

UNDER HIS BANNER: PAPERS

ON

THE MISSIONARY WORK OF MODERN TIMES,

BY THE

REV. H. W. TUCKER, M.A.,

Prebendary of St. Paul's,

SECRETARY TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS, AND TO THE ASSOCIATES OF THE LATE
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"THE LIFE AND EPISCOPATE OF G. A. SELWYN, D.D."

"MEMOIR OF THE LIFE AND EPISCOPATE OF EDWARD FEILD, D.D."
ETC., ETC.

"Here is the patience and the faith of the Saints."

SEVENTH EDITION.—TENTH THOUSAND.

PUBLISHED UNDER THE DIRECTION OF THE TRACT COMMITTEE.

LONDON:

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
NORTHUMBERLAND AVENUE, CHARING CROSS, W.C.;

43, QUEEN VICTORIA STREET, E.C.;

26, ST. GEORGE'S PLACE, HYDE PARK CORNER, S.W.

BRIGHTON: 135, NORTH STREET.

NEW YORK: E. & J. B. YOUNG & CO.

1886.

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1856
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REV. H. W. TUCKER, M.A.

Professor of St. Paul's

Illustrated by the Society for the Propagation of the Gospel
in America, 1856, and by the Committee on the State
of the Church and Society, 1857, to the
General Assembly, 1858.

Author of

"The Life and Times of St. Paul," &c.

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Rev. H. W. Tucker, &c.

REVISED EDITION—TEXT REVISION

PUBLISHED UNDER THE DIRECTION OF THE TRUST COMMITTEE

LONDON:

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
NORTH MILL LANE, AVENUE CHURCH, CHURCH, W.C.

25, NASSAU ST., N.Y.
NEW YORK: E. & J. BROWN & CO.
1856.

PREFACE.

I HAVE had several objects before me in writing these papers.

1. It has often been mentioned to me with regret that no existing book gave to busy people a sketch of missionary work, as carried on both by our Church and by other bodies, in each part of the world. This want is now, I hope, in some degree supplied. I have endeavoured to steer between wearisome diffuseness and the brevity which would sketch a large subject only in outline. I have refrained, as far as was possible, from indulging in statistics.

2. I entertained the hope that such a book as the present, besides being serviceable to those who already care for missionary work, might induce others to take an interest in it. The missionary spirit is not such a power in the Church of England as it ought to be. I believe that if more were known of the labours of our missionaries who are now at their posts, a lively sympathy with them would be generated in many hearts, and the depreciation of their efforts, which is too often the result of scepticism and indifference, would be silenced.

3. By simple narrative of what is now going on in foreign lands I wanted to cheer those who are apt to

despair of the missions of the nineteenth century, and to lead them, if I might, to share what with me is a matter of firm belief, that in no age of the world have there lived truer or nobler missionaries than some who are now engaged in the work, and that never at any time was the prospect of success so bright. It is well to distrust ourselves and our work; but it is not well, with imperfect knowledge of the facts, unduly to extol the labours of others, because we either have an unacknowledged preference for the communion to which they belonged, or have but a feeble faith in our own. The histories of ancient missions have a romance about them which is attractive; but when we have removed what is legendary, and made allowances for what is uncertain, we need not fear the result, if we compare our own efforts with those of earlier times. Had St. Augustine lived in our days he would have been the subject of severe criticism: one trembles to think what religious newspapers would have said about him, when his spirit failed him after he had reached Aix, and he returned to Rome and entreated Gregory to allow him to abandon his undertaking, as he and his forty companions feared to travel further through the barbarous countries. Pictures and picturesque writers have described his interview with the heathen King Ethelbert on the Isle of Thanet; but similar interviews, which have been attended with far greater peril, have taken place in our own days on territory more barbarous even than was Kent in the sixth century, and have attracted but little notice. When Dr. Wolff penetrated into Bokhara and confronted tyrant after tyrant, his life was not worth a day's purchase; when South African bishops and

missionaries have had conferences with suspicious Kafir chiefs, and have even demanded the release of their subjects whom they had doomed to die for witchcraft, the peril of such meetings was greater by far than any to which St. Augustine was ever exposed. The coral reefs and beaches of many an island in the Pacific, the villages of Bornean Dyaks, the palace of the Burmese sovereigns, the audience chamber of the king of the Niger country, have been the scenes of meetings between heathen and Christian, full of peril to the latter, and fraught with results which cannot yet be estimated.

