries to go forth in the next few years to C.M.S. Missions (say before the Centenary); (2) that Industrial Missions be fostered; (3) that efforts be made to enlist and train men and women of a humbler social position, though not otherwise inferior; (4) that "Appropriated Contributions" be encouraged.

"Keswick Letter" of 1890.

Its suggestions.

Of these four, No. 1 was not adopted *totidem verbis*, but a statement was put forth approving of its spirit, and showing the need of a thousand, or more than a thousand, true missionaries. Its suggestion has proved to be by no means an extravagant one, for over 800 new names have been entered on the roll since it was made. No. 2 has not as yet been acted on to any extent, though it is not forgotten. No. 3 has had fruitful results. It led to the institution of a "short course" at Islington for laymen, which has proved very useful, and it led to the willing acceptance of young women of the classes mostly represented in the Young Women's Christian Association, and to the opening of a Training Home for them. The underlying principle is that God does not commit His work in the world to one social class only. He can use persons of all classes. The thing is to find those whom He chooses.

How far acted upon.

But perhaps No. 4 has proved to be the most important suggestion. Appropriated Contributions, arrangements for which were in due course made, have become a distinct element in the Society's progress. The essence of the system is twofold. (1) Such contributions are intended to be over and above the ordinary contributions committed to the absolute discretion of the Committee. Of course there is no way of enforcing

Appropriated Contributions.

this ; but as a matter of fact it is so in at least the great majority of cases. (2) Such contributions are intended to be for objects which the General Funds would have to provide for if the Appropriated Contributions were not given ; that is, they are to assist in the Society's general work as planned and conducted by the Committee. To this there may be some exceptions, as in the case of contributions to extend the medical work ; but for the most part the principle is observed. It will be seen at once that such Appropriated Contributions are quite different from contributions paid to a Society merely for the convenience of their being remitted to some individual missionary for an object not necessarily sanctioned by the Committee. The result has been remarkable. Many thousands of pounds have been added to the Society's income yearly. In the last financial year the total was 58,000*l.*, the greater part of which was made up of distinctly fresh contributions under the new scheme.

"Our Own  
Missionaries."

One branch of the Appropriated Contributions is especially worthy of notice—those for the support of "Our Own Missionaries." Many parishes, branches of the Gleaners' Union or other similar bodies, bands of friends, families, or individuals, now support (in whole or in part) a missionary of their own, *in addition* to their ordinary subscriptions, church offertories, &c. This practice has rapidly grown, and in June, 1898, over 300 individual missionaries were thus wholly or partly provided for—besides 63 honorary.

The "Keswick Letter" of 1890, therefore, has, directly or indirectly, done a greater work than even its signatories expected. It was in fact merely an instrument in God's hand of setting in motion, or giving an impetus to, certain influences which have had a large share in the recent progress of the Society. In all its advances the Society may well say with St. Paul, "Yet not I, but the grace of God which was with me."

Home Missions not injured by C.M.S. progress.

These various developments are signs and tokens of the unquestionable growth in Christian circles generally of a sense of the Church's solemn obligation to fulfil her Lord's Last Command. It is quite a mistake, however, to suppose that this quickening of the Christian conscience has been at the expense of diminished zeal and interest in Home Missions. Never was home work so earnestly prosecuted as now. The few missionaries who go abroad are a mere handful alongside the army of home clergy and lay workers ; and the Church

of England, as shown by the figures in the *Year-Book*, gives ten times as much to its home work among thirty millions, as it does to the work of evangelizing a thousand millions. So with the manifestations of public interest. Exeter Hall is filled over and over again every year with enthusiastic supporters of various Home Missions. For, let it be noted, Home Missions are not the work of one Society, but of a great many.

The C.M.S. gatherings at Exeter Hall have become more numerous in this last decade. The official Anniversary Meeting had almost always been crowded, so in that one case there has been no room for growth; but in 1892 was commenced the practice of holding another meeting simultaneously in St. James's Hall. The Evening Meeting has become a much more important function of late years. The Unions mentioned in the last chapter have enlisted the sympathies of young men and women to an extent previously unknown. The October Valedictory Meeting, for the missionaries sailing by the autumn steamers, which was formerly held in the College, or in schoolrooms, was first held in a public hall in 1881; but Exeter Hall was first taken for a gathering of the kind when two parties for Africa—known at the time as Douglas Hooper's party for the East and Wilmot Brooke's for the West—were taken leave of on January 24th, 1890. In still later years the large number of missionaries sailing each October has necessitated the holding of two meetings, and Exeter Hall has been crowded on two successive evenings. On two occasions there have been special meetings, also quite full, for men only, arranged by the Lay Workers' Union, at which Bishop Temple and others spoke with great power; and, on two other occasions, delightful gatherings of children. The Gleaners' Union Anniversary also has filled the Hall since 1889; and on two occasions it has been marked by a memorable incident. In 1891, an appeal by Bishop Tucker elicited a collection of 8,000*l.* on the spot to help the British East Africa Company to hold Uganda for twelve months, to which sum a further 8,000*l.* was added within a fortnight, and the whole handed to the Company. That collection undoubtedly saved Uganda to England. Then again, in 1893, Mrs. Isabella Bishop delivered her famous speech, which proclaimed her at once one of the greatest of missionary advocates, and which, in print, has been circulated by hundreds of thousands all round the world.

C.M.S.  
Exeter  
Hall  
gatherings.

Valedic-  
tory Meet-  
ings.

Meetings  
of laymen.

Gleaners'  
Union  
Meetings.

Mrs.  
Bishop.

In the country, Missionary Exhibitions, Missionary

Meetings  
in the pro-  
vinces.

Missions, Women's Conferences, gatherings of schoolgirls and schoolboys, County Union meetings, gatherings of Gleaners' Union Branches, have all multiplied in the last three or four years, and have been marked by very manifest blessing from God. The overworked clergy, even when really earnest in missionary work, are quite unable to push the cause alone; and the value of these modern movements is that they draw out the energies and sympathies of the rank and file, so to speak, of the Church. At the same time there are no workers in the great cause more untiring than *some* of the parochial clergy—those, in fact, who have learned the great secret which is openly revealed in the words, "There is that scattereth and yet increaseth"—viz., that parochial efficiency and blessing are most surely secured by awakening in the parish the spirit that sends the best workers and the most self-denying contributions to the ends of the earth.

A secret to  
be learned.

Organiza-  
tion at  
head-  
quarters.

All these movements have involved increased and improved organization at headquarters. The Home Organization Department, the Editorial and Publication Departments, the Candidates' Department, the Medical Department, the Women's Department, have been either created or largely developed in this last decade. Space does not allow of details being given, and as these belong rather to the present than to the past, they scarcely come within the range of a History. Suffice it to say that the whole work of Medical Missions has received immense impetus through the activity of the new Medical Department under Dr. Herbert Lankester; that new books, periodicals, and papers have continually multiplied, and are so widely circulated that some eight millions of copies were printed last year; that the newly formed Candidates' Department, under the Rev. D. H. D. Wilkinson and Miss Brophy, besides receiving and examining all candidates and inquirers about missionary service, supervises the training of those who do not go to Islington College, especially of the women, who are trained either at the Society's own Highbury Home, or at the independent and very valuable institutions called The Willows and The Olives, or elsewhere; and that the Women's Department in particular, under Miss Gollock's leadership, is rapidly extending its influence over the country by means, not only of its regular staff, but of an efficient band of volunteer helpers—while it is also engaged in systematizing and rendering more effective the work of the Society's lady missionaries abroad.

Medical  
Depart-  
ment.

Candi-  
dates' De-  
partment.

Women's  
Depart-  
ment.