The same school of writers have pourtrayed the early missionaries tramping through Europe in palmer's garb or monkish habit, and crossing stormy seas in impossible vessels, and the contrast between such travels and the journeys of modern bishops and missionaries, who, in civilised clothing and with all appliances to alleviate severities of climate, travel by express trains and magnificent steamers, is, no doubt, a violent one; but, as I think, not more violent than would be the contrast drawn by a competent hand between the degrees of civilisation possessed by the two epochs at which they severally lived. What I specially desire to contend for is, that the spirit which we admire in the elder is still present in the younger generation: the Church, as well as the world, does not always know its greatest men.

A tolerably extensive and personal acquaintance with many who are now labouring in the missionary field teaches me that there are not a few among them, who, if the occasion arose, would be found walking in the path which has been trodden by Mackenzie and Patteson. I contend, further,

that all the aids which true civilisation affords are to be taken gratefully into account, when we estimate the probability of our success. These supply, in no small measure, the lack of those miracles, wherewith in apostolic times the Word was confirmed, and prove far more valuable than the "curious arts" which are not unfrequently met with in the legendary missions of mediæval days.

Having neither the wish nor the ability to enter on the field of ecclesiastical history, I have recorded only the doings of missionaries who have lived within the present century. For the sake of clearness, some who lived in earlier times have occasionally been mentioned. It is impossible to write intelligibly about Indian missions, for example, without alluding to Xavier, Ziegenbalg, and others; but this has been done in the briefest manner possible. I have not suppressed the names of many living soldiers of the Cross; indeed, one of my objects has been to show how noble work is being done at this moment by men who are unknown to the Church as well as to the world; but I hope I have succeeded in my endeavour to abstain from words of eulogy which should never be written by the lesser of the greater.

LONDON, *Advent*, 1872.

PREFACE TO FOURTH EDITION.

WHEN "*Under His Banner*" was first offered to the Church, I had in my most sanguine moments limited its possible circulation to 2000 copies; that I am now called upon to write a preface to the seventh thousand is to me as gratifying as it was unexpected. The date of my former preface will show that the first appearance of the book was by pure accident happily timed. It was published just before the first day of intercession on behalf of foreign Missions. To the observance of those solemn seasons year by year we are indebted for the largely increased sympathy with Missions which is now everywhere apparent. That my book has been of use to those whose interest has thus been excited I am vain enough thankfully to believe.

In a work so full of statistics and historical facts it was hardly to be expected that no errors nor mistakes should be found. I gratefully acknowledge both the testimony borne to its general accuracy by persons whose local knowledge makes their testimony especially valuable, and the corrections and suggestions which have been so kindly made by several friends. Only two persons have seriously impugned my accuracy, but as each of these persons complained that I had not done justice to his own particular labours, and yet was unable, when most urgently requested to do so, to set forth in terms wherein my statements were contrary to fact, I have little hesitation in passing by their

complaints, conscious of my own impartiality and desire to give to all their due.

Of the many notices of my book which have appeared in newspapers and reviews I cannot recall one that has been unkind or even depreciatory in tone. One reviewer, indeed, who seems an adept in the art of "damning with faint praise," writes:—

"We find ourselves throughout the volume in the company of bishops and deans. It is very pleasant to find so many of them engaged in the work of evangelising the heathen."