The personnel of the House has had, therefore, to be con-



siderably increased ; and it has also experienced several changes in the last few years. Especially must be mentioned the coming of the Revs. B. Baring-Gould, F. Baylis, G. Furness Smith, and W. E. Burroughs, and Mr. D. Marshall Lang, to various secretarial offices. Also, for a time, of the Rev. Philip Ireland Jones, now succeeded by the Rev. G. B. Durrant ; and of the Rev. H. Percy Grubb, now succeeded by the Rev. W. J. L. Sheppard. The most important change has been in the chief office of the Society, the Honorary Clerical Secretaryship. From 1881 to 1894 Mr. Wigram worked most untiringly in that office. Then his health gradually gave way, and in the summer of 1895 he definitely resigned. He hoped still to be useful in the Committee ; but he did not regain strength, and died in March, 1897, leaving two sons and a daughter in the foreign service of the Society. Whilst all men honour his unbounded liberality and personal kindness, few know his great qualities as the head of a large organization. He forgot nothing ; he missed nothing ; he delayed nothing. He kept everyone else up to the mark. The C.M. House necessarily became more and more departmental during his period, because the work grew so fast ; but it was not because his eye and his hand were not always available to take their part in every branch of the organization. Yet, when he retired, it did not take many days to find his successor. Men's eyes were already set upon the son of an old missionary, who had long been a leading supporter and advocate of the Society in the North of England ; and on August 13th, 1895, the fifteenth anniversary of Henry Wright's death, the Rev. Henry Elliott Fox became Honorary Secretary. In the same year, Sir Fowell Buxton resigned the office of Treasurer on his appointment to the Governorship of South Australia, and was succeeded by Colonel Robert Williams, M.P.

There is one more interesting new movement of the period to be noticed. In 1892, at the invitation of friends in the Australasian Colonies, the Society sent a deputation (the Rev. R. W. Stewart and the Author of this History) thither, to arrange facilities for the sending out of men and women in those Colonies who might desire to join C.M.S. Missions. The result was the formation of Church Missionary Associations in New South Wales, Victoria, and New Zealand, under the sanction and auspices of several of the Bishops, which have been successful in awakening widespread missionary zeal and interest, and in sending several excellent missionaries

Personnel  
of the C.M.  
House.

Death  
of Mr.  
Wigram.

H. E. Fox  
Hon. Cleri-  
cal Secre-  
tary.

Deputation  
to the  
Colonies.

into the field and providing for their maintenance. In 1895 a similar deputation was sent to Canada—not quite with the like purpose, for Canadian friends had already formed an association of the same kind, but to mature the arrangements already tentatively made. The four Colonial Associations have now in the C.M.S. Missions more than thirty missionaries, besides others supplied to the Church of England Zenana Society, the South American Missionary Society, and other organizations.

Colonial  
mission-  
aries.

Other  
Societies.

Boards of  
Missions.

Missionary  
Con-  
ferences.

Cente-  
naries.

Inde-  
pendent  
Missions.

Although the limits of space necessarily confine this chapter to C.M.S. affairs, we must not omit to observe in passing that other organizations also are progressing. In many ways the S.P.G. has been exhibiting fresh vigour, particularly in connexion with its Junior Clergy Association, referred to in our last chapter ; though the circles that chiefly support it still need much quickening if it is to take the front place in missionary work to which its age and influence entitle it. The Boards of Missions, in connexion with the Convocations of Canterbury and York, are an accomplished fact ; and although their sphere of usefulness is necessarily limited, they have done the cause two important services. Their Reports on Missions, especially the one on India by the present Bishop of Newcastle, form a volume of valuable information ; and the Anglican Missionary Conference of 1894, arranged under their auspices, collected a large amount of important testimony to the progress and the needs of Missions. So did the General Missionary Conference of 1888, on the broader lines of Protestant Christianity, which introduced to the British public some of the ablest and most influential of American Missionary Directors. Two of the great Nonconformist Societies have celebrated their centenaries with signal success, the Baptist Society, founded by Carey in 1793, and the London Society, two years younger, and associated with the names of Morrison, John Williams, Moffat, and Livingstone. The age, however, is one more especially of independent Missions ; whether diocesan, under particular bishops ; or worked by brotherhoods (more or less formal), as the Oxford and Cambridge Missions in India ; or guided by individual directors, like the China Inland Mission and many other smaller organizations, English and American, established on similar non-denominational lines. While several of the older societies are progressing but slowly, these free-lance efforts are multiplying ; and while they certainly need to give more heed to the

practical experience of those longer in the work, we may all learn something from their devotion and self-denial.

It has been necessary to devote a large part of this chapter to home developments, because they have been a marked characteristic of the past nine years. But now we turn to the C.M.S. Missions.

Bishop Ingham's episcopate in Sierra Leone, the sixth in forty-five years, was the longest of the six, and notwithstanding some peculiar trials, was attended with manifold blessing. In 1890 the Rev. J. Taylor Smith was appointed diocesan missionary and canon, and in that capacity acquired such a happy influence that, in 1897, Archbishop Temple chose him as Bishop Ingham's successor. His personal intercourse with Prince Henry of Battenberg during the Ashanti campaign, in which the Prince contracted his fatal sickness, brought him also into unusually close relations with the Royal Family. Meanwhile the C.M.S. work in and beyond Sierra Leone was being extended, and in 1897 three Oxford men were engaged in it, while a Cambridge man was Principal of Fourah Bay College; but one of the former (Mr. Cox) died, and the latter (Mr. Humphrey) was unhappily killed in the recent insurrection in the hinterland.

Sierra  
Leone :  
Bishop  
Ingham ;  
Bishop  
Taylor  
Smith.

Still greater trials and vicissitudes have, in the providence of God, been permitted to fall upon the other West African Missions, in the Yoruba country and on the Niger. The Niger Mission had long been a source of anxiety to the Society, owing to the unsatisfactory conduct of some of the native agents, as mentioned in the preceding chapter. In 1889, a remarkable, though still youthful, African traveller, Mr. Graham Wilmot Brooke, who had been for two or three years trying from various sides to enter the Central Soudan, with a view to preaching the Gospel to tribes previously unreached, joined the C.M.S. in order to make a new attempt, *vid* the Niger, under its auspices. His schemes—in which was associated with him the Rev. J. A. Robinson, one of a brilliant band of brothers at Cambridge, who was already a C.M.S. missionary on the Niger—were approved by the Society, and a party was formed, consisting of these two, and Dr. C. F. Harford-Battersby and others, for a Soudan Mission. Their projects were hindered by a controversy which arose between them and Bishop Crowther touching the conduct of his agents—a controversy which, as before indicated, cost the Society a vast amount of trouble and anxiety. In the midst of it

Anxieties  
on the  
Niger.

Graham  
Wilmot  
Brooke.

J. Alfred  
Robinson.

Mr. Robinson fell a victim to the climate ; but his short career was not in vain, for the Hausa Association, under whose auspices his brother, the Rev. C. H. Robinson, has made an important journey into Hausaland, has been established as a memorial to him. Then, in December, 1891, the venerable Bishop Crowther died, full of years and honours, universally beloved and lamented ; and only three months later Graham Brooke himself died at Lokoja. Brooke was a young man of extraordinary capacity, and of singular personal devotion and spiritual power. Perhaps his youthful ardour rendered him somewhat over-intolerant of the weaknesses of the Negro character. But there can be no doubt that the strong measures taken by the Committee, in consequence of the reports made by him and Mr. Robinson and Archdeacon Hamilton and others, to weed out from the native staff of the Niger Mission several men who were plainly lacking in true missionary zeal and consistency, have been largely instrumental in raising the tone of all the work on the River.

Death of  
Bishop  
Crowther

Diocese of  
Western  
Equatorial  
Africa.

Bishop  
Hill.

Negro  
bishops.

Many !  
deaths.

Bishop  
Tugwell.

On Bishop Crowther's death, it was arranged to unite the Niger and Yoruba Missions in one diocese, which Archbishop Benson happily named Western Equatorial Africa, as being opposite to Eastern Equatorial Africa on the other side of the continent. To this new diocese was appointed, at the suggestion of Mr. Hay Aitken, another man of remarkable spiritual power, Joseph Sidney Hill, who has been mentioned before as one of the three Islington men of 1876, and who had been for several years in New Zealand as a missionary and evangelist connected with the Y.M.C.A. He made, at Archbishop Benson's request, a preliminary visit to Africa to report on the position, and brought back with him two Negro clergymen, Charles Phillips and Isaac Oluwole, to be consecrated as assistant bishops ; and the consecration of all three took place in June, 1893. In December Bishop Hill went out with a party of recruits ; but within a few weeks he and his wife, and three others of the party, died one after the other. Not since the early days of Sierra Leone had such sorrowful tidings reached the Society as were communicated by telegram after telegram in January, 1894. With prompt and ever-to-be-remembered sympathy, Archbishop Benson consecrated as Hill's successor the Rev. Herbert Tugwell, one of the Lagos missionaries ; and he, through the goodness of God, has continued in active work ever since. The Soudan Mission, projected by Graham Brooke, has not yet been successfully revived ; but men are

preparing for it in the near future ; while at the stations on the Niger there has been considerable development, particularly in respect of women's work at Onitsha, where a band of Englishwomen are labouring under the guidance of an experienced Scotch lady, Miss Maxwell. Meanwhile, in the Delta, Archdeacon Dandeson Crowther, the Bishop's son, is at the head of an important, growing, and self-supporting Native Church, with its headquarters at Bonny.