I plead guilty to the charge of frequently mentioning the members of the Colonial and missionary episcopate: the book professes to be a chronicle of the war carried on by the soldiers of the Cross against the Powers of Darkness, and I have observed that in the history of all wars the commanders are wont to be mentioned frequently, but I am sure that throughout the book I have endeavoured to bring out the noble work which has been done by the humblest labourers. But when my reviewer finds himself in the company of deans, I can only say that he is wandering outside the limits of the book. I have not once, so far as I know, made mention of a single dean, and for the sufficient reason that in the Colonial and missionary churches such dignitaries are not numerous.

In sending forth a new edition, in which much new matter has been incorporated and the story of each Mission has been brought up to the present time, I can only express a humble hope that the sacred work of Missions may, as in the past so in the future, to some extent be served by my pages.

PREFACE TO TENTH THOUSAND.

AFTER an interval of nine years, I am again privileged to send out an Edition of "*Under His Banner*," in which the story of every Mission has been told up to the date of publication. The book had become of little value, save as a record of almost ancient history, so rapid has been the extension of Missionary work in all parts of the world. How rapidly the organization of the Church in foreign parts has been extended is shewn by the fact, that in the memorable fourteen years of the Primacy of Archbishop Tait, no fewer than twenty-two new Sees were added to the roll of the Colonial and Missionary Episcopate.

It ought not to be necessary to add, but experience has taught me that it is well to state, that for the contents of this book I hold myself personally responsible, but that such responsibility is personal only and is in no way connected with any official position which I have the honour to occupy.

LONDON, 1885.

many ancient beliefs and inveterate prejudices with which India has long been held in bondage. The question now is, not whether idolatry can last, for it is already doomed, but whether the kingdom of Christ shall or shall not be erected on its ruins. There is a middle course, indeed, which it is sad to contemplate. We may leave India to itself—without a creed, without a religion. Having swept away such dim revelations of higher things as their ancient creed allowed to them,—having shown them that the system which formerly exercised some restraint on them, and led them to make sacrifices and to offer prayers, was false, and having by that very act inclined them to disbelieve in all revelation,—we may leave the Hindus in a state worse than their first, to grope their way through grosser superstitions still, until, with the help which English and American sceptics will not be slow to offer them, they stand forth “The Church of the Future.” Then with intellects sharpened, with passions educated, their hearts possessed by a sordid love of gain and of conquest, restrained by no fears, trammelled by no superstitions, guided by no purer aspirations, how long will the millions of India, thus educated by their conquerors, continue our subjects? Better for them had they been left to the practice of the duties which their ancient religions imposed on them, and which they were wont to observe with reverence and exactness, than thus be brought by a spurious civilisation into a condition in which neither hope nor fear suggest aught that is elevating, and where the motives which have most influence on the spirits of men exercise no power.

If from such causes as we have sketched the British rule in India shall ever become a thing of the past, in vain will be all our past triumphs in war, in vain will be our material triumphs in the domains of science and of skill. In the highest of all human efforts we shall be proved in the face of the whole world to have failed disgracefully.

VIII.

CEYLON has gone through the same ordeal as India, and the history of the Peninsula is, in its general outline, the history of the Island, which hangs like a gem on its southern point. Portuguese and Dutch, each have held it, and each have done their best to evangelise it. When the Dutch were driven out of the island in 1795 they left some 350,000 Christians behind them: the converts of the Portuguese Mission were supposed to be hardly fewer in number: the Treaty of Amiens finally made the island over to the British Crown, and in 1811 the non-Roman Christians had dwindled down to 150,000. The Scriptures had been largely translated into Singhalese and Tamil in the last century, and the churches, both Portuguese and Dutch, which still remain, bear testimony of the zeal of those nations.

The story of the English missions in Ceylon is not creditable to us. Bishops Middleton and Heber both visited the island, and the first Bishop of Madras, in whose diocese it was included, showed great anxiety for its welfare, and visited every part of it. In 1845 it was made an independent diocese, and Bishop Chapman was its first bishop. On his arrival he found the land at every step given up to idolatry: the churches few and at wide intervals, and the clergy miserably insufficient. With the heathen worship many ceremonies of the Roman Church had been incorporated, and some festival days in the Roman calendar had come to be observed. In 1862 Bishop Piers Claughton, of

St. Helena, succeeded to Bishop Chapman, and in 1871 Bishop Jermyn was consecrated and was followed, on his resignation in 1875, by Bishop Copleston.

As an old Eton master, Bishop Chapman was sensible of the blessing of a good school and college, and, impressed as he was with the need of a native clergy, he made successful efforts to establish a theological college and a collegiate school. Events have shown the wisdom of his plan: the College of St. Thomas continues to train and send forth a body of well educated men who, some in Holy Orders, others in lay callings, do credit to the College which has trained them to be good citizens and good Christians.

The two Church societies have forty-four missionaries at work in the Diocese of Colombo, of whom only nineteen are Englishmen. There is a considerable number of colonists engaged in coffee-planting. These are generally forward to maintain chaplains on their estates.

Disendowment has befallen the Church in Ceylon, and the Bishop and those of his Clergy who are paid out of public monies are the last who will receive such aid.

Among the heathen population there are Mahometans, Hindus, and Buddhists. In the northern half of the island we meet principally with the Hindus, who are one in race with the Shanars of Tinnevely; there are also many immigrants from Malabar, and in the interior some aboriginal tribes who are still in savagery: in the southern portion the people are for the most part Buddhists, and to a consideration of this mysterious creed we shall devote the rest of this paper.

For an adequate treatment of a religion so ancient, and whose adherents are far in excess of those of any other existent creed, the writer of these pages has neither the ability nor the space: those who would wish thoroughly to understand a matter so intricate and a system so profound

will have to wade through many larger books* ; indeed, it is only with much diffidence and reverence that at the best such a matter should be handled ; as Professor Max Müller has wisely reminded us—

“ We speak glibly of Buddhism and Brahmanism, forgetting that we are generalising on the most intimate convictions of millions and millions of human souls, divided by half a world, and by thousands of years.”

The student of ancient religions needs such a reminder as this. These creeds are not wholly grotesque fables : nay, every religion, even the most degraded, has something which ought to be sacred to us, for in all religions there is a secret yearning after the true though unknown God ; and especially in the religions of the East, whose devotees aim at nothing but re-union with Deity, and pursue that aim with an almost utter forgetfulness of earthly objects, we find an example of pious abstraction, from which the busy Western may learn a lesson. For the missionary, as well as for those who care for his work, to aim at the conversion of the heathen without previous study of that from which they are to be converted, is a most unphilosophical reversal of the natural order of things. Bulwarks sometimes look less formidable to those who have got within the citadel than to those who standing in front attempt to overthrow them, and the bulwarks of many a false religion may be seen to rest, in spite of all that is false in them, on the foundation of reverence and faith.

Buddhism may be regarded as a third stage of that religion which in a previous paper we have described as

* Especially *Le Bouddha et sa Religion*, par J. Barthélemy Saint Hilaire ; *Chips from a German Workshop*, by Professor Max Müller ; *Christ and other Masters*, by Archdeacon Hardwick ; and *Hardy's Manual of Buddhism*, to which works these papers are under obligations, which are hereby gratefully acknowledged.