Delta  
Church.

In Eastern Equatorial Africa, the progress in the decade has been remarkable. At Mombasa and Frere Town the advent of women missionaries has given a great impetus to the work. New stations have been opened at Taveta, Taita, and Jilore, the last by a Cambridge man closely associated with Stanley Smith and C. T. Studd in the days when they went forth with so much *éclat* to China—the Rev. Douglas Hooper. It was Hooper also who commenced a station a few years ago on the south-east shore of the Victoria Nyanza, at Nassa, where the work is still carried on with promising results. It was he also who, visiting England in 1889, enlisted the services of three other Cambridge men, two of whom, Pilkington and Baskerville, have since become widely known in connexion with Uganda. It was his party that was taken leave of, along with Graham Brooke's for the Niger, at the memorable Valedictory Meeting before referred to, in January, 1890.

East  
Africa.Douglas  
Hooper.

But at the very time when men's hearts were glowing with interest as these two parties sailed for East and West Africa, the most famous African missionary of recent years was dying, all but alone, on the banks of the Victoria Nyanza. Alexander Mackay was at Usambiro, south of the Lake, where Bishop Parker and others had died ; Cyril Gordon and R. H. Walker being on the north side, in Uganda. In response to a suggestion sent to Mackay to come to England and enlist recruits, he wrote, in that very January—"But what is this you write, 'Come home' ? Surely now, in our terrible dearth of workers, it is not the time for any one to desert his post. Send us only our first twenty men, and I may be tempted to come to help you to find the second twenty." A few weeks after writing these words, on February 8th, he entered into rest, after just fourteen years' service without once coming home. His name is enshrined for ever in the hearts of all who admire missionary steadfastness, and the animating biography published by his sister has inspired, and is inspiring, many young lives for the service of the Lord.

Death of  
Alexander  
Mackay.

Bishop  
Tucker.

British in-  
fluence in  
Uganda.

The crisis  
of 1891.

Uganda  
saved.

British  
Protecto-  
rate.

Great  
blessing in  
Uganda.

Those same early months of 1890 saw the consecration of the third Bishop for Eastern Equatorial Africa, Alfred R. Tucker. He made his first journey into the interior along with Douglas Hooper's party, and reached Uganda—the first Bishop who actually entered the country—at Christmas of that year. But before he arrived, great political changes had taken place. The Imperial British East Africa Company had concluded a treaty with Mwanga, and already had a Resident at Mengo; and the Anglo-German Convention arranged by Lord Salisbury in that year had allotted Uganda to the British sphere of influence. The Bishop confirmed many Baganda Christians, appointed six of their leading men lay readers, and then returned quickly to England to report on the inviting openings and plead for recruits. But then arose a great danger. The Company, finding Uganda involving large outlay and no profit, sent out orders to its Resident, Captain Lugard, to withdraw. The Chairman, however, Sir William Mackinnon regretted this step, and, believing that, if they held on one year more, the British Government would then take over the administration, offered to find 20,000*l.* if C.M.S. friends could find 15,000*l.*, which sums would nearly cover the Company's outlay for twelve months. Missionary money, of course, could not be used for this purpose, but the appeal at the Gleaners' Union Anniversary in November, 1891, produced 16,000*l.*, as before mentioned—and the ultimate result was that Uganda was saved. It is true that the Mission did not depend upon British protection. It had been in Uganda twelve years before the Company. But for the British power to withdraw *then* would have been to break faith with the king and people, and probably have led to anarchy: hence Bishop Tucker's appeal, which happily was so successful. When the year of grace was over, the Government sent Sir Gerald Portal to Uganda, and the result was the final extension of the British Protectorate over the whole country.

Bishop Tucker's second visit was in 1893, and on Trinity Sunday in that year he ordained as deacons six leading Native Christians. In December of the same year occurred an event which, looking back upon it and judging it by its fruits, must be thankfully described as a special outpouring of the Holy Spirit upon some of the missionaries and Native Christians. The work now rapidly extended from the capital all over Uganda, to the neighbouring countries of Usoga and Toro, and to the numerous islands on the Lake. Within a few

months, 130 Native evangelists were posted at 85 stations, the Native Church supporting them; and 200 buildings for public worship were erected, the Society not paying a penny for any of them. In 1894, over 800 adult converts were baptized; in 1895, nearly 3,000; in 1896, more than 3,700; in 1897, more than 2,700. Bishop Tucker's third visit, in 1896, was signalized by the ordination of five more deacons, and the confirmation of 2,000 candidates. Such rapid growth is necessarily attended by serious spiritual dangers. Christianity has become to a large extent the national religion, and that means, inevitably, a preponderance, as in "Christian" countries, of a merely nominal profession of religion. Uganda never needed more prayer than it does now, that the nucleus of faithful Christians may be a power in the land.

Great progress.

Its dangers.

The recent revolt of Mwanga and his disaffected followers, and subsequently of the Soudanese troops, has tested, and proved, the loyalty and faithfulness of the Christian chiefs and people. Many of the most devoted and consistent Christians have fallen in defence of the British *régime* and its law and order; and—greatest loss of all—George Pilkington, scholar and saint, translator or reviser of the whole Bible into the language of Uganda, and in many ways a leader of men among the missionaries, to whose initiative the spiritual movement of 1893 was due under God, fell in the same cause—fighting, not for his own life or for the Mission, but for the State, and under the orders of the State, like any other Englishman.

Revolt of Mwanga and the Soudanese.

Death of Pilkington.

The advent of English women workers, in 1895, has been a happy addition to the missionary force in Uganda, and their influence and work are now felt to be an essential element in the Mission. So also is the excellent medical work lately started by Dr. Albert Cook. Women's work and medical work, indeed, are coming more and more into the front in many of the Missions. In Egypt, Palestine, and Persia, the marked recent developments have been almost entirely in these two branches. At Cairo, at Jaffa, at Gaza, at Nablûs, at Baghdad, at Julfa, and other Oriental cities and towns, the Christian doctor and the female evangelist have brought new life and vigour into missionary operations.

English women in Uganda,

and in the East.

These Missions in Mohammedan lands are always encompassed with difficulty. Visible fruit is small, and the brethren and sisters have for the most part to be content with knowing that they are obeying their Lord's command and leaving

Missions in Moslem lands.

Bishops  
French and  
Stuart as  
mission-  
aries to  
Moslems.

results with Him. But the real importance of this obedience and faith has been realized and acted upon in the decade by two remarkable men, whose example may well be an inspiration to the Church. Forty-eight years ago, in 1850, T. V. French and E. C. Stuart went to India together as C.M.S. missionaries. Twenty-one years ago, in 1877, both were consecrated bishops, one for Lahore, the other for Waiapu in New Zealand. After a ten years' episcopate, Bishop French laid down his honours and devoted himself as a simple missionary to the work of proclaiming the Gospel to the Mohammedans of Western Asia. In 1890 he proceeded to Muscat, with a view to getting into Arabia; and there, in 1891, he laid down his life for Christ. Two years later, Bishop Stuart, following his example, resigned the bishopric of Waiapu to devote the rest of his days to Persia; and there he has now been labouring already four years.

India.

Decennial  
Confer-  
ence.

Medical  
Missions.

Women's  
work.

Associated  
Evange-  
lists.

Special  
Missions to  
Native  
Christians.

It is impossible in these brief pages even to summarize the manifold extensions and developments of the work in India in the last nine years. The Decennial Conference of Protestant Missions, held at Bombay in the closing days of 1892, was able to register progress of all kinds. In the C.M.S. fields there has been advance in Medical Missions, particularly noticeable in the fact that on the North-West Frontier, the scene of the recent campaign, the Society has ten missionary doctors at five separate stations. Also in Women's Work; for in addition to the valuable service of the ladies of the Zenana Societies, spheres of labour have opened for C.M.S. ladies in several northern cities. Also in High Schools and Colleges, which have been much better manned than formerly; St. John's, Agra, for instance, and the Noble College at Masulipatam, having had each three English graduates on its staff. Also in systematic itinerant preaching. The bands of Associated Evangelists, suggested (as we saw in the last chapter) by General Haig, have proved an important addition to the machinery, especially on the densely populated plains of Bengal, and among the Gond hillmen of Central India; and the demand for such bands is now far greater than the supply. The men live together as one community, thus needing but small allowances, and give themselves wholly to the work of itinerant evangelization, in town or country. But perhaps the most interesting feature of the last few years' operations has been the Special Missions to Native Christians, on a plan similar to that first one arranged by the Society in



1887. Some of these have been conducted by men from England, as the Revs. E. N. Thwaites, Martin Hall (now in Uganda), W. S. Standen, S. A. Selwyn, and E. B. Russell; some by missionaries on the spot, as by Mr. Walker of Tinnevely, and Mr. Charlton of Bengal; some by native evangelists, as by the Rev. Ihsan Ullah and Mr. V. David, both of whom have been greatly blessed in awakening and reviving and deepening spiritual life.