Hinduism. In the very earliest stage, when the people were emerging from the twilight of intelligence, processes of nature and the elements themselves, having been first made by poetic sentiment into symbols of religious feeling, came at length to be objects of worship. To that period there succeeded the heroic age, when, after the era of the Vedas, men became of the likeness of gods, and a mixture of anthropomorphism and polytheism prevailed: a theory of gross materialism was then dominant; the doctrines of transmigration of souls and the incarnation were everywhere prominent features of Brahminism, and caste, an ordinance which, as has been mentioned, is nowhere found in the Vedas, held the people bound. A nation sinks as its mythology sinks, and then there comes a time when, the lowest depth having been reached, the moral sense is awakened—it may be in a society of thinkers, it may be in the breast of one man superior to his brethren—and a movement is made which some call rebellion, and others reform. Early in the seventh century before Christ Guadama was born in that part of the kingdom of Oude which lies at the foot of the Nepaulese mountains; he was the son of a king, who belonged to the Kshattrya or Warrior class, and was as a child remarkable for his beauty and his accomplishments. He was devoted to meditation, and his father, to prevent him from sinking into a mere dreamer, married him at an early age. The marriage was the happiest possible, but it failed to interrupt his meditations. The materialism of the Brahminic creed he revolted from: for himself he strove after the supreme intelligence, which he felt sure must exist somewhere, if only it could be found. Few things in history are more touching than the account of Guadama, or, as he was known at first, Sakya Mouni, the solitary one of the race of Sakya, whose tender and noble spirit, insensible to the attractions of the court to which he belonged, was

driven by the contemplation of human misery to struggle to escape from the bondage of the world even at the cost of annihilation.

The account of Guadama's life falls within the scope of historic legend, if not of history itself, and is not dependent on mere myth; it is therefore with the more interest that we read of the chain of circumstances which led to his conversion from Brahminism, and to the establishment of the creed which bears the name which he subsequently adopted. On three several occasions when driving out of the royal city he met an old decrepit man, whose faculties, mental and bodily, were spent,—a sick man, parched with fever and terror-stricken at the approach of death—and a corpse lying on a bier, with friends and relatives wailing around. The effect was just what such spectacles would be likely to produce on a dreamer: it did not occur to him to minister to the needs of the aged, the sick, or the sorrowful; he only regarded them as subjects for his own meditation, and he conceived a deeper repugnance for youth which must end in old age, for health which is liable to sickness, and for life itself, which lasts so short a time and terminates in death. He sighed to be able to lead captive these three—old age, disease, and death. A fourth incident suggested to him the means by which he thought his desire might be accomplished. He saw a fakeer, or mendicant, standing in the street calm and abstracted, wearing his religious garb with an air of dignity and apparently free from all mundane considerations. Asceticism had always been, and still is, a great power in the East, and Guadama saw in the practice of it a solution of his difficulties, and the path which would lead him to the only real life. He had not at this time thought of elaborating a system of his own: he contented himself with studying under famous Brahmins, but this was in vain; he then withdrew with five friends into

solitude, and spent six years in retirement and in the practice of austerities. There he learned that asceticism was a stumbling-block rather than a help, and this conviction cost him the loss of his five friends, who at once deserted him. Left to himself he worked out his own system, and became the subject of ecstatic visions: in time he conceived that the knowledge for which he had been seeking was his, and henceforth he assumed the name of Buddha, "the enlightened one." For some time he hesitated whether he should publish his knowledge or lock it up in his own breast, but the love of his fellows prevailed, and he determined to communicate his secret for the benefit of suffering humanity.

He preached at Benares, then a chief seat of Eastern learning, and wherever he went he made many converts. This was only natural. Brahminism could only spread itself by persuading its converts that they were Sudras, inferior in every way to the Brahmins, their hereditary teachers: Buddha, on the other hand, declared, "My doctrine is like the sky—there is room for all without exception." Such a doctrine in a country enthralled by caste could ensure for itself acceptance; thieves, sweepers, beggars, the outcast, and the oppressed came round Buddha, as did many kings likewise, confessing their sins, and the new religion needed but time to prove that it could bear transplanting; that while Hinduism could live only within a certain area, Buddhism could strike its roots into the soil wherever it might be carried. At the age of 80 Buddha's labours ended, and he entered "nirvana," of which something will presently be said, B.C. 543, some two centuries before the invasion of India by Alexander.