The Indian Episcopate has been increased by the addition of two bishoprics, one of Lucknow for the North-West Provinces, to which a C.M.S. missionary, the Rev. A. Clifford, was consecrated in 1893; and one of Tinnevely, to which the Rev. S. Morley, chaplain to Bishop Gell of Madras, was appointed in 1896. Both these sees have been formed, as had been the see of Chota Nagpore previously, under special arrangements, as in strictness the bishoprics of Calcutta and Madras could not be divided except by Act of Parliament. Another C.M.S. missionary was raised to the Episcopate when Bishop E. N. Hodges succeeded Bishop Speechly in the diocese of Travancore and Cochin in 1890.

New  
bishops.

One specially interesting event in Indian missionary enterprise was the going forth of Mr. James Monro, C.B., formerly a government official in India, and subsequently Chief Commissioner of Police in London, as a volunteer missionary, with his family, to the very country, Bengal, where he had formerly represented the strong arm of the British Government. The result is a remarkable family Mission, medical and evangelistic; and Mr. Monro himself is now known as one of the most powerful of missionary advocates.

Mr.  
Monro's  
Mission.

The fruits of Missions in India, year by year, are larger than is generally realized. Brahmans and Mohammedans of some consideration are baptized frequently, to say nothing of lower castes and classes; and although there are stations where the harvest seems long ripening, and there is no sudden ingathering like that in Uganda, yet the annual aggregate of conversions continues to increase. In the C.M.S. Missions alone five adult converts are baptized, on the average, every day in the year.

Fruits of  
Indian  
Missions

Ceylon and Mauritius also are Mission-fields bearing regular fruit year by year, and the former provides an unbroken series of true and touching narratives of genuine Christian lives and deaths. Both have received women missionaries in the last few years.

Ceylon  
Mauritius

China :  
Shanghai  
Confer-  
ence

Si-chuan  
Mission.

Bishop  
Cassels.

C.E.Z.M.S.  
ladies.

In China the decade has been an eventful one. It began with the great Conference of Missionaries at Shanghai, attended by four hundred from all parts of the Empire. That Conference appealed to England and America for a thousand new Protestant missionaries in five years ; and more than a thousand were given, in answer to prayer. The C.M.S., which has never been in the front rank in China as it is in India and Africa, took a small share by sending forty-four in the five years ; and it has sent eighty more in the past four years. Its China Missions have shared with its Mohammedan Missions the bulk of the new medical and women missionaries. An important extension was undertaken in 1890, to the immense western province of Si-chuan, under the inspiration and leadership of the Rev. J. H. Horsburgh, whose plans were sanctioned for starting the new Mission on very simple lines ; and God's blessing has been manifestly vouchsafed to the earnest and self-denying labours of his party. The China Inland Mission was already strongly represented in the province, and an extensive territory was allotted to its Church of England members who desired to work on definite Church lines. Their leader was the Rev. W. W. Cassels, one of the "Cambridge Seven" of 1885 ; and in 1895 an arrangement was made by Archbishop Benson, Bishop Moule of Mid-China, the C.M.S., and the China Inland Mission, under which Mr. Cassels was consecrated bishop of a new diocese of Western China, to exercise episcopal supervision over both the C.I.M. and the C.M.S. Missions in the province. The arrangement has proved a very happy one.

The older Missions in the Che-kiang and Fuh-kien Provinces have been extended, and have borne good fruit ; and an interesting Medical Mission has been carried on at Pak-hoi, in the South. The main interest of the period has been supplied by Fuh-kien. Some devoted younger missionaries have pressed forward into the towns and cities of the interior : while the veteran Wolfe, now Archdeacon, remains to rejoice in the expansion of the work mostly initiated by himself. Especially is praise to God due for the remarkable bands of Christian ladies sent out by the C.E.Z.M.S., partly through the personal influence of R. W. Stewart and his heroic wife. Latterly the C.M.S. also has sent several women missionaries to the province (twenty-four now) ; but the earlier C.E.Z. ladies must always be remembered as perhaps the noblest band of female missionaries that ever went abroad. A staff of

sixty women (C.M.S. and C.E.Z.) in Fuh-kien may be justly regarded as a virtual response—given by the Spirit of God inspiring the hearts of His people—to the earnest appeals of Mrs. A Hok, the Christian wife of a Christian mandarin, who visited England in 1890, and touched all hearts by her simplicity and fervour. Many of the women missionaries have come from Ireland, as did Mr. and Mrs. Stewart; and a Trinity College (Dublin) Fuh-kien Mission has been organized, to which the Society has allotted the important Northern district of Fuh-ning.

Mrs.  
A Hok.

T.C.D.  
Fuh-kien  
Mission.

On August 1st, 1895, an event occurred which fastened on Fuh-kien for a time the eyes of the civilized world. A mob of Chinese insurgents attacked two houses at Hwa-sang, near Ku-cheng, in which some of the missionaries were taking a short rest, and killed Mr. and Mrs. Stewart, two of their children and their nurse, four C.E.Z.M.S. ladies, and two C.M.S. ladies sent from Melbourne by the Victoria Association. One lady of the party was wounded and left for dead, but survived, and is now at work again in the district. A cry for vengeance arose, but not from the missionaries or the Committees, who, while feeling bound not to interfere with the due course of justice, declined to appeal for the protection of British troops or to accept compensation from the Chinese Government. One of the most impressive meetings in the Society's history was held on August 13th—the very day on which Mr. Fox became Secretary—when at a few days' notice, in the midst of the holiday season, Exeter Hall was filled with sympathizing friends, not to hear inflammatory speeches, but to praise the Lord for the dear ones departed in His faith and fear, and to pray for China. God gave grace to all concerned to maintain the spirit of Christ; and then He poured out a blessing on the bereaved Mission. Never were there so many inquirers as in the next twelve months. In that year there were 503 adult baptisms, and in the following year 753. One of the most touching incidents connected with that fatal 1st of August has been the going forth from Melbourne to Fuh-chow of the widowed mother of the two Australian girls who perished in the massacre, to work, as God may enable her, in the Mission of which her daughters had been, for a year and a half, among the brightest members. That Mission had to suffer again in 1897, this time from "perils of waters." One valued missionary, the Rev. J. S. Collins, was drowned in a river, and his widow and children, and three lady missionaries (two

Ku-cheng  
massacre.

Exeter  
Hall Meet-  
ing.

Baptisms.

Mrs.  
Saunders

Lost in the  
*Aden*.

C.E.Z., and one from Mid-China), perished when the P. & O. steamship *Aden* was wrecked on the rocks of Socotra.

Bishop  
Burdon re-  
signs.

In 1896 the veteran Bishop Burdon resigned the bishopric of Victoria, Hong Kong, after a twenty-two years' episcopate and forty-three years of labour in China. Not, however, to retire to England, but, like French and Stuart, to become again a simple missionary. To the vacant diocese Archbishop

Bishop  
J. C. Hoare.

Temple has lately appointed the Rev. J. C. Hoare, of the C.M.S. Mid-China Mission, who had for twenty years conducted the Ningpo College, an institution that has been all that time a blessing to the work in the Che-kiang Province.

Japan.

In Japan, Christian Missions have not advanced so rapidly as they did a few years ago. At one time it was almost *feared* that Christianity would be adopted as the national religion before it was really understood and believed; and a striking illustration of its growing influence was afforded by the election of fourteen Christians to the first Japanese Parliament in 1890, and of one of them to be the President of the Lower House. But since then, the natural independence of the people has asserted itself, and much that is foreign is now not popular. However, the Nippon Sei-kokwai (the Anglican Church in Japan) grows steadily, including that largest section of it which is connected with the C.M.S. In no country has women's work proved more effective, and the Mission has had a good share of the ladies who have joined the Society in the last eleven years. Excellent work has been done among special classes, such as soldiers and policemen. Much interest has attached to the Mission of Mr. Barclay Buxton, who maintains a party at his own expense at one of the C.M.S. stations, and whose spiritual influence (with that of some other labourers in Japan) has been a blessing among the missionaries. In the northern island of Yezo there has been a large ingathering of the Ainu aborigines, some hundreds having been baptized in the last three or four years. The single bishopric in Japan has multiplied into four (besides two American). Those for the southern and northern islands, Kiu-shiu and Yezo (or Hokkaido), are supported by the Society, and two experienced C.M.S. missionaries, H. Evington and P. K. Fyson, have become the first bishops. The new bishopric of Osaka, supported by the S.P.G., was conferred on Bishop Awdry of Southampton; but on the deeply lamented death of Bishop E. Bickersteth, who had retained the fourth diocese, South Tokio, Dr. Awdry was

Christians  
in Japan-  
ese Parlia-  
ment.

Ainu  
baptisms.

New  
bishops.

transferred to that see, and the Rev. H. J. Foss, of the S.P.G., was appointed to Osaka.

The New Zealand Mission is in its transition period between the Society's administration and its final absorption, very shortly, into the Church of the Colony. Though little noticed now, it has been a Mission to praise God for. Its veteran missionaries have been passing during the decade to their heavenly rest ; but Bishop Hadfield, who went out in 1838, and Archdeacon Samuel Williams, who was born in the country, and began to work only a few years later than that date, still survive ; while the present Bishop of Waiapu, W. Leonard Williams, is the infant baptized in 1829 along with the first Maori children dedicated to Christ, as mentioned in our fourth chapter.

New  
Zealand.

Veteran  
mission-  
aries.

The "North-West America Mission" (now called North-West Canada) has seen three more C.M.S. missionaries raised to the Episcopate. In 1891 Bishop Bompas's huge diocese was again divided, he taking the remoter half, Selkirk, and Archdeacon Reeve being appointed to Mackenzie River. In 1893 Bishop Horden of Moosonee died, after forty-two years of devoted labours, and was succeeded by Bishop Newham. In 1896 Dean Grisdale, formerly in the Society's ranks, was elected Bishop of Qu'Appelle. The venerated Bishop Machray of Rupert's Land has become Archbishop, and all the work of the Ecclesiastical Province has prospered in his hands. The Red Indians and Eskimo continue to be won for Christ. One of the most interesting incidents of the period is the going forward of Mr. Peck, followed by others, to Cumberland Sound, a whaling station far north of Hudson's Bay, where only a handful of Eskimo are to be found ; but those few Eskimo are like the one lost sheep which the good shepherd goes and seeks until he find it.

North-  
West  
Canada.

More  
bishops.

Eskimo  
Mission.

Finally, the North Pacific or British Columbia Mission, under Bishop Ridley, has continued to thrill Christian hearts all round the world by the moving narratives supplied by his graphic pen. The conversion of the once proud and fierce chief Sheuksh has given joy to thousands ; thousands have wept in sympathy over the grave of Mrs. Ridley ; and thousands have praised God for the characteristic and memorable prayer of the Metlakahtla Indians when told of the Ku-cheng massacre, "*Say again, dear Jesus, 'Father, forgive them, for they know not what they do.' O gracious Spirit, Thou art not quenched in blood : let it make Thy garden soil strong to grow Chinese believers in !*"

Bishop  
Ridley and  
his Indians.

## CHAPTER XII.

## CONCLUSION.

A Bird's-Eye View of Missions round the World—The Real Fruit of Missions—The True Purpose of Missions—Our Responsibility to the Heathen, and to Christ—Signs of Advance: the S.V.M.U.; the Lambeth Conference—Power of Prayer in Missions—The C.M.S. Centenary.

*"O give thanks unto the Lord, for He is good: for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south."*—Ps. cvii. 1-3.

*"Behold, I come quickly, and My reward is with Me, to give every man according as his work shall be."*—Rev. xxii. 12.

A journey  
round the  
world.

West  
Africa.

Native  
Churches.



LET us now take a rapid imaginary journey round the world, and thus obtain a bird's-eye view of what Missions have done, and are doing.

And first, sailing southwards, we come to the oldest C.M.S. field, West Africa. At Sierra Leone, once a mere receptacle for the miserable creatures rescued from slave-ships,—at Lagos, which down to 1860 was the headquarters of the slave-trade,—in the Niger Delta, where barbarity and cannibalism reigned undisturbed forty years ago,—we see organized and self-supporting native African Churches, with thousands of members, taking not one penny from the C.M.S. We see, behind each of these three centres, in the Sierra Leone hinterland, in the Yoruba country, and up the Niger, Negro congregations, Negro evangelists, and English men and women engaged in pioneer service. We see in these fields four bishops, two white and two black. And we gladly observe that other Missions, British and American and German, are also at work.

Further south, we come to the vast Congo regions. We do not find the C.M.S. there; but we find some scores of

devoted brethren and sisters, English and American, on a mighty river only first explored twenty years ago. In South Africa, too, we find no C.M.S. Missions, but we find the S.P.G. and many others working in the hardest of all fields, the borderlands of native barbarism and European civilization. Turning up the East Coast, we come to the great Zambesi and Nyassa territories, associated for ever with the name of Livingstone. There we find his Scotch fellow-countrymen, inspired by his memory, doing a noble work ; and then the Anglican Universities' Mission, with its headquarters at Zanzibar, and extensive agencies scattered over a wide area.

South  
Africa.East  
Africa.

Proceeding northward, we are again in C.M.S. fields, Mombasa and its neighbourhood, and Usagara and other inland districts ; and then we may travel hundreds of miles into the interior—the first part of the way by the new railroad—and come to the shores of the Victoria Nyanza, to the islands on its bosom, to Uganda itself, and away into distant Toro, at the foot of Stanley's great mountain Ruwenzori. Well may we rejoice to meet thousands of black Christians in the very heart of the Dark Continent, with their own churches and clergy and teachers ; and thankfully may we recall the great fact that all these wonderful developments in Central Africa—the geographical discoveries, the European influence, the commercial enterprise, the appliances of civilization, the Christian Missions, the native Churches—are the direct result of one man's faith and courage, and that man a German missionary of the C.M.S., Ludwig Krapf, who first went to Africa in the year that Queen Victoria came to the throne.

Uganda.

Then we go northward to Egypt and the North African coast, and thence, entering Asia by the Isthmus of Suez, to Palestine, Syria, Asiatic Turkey, and Persia. Scattered over these old Bible lands we find little bands of missionaries—America supplying the majority—telling the proud and self-righteous Mohammedans of the true Son of God and Saviour of men. We meet with our own C.M.S. workers, men and women, at Cairo ; at the towns representing the ancient Jerusalem, Joppa, Gaza, Shechem, Nazareth, Ramoth Gilead, and other sacred places ; at Baghdad in Mesopotamia ; and at more than one city in the kingdom of Persia ; and we visit the schools, the book-shops, the hospitals and dispensaries, and wonder what Scott and Simeon and Wilberforce would have said could they have seen such things in the sacred lands all but inaccessible in their day.

Mohamme-  
dans in  
Bible  
lands.

India.

Next we come to India. We recall how those same men of faith saw its doors fast shut by English hands against the messengers of Christ, and we praise the Lord for the contrast now. We travel night and day by the great railways constructed by British enterprise, and view India north, south, east, and west. We visit the splendid capitals. Calcutta, Madras, Bombay ; the historic cities of the North, Agra and Delhi and Lucknow and Benares, and many others ; the banks and plains of the Ganges and the Indus ; the Afghan Frontier, and Kashmir, and Sindh ; the hill recesses and forests, with their aboriginal inhabitants, Santals, Kols, Gonds, Bheels ; the sandy plains of Tinnevely, and the groves of Travancore. We find almost all societies represented, and every variety of missionary work going on—bazaar preaching, village itineration, lectures and conversations, zenana visiting, vernacular schools, high schools and colleges, orphanages and boarding-schools, hospitals and dispensaries. We find C.M.S. men and women engaged in all these. We are met at every place we visit, from the Himalayas to Cape Comorin, by bands of native Christians, headed by their own clergy ; we worship with them in their own churches, we kneel with them at the Lord's Table, we join them in their simple prayer-meetings. We may spend months in the one district of Tinnevely, and, travelling each night across the plain by bullock-cart, worship *every morning* in a different village, yet in a church with its full congregation—the fruit of either C.M.S. or S.P.G. work. If we go all over India, and are privileged to address the Christians everywhere, we must be interpreted, at C.M.S. stations alone, in sixteen different languages. We shall never forget the 1,200 dark faces in Trinity Church, Palamcotta ; nor the fifty Tamil Bible-women in their graceful *saris*, sitting on the floor with their Bibles open on their laps while we talk to them ; nor the Mission College at Calcutta or Madras, with its couple of hundred keen, bright-eyed lads drinking in our words as surely no English boys ever did ; nor the assemblage of patients, men and women and children, in the verandah of the Amritsar Medical Mission, waiting their turn to see the doctor, and meanwhile listening to the gentle words or soft singing of the helpers ; nor the mud-built prayer-room in the Santal village, and the little company pouring out their hearts in simple supplications ; nor the Oriental-looking church at Peshawar, lifting up the cross amid the minarets of that most bigoted of Moslem cities ; nor