His work survived him: the converts made by him in Cashmir were the first-fruits of his labours. From its cradle at the foot of the Nepaulese hills his creed went forth and

covered Ceylon, Burmah, Siam, Nepaul, China, Tartary, Thibet, Mongolia, and reached even to the outskirts of European civilisation, traces of it being visible on the borders of Russia. At this moment its adherents number more than 450,000,000. This work of conversion was the result of a system of missions, elaborated with care and prosecuted with zeal; its mark is left in monasteries, topes, and rock-hewn temples, still to be found in all stages of decay. For a thousand years it held its own in Hindostan, when it was driven out by the revival in force of the creed from which it had been a reaction; but in the lands which are enumerated above, it still flourishes in all the pride of power and of numbers.

What, then, is Buddhism, which numbers its followers by hundreds of millions? Briefly, it is atheism and nihilism. It admits no reality in creation, and therefore it cannot receive the notion of a Creator: it contemplates no God, nothing but mind minding itself; and yet the morality which it taught was the highest conceivable. To the few it was a metaphysical philosophy; to the multitudes it was a religion which they embraced. The commands which it laid upon them tended to the repression of the individual will, and consequently to the happiness of the many. Those who aimed at a higher standard in the religious life had to practise the sternest asceticism, to be clothed in rags, to beg their food from door to door, to live not in houses but among the tombs, and the reward held out was not happiness on earth, still less in a future state, which finds no place in the Buddhist creed, but that knowledge which ends in "nirvana," or complete annihilation. On the nature of "nirvana" many learned papers have already been written, and probably from time to time fresh and fresh treatises will deal with it. According to the best authorities "nirvana" is extinction. The older literature of Buddhism teaches

plainly, as it seems, that it is nothing short of annihilation, not merely of all that we associate with the idea of existence, but specially of the thinking principle. The Oriental scholars, who do not accept this view, regard "nirvana" as a dreamless sleep, from which there is no awaking, so that the difference is scarcely more than a question of words.

And this is the religion which compels men to make many prayers, which leads them to give largely of their means, to make many sacrifices, to observe seasons of fast and festival, to practise a morality of the severest kind, and which supports and comforts in trial and sorrow, nay, even trains them to bear trials and sorrow with patience and indifference. "It is incredible," says Professor Max Müller, "in how exhausted an atmosphere the Divine spark within us will glimmer on, and even warm the dark chambers of the human heart."

The ancient literature of Buddhism is abundant, and is now accessible; but fifty years ago the sacred books of Buddhists, Brahmins, and Parsees were alike unknown in Europe; all that was then known was obtained, bit by bit, from the versions of travellers in China, Japan, Thibet, ✓
Burmah, or Mongolia, and their testimony, such as it was, served to prove the fact, that the terminology of the Buddhist creed was derived from the Sanskrit tongue, and that its birthplace was in India. In 1824 a civil servant of the East India Company discovered in the possession of the Nepalese priests a collection of Sanskrit works, which proved to be the Buddhist Canon, and the priests stated that some of the documents had been in the monasteries for 1700 years, and that the whole collection had been translated into the language of Thibet some 600 years before. A Hungarian traveller, whose love of philology had led him to master the language of Thibet, was set to work at translating these documents, and it was shown that they were

translations of the originals which had so recently been brought into the light of day in Nepaul. Almost at the same time a Russian *savant*, who had acquired a knowledge of Mongolian, was enabled to translate the Buddhist Canon in that language, and within ten years from the first discovery in Nepaul the Buddhist literature of Ceylon, written in Pali, the ancient language of that island, was also unearthed. It was stated above that Buddhism was spread by a regular system of missions founded immediately after Buddha's death, and the discoveries of the present generation prove the identity of the sacred Canon which was sent forth from Nepaul to Thibet and Mongolia in the North, to China in the East, and to Ceylon in the South, and translated into the languages of those countries. From Ceylon again the Pali Scriptures were translated into the languages of Burmah and Siam, when the missions were extended to those countries. Probably no age of the world has witnessed more assiduous translating than that which marked the early years of Buddhist missions, and the labours of some at least of the translators were rewarded; for when, in the sixteenth century, the island of Ceylon was invaded by a Tamil dynasty, the conquerors destroyed every scrap of Buddhist literature. The religion was not extirpated, it continued to be the creed of the island; but when after two centuries the invaders were subdued and Buddhism resumed its original position, it found itself without authentic standards of doctrine, and the Cingalese obtained from Siam copies of the Canon which they had themselves sent thither centuries before.