Varieties  
of work.Native  
Christians.Scenes to  
be remem-  
bered.



the thirty Christian lepers in their little chapel, squatting against the wall, a sad and piteous sight, yet with their mutilated faces brightening at the name of Jesus. And we feel it a grand moment in our lives when we grasp the hand of the once famous Mohammedan divine and saint, now for thirty years a faithful champion of the truth ; or of the accomplished Calcutta barrister, graduate of his University, and influential leader among his fellow Indian Christians ; or of the half-naked aged fakir, now giving his latest years to telling others of the Saviour he has found ; or of the village pastor with his long white garment, and the black scarf round his waist which tells us he is ordained, guiltless of shoes or stockings and innocent of English ; or when we are greeted by the sweet Christian family, sons and daughters of a father who once worshipped stocks and stones and then became an honoured clergyman, and of a mother belonging to the fourth generation of native Christianity. At last we sail away from India, wondering at the blindness of our fellow-passengers on the P. & O. steamer who have never seen any of these things, and who honestly believe there is nothing to be seen !

Individual  
converts.

Ceylon presents to us very similar pictures ; and before we turn eastward we think of the two islands we have not visited, the small island of Mauritius, where the C.M.S. has baptized its thousands, and the large island of Madagascar, where other Missions have baptized their tens of thousands.

Ceylon,  
Mauritius,  
Madagas-  
car.

Then we go on to China. We remember how, when Victoria became Queen, the Chinese Empire was closed against all Western intruders, and how in the trading settlement at Canton alone were Morrison and his fellow translators of the Bible able to live. And now ? We sail from port to port ; at each one we disembark and plunge hundreds of miles inland ; and then we steam up the mighty Yangtze, and by-and-by reach even the far western provinces. Scarcely a province is without bands of Christian missionaries, and none without Scriptures in the vernacular ; and although every province is so vast and so teeming with population that we find scores of towns and cities as yet unvisited, yet wherever the Gospel has gone we see its fruits, in congregations of Chinese believers who have had to bear, and are still bearing, reproach and often persecution for their Saviour's sake. China is not like India : we do not find the Church of England in the forefront ; English non-episcopal Missions, and some from America, are far stronger. Still, we gladly visit

China.

Wide-  
spread  
Missions.

four dioceses, three of them closely associated with the C.M.S. ; and in these we rejoice to see our brethren and sisters bravely at work. In the Fuh-kien and Che-kiang Provinces especially, we journey for weeks, on foot or in sedan-chair, visiting village after village and not a few large towns, where Chinese Christians come out to meet us with their pleasant greeting. We note particularly the love and confidence that our missionary ladies inspire in the women, and the blessed work done by the Medical Missions. We do not forget the violent deaths that some have had to face ; but we see how, since they died, the people have been more ready than ever to hear of the Lord in whose cause their lives were laid down.

Then, after paying flying visits, in Mrs. Isabella Bishop's footsteps, to Manchuria and Corea, and finding there also olive-coloured worshippers of our God and King, we go on to Japan. We think how, less than thirty years ago, Christianity was a prohibited religion ; we admire the enterprising Americans who first, by quiet educational work, introduced the Gospel ; we meet, with thankful surprise, Christian members of the Japanese Legislature, Christian attachés to the Japanese ambassadors, Christian officers and soldiers in the Japanese army, Christian policemen guarding the streets ; not, of course, many, but earnest of the widespread adoption of our religion which Japanese newspapers have long been anticipating. We find our Church here also in a minority, and no other representative of English Christianity. The main work is that of our American brethren, Presbyterian, Methodist, &c. Yet we find a growing Nippon Sei kokwai—Japanese Church—comprising converts of C.M.S., S.P.G., American Episcopal Church, &c., though its bishops (two of them C.M.S. men) are at present foreign ; and we gladly note its faithfulness to the ancient creeds of Christendom amid prevailing Socinian tendencies. We rejoice especially in the delightful work of our missionary ladies, as we have done in so many lands.

Passing into the Southern Hemisphere, we view with sympathy the efforts of our Australasian brethren to evangelize New Guinea and the Melanesian Islands, as well as to take their part with us in the wider sphere of Asiatic and African Heathendom ; we thank God for the splendid work of English Nonconformists in the South Sea Islands ; and we congratulate the flourishing British Colony of New Zealand upon its growth, and remind it that it owes its existence to a C.M.S.

Mission planted eighty years ago among the Maori cannibals, which tamed a whole race and opened the way for the settlers, and whose spiritual success may be gauged by the significant fact of sixty-six Maori converts having been ordained to the ministry of the Church of England.

Moving on eastward, still south of the Equator, we find ourselves in South America, the "Neglected Continent," and gladly notice the work—still inadequate, but growing—of our own South American Missionary Society and of other Missions. And then, crossing into North America, and noting the good work in the United States done by our sister Church, as well as by others, we pass over into the Dominion of Canada; and in Manitoba, British Columbia, and the immense North-West Territories, we are once more in a wide and fruitful C.M.S. field. Here are our bishops and our missionaries, ever journeying over the prairies, through the forests, on the rivers, across the lakes, and over the immeasurable snow-fields; and everywhere, if we accompany them, we shall find little companies of Red Indians singing the praises of their Redeemer. Finally, we stand on the shores of Hudson's Bay and of the Polar Sea, and find even the Eskimo learning to know the Saviour of the lost.

South  
America.

North  
America.

Thus we have gone round the world. We have seen the proud Brahman, the fanatical Mussulman, the self-satisfied Buddhist; the superstitious barbarian of Africa or the South Seas who seeks to appease the evil spirits; the highly educated Hindu, and the ignorant "blackfellow" of Australia: and we have found that in two very deep senses "there is no difference." First, all alike belong to the sinful and ruined family of man. Secondly, "the same Lord over all is rich unto all that call upon Him." There is one Race, one Revelation, one Redeemer. We have found, in fact and experience, that the one Divine Message is for all; that all are capable of receiving it; that men of every kindred and tribe and tongue and nation have actually received it; that it gives peace to the conscience, power to the will, purity to the life. We rejoice that the written Word of God, full of local allusions and difficult metaphors as it is, proves translatable even into languages never before reduced to writing, and that it has actually, in whole or in part, been translated into some 330 languages; and we are glad indeed to remember that our own C.M.S. missionaries have taken their full share in this arduous but most blessed work. Glad also are we to find that our Church

One Race,  
one Reve-  
lation, one  
Redeemer.

The Bible  
in other  
tongues,

and the  
Prayer  
Book.

Services have proved to be the very thing to teach native Christians how to pray, in the due proportion of confession, supplication, intercession, thanksgiving, and praise.

A few words now in conclusion.

Best fruits  
of Mis-  
sions—  
Christians  
already in  
heaven.

(1) First, observe that there is one respect in which our journey has entirely failed to show us the results of Missions. We have seen the living Christians; but the best and most complete fruits of the work are the Christians we have not seen, the Christians already removed by death from the Church militant to the Church triumphant. No statistical table counts these, and hence the principal imperfection of all statistics. The last C.M.S. tables reckon 240,000 native Christian adherents—almost a quarter of a million—connected with the Society; 64,000, or more than one-fourth, being of the inner circle of communicants. But these figures necessarily leave out those who best deserve to be counted. "Gather the wheat into My barn"—*that* is the word that indicates the final triumph of Missions, whether in the case of an individual soul, or of the whole redeemed Church. Suppose—which God forbid!—the forces of Mohammedanism were to revive in Central Africa, the English to be turned out of Uganda, and the native Christians slaughtered, would that mean that the Mission was a failure? Or suppose that Uganda should become an entirely "Christian" country like England, and then sink into the religious condition of England in the days of George I., would that mean that the Mission was a failure? Visit Antioch and Ephesus and Philippi to-day, and see what is left there of St. Paul's work; yet was that work a failure? Count the saved souls in heaven, and then reply!

The true  
purpose of  
Missions.

(2) Let the true purpose of Missions be borne in mind. It is twofold, corresponding to the two great divisions of missionary methods, the evangelistic and the pastoral, the "fishing" and the "shepherding." First, the evangelization of the world; secondly, the calling out, and building up, of the *Ecclesia*, the "called out" Church, which is the true Body of Christ. Our work will not achieve the Conversion of the world, if by Conversion is meant the true conversion of souls. For Christ is coming back, not to a converted, but to an unconverted world. It is indeed possible, if His Advent is still long delayed, that India or Japan may become statistically "Christian"; and such a result of Missions would be grand

in itself. "Christian" England is better than Heathen India. But the commission given by Christ to the Church is to *evangelize* the world, to proclaim the Gospel. Even if not a soul were converted, the duty would remain the same. Evangelization is the Church's work ; conversion is God's work ; but if the duty is faithfully done, God will not let it be fruitless. And so the missionary in Turkey and Persia, who may perhaps toil on through long years with scarcely a convert, is doing the Lord's bidding, and will receive the Lord's reward, as much as the missionary in South India or South China who baptizes his thousands. The C.M.S. missionaries and native clergy have baptized in the last three or four years some 7,000 adult converts per annum, or *about twenty every day*, in every case after careful instruction, and with an honest belief in the sincerity of the convert ; and this without counting the baptisms of the children of Christian parents, in which the Society rejoices, assured that such baptisms are what Christ intended, and that the denial of them is unscriptural. But suppose there were next year no baptisms at all ! It would be a trial of faith, but it would in no way affect our plain duty. The promised word is not "Well done, good and successful servant !" but "Well done, good and faithful servant !"

Evangelization and conversion.

Twenty adults baptized daily.

(3) But although we are not to make results the one test of Missions, we must take the amount of ground covered in the work of evangelization as the gauge of our obedience to the Lord's command—ground not reckoned by acres and square miles, but by the numbers of living souls. And here we are face to face with the appalling fact that one-half the population of the globe has never heard of Christ. It is quite beside the question to say, as some say, that they are fairly well off as they are. Suppose this were true—which it is not—it would in no way affect our responsibility. If it be true that the Son of God came into the world to save men from sin, every man ought to know, has a right to know, such momentous tidings. And who is to tell him ? It is for those who do know to tell those who do not ; and herein is the entire philosophy of Missions.

Not results, but work, the test of obedience

(4) In the face of this appalling fact, where is boasting ? How can we speak of "the great Society" and its "colossal income" ? The real truth is that our present efforts are—on the part of the Church as a whole, though not on the part of many who are really making sacrifices for the cause—

Home and  
Foreign  
Missions.

almost like playing at Missions. If Home and Foreign Missions are *one*—as indeed they are—there should be something like equality between them; and so long as the best manned field, India, has only a number of missionaries, in proportion to its population, equal to *one* minister of religion for the city of Leeds or the county of Suffolk, the inequality is glaring almost beyond conception. A great revolution has to take place in Christian public opinion if the Church of Christ is really to do the work committed to her by her Divine Lord.

Yet good  
signs.

(5) Let us nevertheless thank God that the Christendom of England and America, and the Church of England in particular, are awaking to a livelier and truer sense of God's goodness in blessing what has already been done, and of the solemn responsibility involved in the doors now open, or opening, in so many lands, together with the extraordinarily increased facilities of communication.

Student  
Volunteer  
Missionary  
Union.

The Student Volunteer Missionary Union, for example, is a most striking sign of the times. We all owe a deep debt of gratitude to vigorous young Americans like Wilder and Mott, who have done so much, with such an uncommon combination of spiritual fervour and practical good sense, to stir up the hearts and consciences of students in universities and colleges, literally all round the world. And the wide acceptance of the S.V.M.U. watchword, "The Evangelization of the World in this Generation," marks a distinct step forward. That watchword does not dictate to God what His times and seasons are to be. Nor does it give a low and limited meaning to the word Evangelization. Nor does it present a fanciful and impossible ideal. It simply expresses a plain and elementary duty. If we express it thus, "The Evangelization of this Generation," we perhaps see its force more easily.

Evangeliza-  
tion of  
this Gene-  
ration.

For past generations we can now do nothing. For future generations we are not responsible. But surely the existing Church is responsible before God that no effort on its part shall be wanting to secure that every existing person on the earth shall hear that the Son of God came into the world for his salvation. And yet the Heathen are dying at the rate of about 100,000 every day. Every day, every hour, adds to the Church's guilt in not obeying the Lord's command. Let us thank God that now, at last, the heads of the Church are setting forth the great obligation with fresh earnestness. The present Archbishop of Canterbury, in particular, has done a noble work by his uncompromising utterances and solemn appeals, and to him

we owe the powerful paragraphs on Missions of the Encyclical Letter issued in 1897 by the Lambeth Conference of Bishops of the Anglican Communion. Still, God ever uses "the weak things of the world," the "things that *are not*," to accomplish His purposes. A praying invalid may accomplish more in the Evangelization of the World than the Primate of a Church. Let us all be content to be among the "*Are Nots*," if only He may use us in His own way.

Lambeth  
Confer-  
ence.

(6) Let us recognize the really potent place occupied in the economy of Missions by Prayer. It is a trite thing to say that we should pray for our missionaries. But it is not so easy to remember what an instrument Prayer is. If it be true—and it is true—that only the Holy Ghost can really convert a soul, then the bedridden invalid who prays for His gracious blessing on this or that station, or school, or other agency, or upon this or that missionary, or upon this or that opponent of the Gospel, or upon this or that inquirer, may have an actually larger share in reaping the harvest than the ostensible reaper. How can it be otherwise? Prayer alone "moves the Hand that moves the world."

Real im-  
portance of  
prayer.

(7) And now the Church Missionary Society is to celebrate its Centenary. That Centenary has been well prepared for by the Three Years' Enterprise, which has set very many praying and working as they never prayed and worked before. The Cause, rather than the Society, has come more and more to the front. Let our thanksgivings for what God has done by the Society's instrumentality be mingled with humble confession of its many shortcomings. Above all, let us think of the great, dark, unevangelized world, of the one half of its population that have never even heard of the Saviour; and let the Centenary be regarded, not as marking the arrival at a goal aimed at, but as affording a starting-point for fresh effort on a scale hitherto unknown.

C.M.S.  
Centenary

For, although the title of this chapter is "Conclusion," there is no Conclusion, as yet, of the Missionary Enterprise. The work is a current work; and the Conclusion will not be till the Lord comes. May it please Him to stir up the wills of His faithful servants to rise up and do His bidding, sharing His spirit, living His life, fulfilling His great commission; and so He will shortly accomplish the number of His elect, and hasten His Kingdom!

"Conclu-  
sion" not  
yet.

## CHRONOLOGICAL TABLE—HOME.

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### BEFORE 1799

- 1698. S.P.C.K. established.
- 1701. S.P.G. established.
- 1793. Baptist Missionary Society established.
- 1795. London Missionary Society established.

### FIRST DECADE, 1799-1809.

- 1799. C.M.S. established, April 12th. T. Scott first Secretary.
- 1802. Josiah Pratt Secretary.  
Henry Martyn corresponds with the Society with a view to missionary work.
- 1804. First missionaries to West Africa.  
Bible Society founded.
- 1806. Three more missionaries to West Africa.
- 1807. First C.M.S. grant to India, for translational work.

### SECOND DECADE, 1809-19.

- 1809. Two laymen sent out with Samuel Marsden for New Zealand.
- 1812. First large C.M.S. public meeting, on Indian Charter question.
- 1813. Josiah Pratt starts the *Missionary Register*.  
First provincial Associations established.  
First public annual meeting with speeches and presence of ladies.
- 1814. First missionaries to India.
- 1815. First two Bishops join the Society
- 1816. Edward Bickersteth Assistant Secretary.

### THIRD DECADE, 1819-29.

- 1824. E. Bickersteth and D. Coates Secretaries.
- 1825. Islington Institution opened, January 31st.