IX.

It was the earnest desire of Bishop Cotton that Burmah should have a Bishop of its own. Bishop Milman felt with equal force the necessity of such a relief to the Diocese of Calcutta. Each of these great prelates acquired a knowledge of Hindustani and Bengali, but Burmese, belonging as it does to a wholly different group of languages, they did not attempt. Equally distinct from the prevailing creed of India proper is Buddhism, the dominant creed of Burmah. It was therefore a day of bright promises when, in 1877, the See of Rangoon was established and Dr. Titcomb was consecrated the first Bishop.

In any history of Burmese Missions a place of honour is due to the labours of the American Baptists, whose work, not among the Buddhist races, but among the Karens, an inferior tribe, who in great numbers inhabit the mountainous districts, is very interesting. This was an offshoot from the famous Serampore Mission, the work of Carey, Ward, and Marshman, and it owes its existence to the jealousy of the Government officials. In the early part of the present century two Baptist missionaries essayed to land at Calcutta, and were forbidden to do so; one was at length permitted on account of the sickness of his wife, the other was ordered to embark again. Instead of returning to England he sailed with one companion to Rangoon, anxious to investigate the results of the Roman Missions in that locality. The English traders encouraged them to remain, and they immediately set to work at the study of the language,

and the production of a vernacular Bible. But troubles arose: a war was imminent between the British and the Burmese Governments, and the missionaries were regarded by the natives as spies. It was not until 1812 that the Baptist Mission was floated into working condition by the arrival of one whose name is for ever bound up with the evangelisation of Burmah—Adoniram Judson. The labours of this remarkable man we cannot attempt to describe at any length: if to render a life-long service in presence of bitter personal sorrows and gigantic difficulties constitutes martyrdom, then indeed he was a faithful witness for what he believed to be the truth; from 1812, when he landed, until 1850, when he died, his labours were continuous. He lost two wives, victims of the unwholesome climate and of the hardships to which they were exposed. He was himself a prisoner for many months, his life being always in peril; but his labours were not without visible fruits, for he could declare, even after twenty years' residence, that he was living "in a country no longer heathen, the fruits and rice being cultivated by Christian hands, no dwellings being in sight that were not Christian dwellings, and whose inmates talked and lived and looked like Christians."

Bishop Wilson visited Judson on the occasion of his going to Burmah, and the visit was returned, when Judson, in feeble health, and seeking restoration in a sea-voyage, was welcomed cordially at Calcutta. The work of Judson was carried on by Dr. Mason, and by a considerable staff of missionaries.

The troubles of the American missionaries were very much aggravated by the suspicions under which they lay, when, from time to time, the country was threatened with war. In 1825, when Sir A. Campbell was in a position to enforce his own terms, he demanded the release of Mr. and Mrs. Judson, although they were not British subjects, from

the bondage in which they had long been—an imprisonment the hardships of which were of the most painful and odious description. It was not until 1852 that the British power was permanently established in Burmah, and the missions of the English Church, as they have been established subsequently, have been free from the drawbacks to which the earlier labourers were exposed. The Roman Missions in Burmah are of long standing, and are widely extended; the Vicar Apostolic of Pegu, Bishop Bigandet, has given the best years of his life to Burmah, and is singularly proficient in the language and in the literature of the country. The Missions of the Church of England, as represented by the Society for the Propagation of the Gospel in Burmah, are comparatively young, but they have been and are excellently manned, and have been extended as widely, and are, at least, as full of promise as any missions of the same age in any part of the world. The people themselves are well disposed; free from the pride of caste, bright and intelligent, conscious of the many advantages to be gained from English books and Western civilisation, they have been called the Irish of India, as the Parsees have been called the Anglo-Saxons. Among such a people the work of a teacher has many attractions.