## CHRONOLOGICAL TABLE—FOREIGN.

### BEFORE 1799.

- 18th century. S.P.C.K. Missions in South India.  
S.P.G. Missions in North America.  
1752. S.P.G. Mission in West Africa.  
1786. D. Brown and C. Grant project an India Mission.  
1793. First English missionary in India, W. Carey (Baptist).

### FIRST DECADE, 1799-1809.

- 1804-9. Tentative efforts of C.M.S. in West Africa.

### SECOND DECADE, 1809-19.

1813. Agra Mission begun by Abdul Masih under Corrie's auspices.  
1814. Bishopric of Calcutta established.  
Madras Mission. New Zealand Mission.  
1815. Mediterranean Mission to Eastern Churches.  
1816. Mission to Travancore Syrian Church.  
1817. Benares Mission.  
1818. Ceylon Mission.

### THIRD DECADE, 1819-29.

1819. Constantinople Mission.  
1820. Tinnevelly Mission. Bombay Mission.  
1822. North-West America Mission.  
1825. Ordination of first C.M.S. native clergyman in India, Abdul Masih.  
1826. Egypt Mission. West Indies Mission.

## FOURTH DECADE, 1829-39.

1830. E. Bickersteth retires from the Secretaryship. Jowett succeeds.  
 1831. Opening of Exeter Hall.  
 1834. Earl of Chichester President, Christmas Eve.

## FIFTH DECADE, 1839-49.

1841. Archbishops and Bishops join the Society.  
 Henry Venn Honorary Secretary.  
 Great financial deficit.  
 1843. Financial recovery.  
 1844. First missionaries to China.  
 1848. Jubilee of the Society.

## SIXTH DECADE, 1849-59.

1849. *C.M. Intelligencer* begun.  
 1850. Children's Home opened.  
 1850-53. Several recruits from the Universities.  
 1853. Policy of Faith announced.  
 1856. Erhardt's map of East Africa at the Geographical Society inspires African exploration.  
 1858. Cambridge University C.M. Union started.

## SEVENTH DECADE, 1859-69.

1860. First Week of Prayer at the new year.  
 Largest reinforcement sent out prior to 1876.  
 Hon. District Secretaries appointed.  
 1861. Indian Female Instruction Society established.  
 1862. New C.M. House opened.  
 1864. Consecration of Bishop Crowther in Canterbury Cathedral.  
 1865. Retrenchment policy threatened.  
 Supply of men begin to fail.

FOURTH DECADE, 1829-39.

- 1830. New Holland Mission. Smyrna Mission. Abyssinia Mission.
- 1832. Nasik Mission.
- 1835. Bishopric of Madras.
- 1836. Mission to Travancore Heathen.
- 1837. Zulu Mission.  
Bishopric of Bombay.

FIFTH DECADE, 1839-49.

- 1840. New Zealand constituted a Colony.
- 1841. First Niger Expedition.  
Telugu Mission.  
Bishopric of New Zealand.
- 1843. Ordination of first C.M.S. African clergyman, S. Crowther.
- 1844. Yoruba Mission. East Africa Mission. China Mission.

SIXTH DECADE, 1849-59.

- 1849. Bishoprics of Rupert's Land and Victoria, Hong Kong.
- 1850. First Red Indian clergyman ordained, H. Budd.  
Fuh-chow Mission. Sindh Mission.
- 1851. Palestine Mission. Hudson's Bay Mission.
- 1852. Lagos Mission. Punjab Mission.  
Bishopric of Sierra Leone.
- 1853. First Maori clergyman ordained, Rota Waitoa.
- 1854. North Tinnevely Mission. Jubbulpore Mission.  
Bishopric of Mauritius.
- 1855. Tamil Coolie Mission.
- 1856. Mauritius Mission.
- 1857. North Pacific Mission. Niger Mission.  
Indian Mutiny.
- 1858. Constantinople Mission. Santal Mission. Lucknow Mission.  
Athabasca Mission.  
Victoria Nyanza discovered by Speke.

SEVENTH DECADE, 1859-69.

- 1859. Bishoprics of Waiapu and Wellington.
- 1860. Sierra Leone Church organized.
- 1861. Derajat Mission.
- 1862. Metlakahtla founded.  
Hong Kong and Peking Missions.  
First Chinese clergyman (Ch. of E.) ordained, Dzaw Tsang Lae.  
Speke and Grant in Uganda.
- 1863. Madagascar Mission.
- 1864. Bishopric of Niger.
- 1865. Hang-chow Mission. Kashmir Mission.
- 1869. Japan Mission.

## EIGHTH DECADE, 1869-79.

1870. Policy of retrenchment; men kept back.  
 1872. "Failing treasury and scanty supply of men"; no University offers; Islington half full; further deficit; more retrenchments.  
 Henry Wright appointed Honorary Secretary.  
 First Day of Intercession, December 20th.  
 1873. Death of Henry Venn, January 13th.  
 1874. New *C.M. Gleaner* started.  
 1874-76. Period of great extension.  
 1877. Policy of retrenchment renewed.

## NINTH DECADE, 1879-89.

1880. Further retrenchment; more men kept back.  
 Church of England Zenana Society established.  
 Henry Wright drowned, August 13th; F. E. Wigram Honorary Secretary.  
 1882. First Missionary Exhibition, at Cambridge.  
 1883. Lay Workers' Union established.  
 1884. First Missionary Missions.  
 1885. Younger Clergy and Ladies' Unions established.  
 New wing of C.M. House opened. Thursday Prayer-meeting begun. Cycle of Prayer issued.  
 1886. First February Simultaneous Meetings.  
 Gleaners' Union founded.  
 Death of Lord Chichester, after fifty-one years' Presidency.  
 Wigram's tour round the world.  
 1887. Sir John Kennaway President.  
 Several ladies accepted for missionary work.  
 Children's Home at Limpsfield opened.  
 Policy of Faith adopted.

## LAST TEN YEARS.

1890. First Valedictory meeting in Exeter Hall, January 24th.  
 Letter from friends at Keswick, with important suggestions.  
 1892. Deputation to the Colonies.  
 1894. Number of missionaries found to have doubled in seven years, since adoption of Policy of Faith.  
 Medical Department organized.  
 1895. Women's Department organized.  
 H. E. Fox Honorary Secretary.  
 1897. Death of F. E. Wigram.

## EIGHTH DECADE, 1869-79.

1869. R. Bruce in Persia.  
1872. Bishoprics of Moosonee and North China.  
1873-74. Osaka, Tokio, and Hakodate Missions.  
East Africa Mission revived.  
1874. Bishopric of Athabasca.  
1875. Frere Town established.  
1876. Victoria Nyanza Mission.  
1877. Bishopric of Lahore.  
Sargent and Caldwell Assistant-Bishops in Tinnevely.  
1878. Usagara Mission. Gond Mission.

## NINTH DECADE, 1879-89.

1879. Bishoprics of Caledonia and Travancore.  
Beluch Mission.  
1880. Bishopric of Mid-China.  
Bheel Mission.  
1882. First Baptisms in Uganda. Egypt Mission.  
1883. Bishopric of Japan.  
Baghdad Mission.  
1884. Bishoprics of Mackenzie River and Eastern Equatorial Africa.  
1885. Taita and Chagga Missions.  
Bishop Hannington killed, October 29th.  
1886. Pakhoi Mission. Quetta Mission.  
Ceylon Church organized.  
1887. Jerusalem Bishopric revived.  
Japan Church organized.  
Winter Mission to India.  
1888. Revolution in Uganda; expulsion of Mission.

## LAST TEN YEARS.

1889. First Band of Associated Evangelists in India.  
1890. Death of Mackay, February 8th.  
Consecration of Bishop Tucker, April 25th.  
Si-chuan Mission.  
1891. Bishop French died at Muscat.  
Bishopric of Selkirk.  
Matsuye Mission.  
Death of Bishop Crowther, December 31st.  
1893. Bishopric of Lucknow.  
British Protectorate of Uganda. First native clergy in Uganda  
ordained.  
1894. Death of Bishop Hill, January 6th.  
Bishopric of Kiu-shiu.  
Bishop Stuart to Persia.  
1895. Lady Missionaries to Uganda.  
Massacre at Ku-cheng, August 1st.  
Bishopric of Western China.  
1896. Bishoprics of Tinnevely and Hokkaido.

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# SYLLABUS OF THE LARGER HISTORY OF THE CHURCH MISSIONARY SOCIETY.

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## Part IX.

MR. WIGRAM'S PERIOD.

(Fifteen or twenty Chapters.)

## Part X.

THE LAST FOUR YEARS.

(Total, about One Hundred Chapters.)