In 1857 the Government chaplain at Moulmein laid the foundation of a mission in that town, which is the capital of the province of Tenasserim, and in 1859 the Rev. A. Shears was sent from England to take up the work thus commenced. In 1860 he was reinforced by Mr. J. E. Marks, then a layman, but now the senior missionary in Burmah, whose peculiar gifts as a teacher have done very much towards making our Burmese missions what they are.

From the first it was determined that the chief instrument of evangelisation in this land should be education; for that the people were eager; theological or metaphysical subtleties

they do not care for, and they show no desire to listen to the preacher as he addresses them in the bazaars or streets. For such a mission Mr. Marks was a man out of ten thousand; he is one of those to whom teaching is not only a delight but an instinct, and he had been in the habit, when living in England, of holding a night-school in the East of London, after spending the whole day with his own pupils. Under his care the Moulmein School rapidly increased, and in less than two years from its commencement he was able to present for examination three hundred scholars, of divers races, when Bishop Cotton visited Burmah in the winter of 1861. Shortly after this Mr. Shears' health gave way, and he was ordered to England, but not until he had laid the foundation of a girls' school at Moulmein and a boys' school at Rangoon, which has since developed into a widely-spread group of mission schools and stations. Single-handed, Mr. Marks, who had in the meantime been ordained, laboured at Rangoon and superintended the school at Moulmein; much of the New Testament and Prayer-book had been translated and carried through the press; continually he urged the need of reinforcement, but the call met with no response from England.

From the diocese of Fredericton a young clergyman, who had read the story of Mr. Marks' labours, volunteered to join him, and the Rev. H. B. Nicholls arrived in March, 1864. With this increase to the staff the school progressed rapidly, but only for a brief space; the year that had commenced with so much promise ended sadly. In December Mr. Nicholls died of brain fever, and four days afterwards Mr. Marks was ordered to England in a very shattered state of health. Little more than a year elapsed before Mr. Marks was again at his work, and the interval had not been spent unprofitably. During his sojourn in England he told the simple story of his work in all parts of the country, from

Edinburgh to Penzance, and his unvarnished eloquence raised up many sympathisers. He returned to India with an enlarged staff, and was able to establish in Rangoon a girls' school, whose success has been uninterrupted. This is the more gratifying, inasmuch as English residents in Burmah prophesied certain failure, as the natives, while valuing education for their sons, considered it a needless, almost harmful luxury for their daughters.

In 1863 Mr. Marks met in Rangoon a son of the Ruler of Burmah. Never losing an opportunity, he gave him copies of several Christian books which had been translated into Burmese, and talked with him on religious topics. The result was that the prince invited Mr. Marks to the capital. It was not until the autumn of 1869 that Mr. Marks was enabled to visit Mandalay, and then he did so at the request of the sovereign. He took with him five Burmese lads from his school as an introduction, perhaps as a specimen of his work. At a state interview which the king gave him Mr. Marks presented a copy of the Book of Common Prayer in Burmese, printed by the Society for Promoting Christian Knowledge, and specimens of the work done in the girls' school at Rangoon.

The result of the interview was that the king offered to build at his own cost a church, a large boarding-school, and a mission-house, and to send his own sons to the school. These promises were for a time kept royally. The princes soon ceased to come to school, for they were attended by so many nobles, and were the subjects of so much etiquette, that the time that should have been devoted to education was absorbed by ceremony. Mr. Marks, therefore, went to them, and gave them instruction in the palace. The church was built, and the clergy-house was occupied by Mr. Marks and his pupils. The Queen herself presented a font to the church which the heathen sovereign had built. Then almost

without warning the day of hope and of promise ended. Mr. Marks lost the royal favour: the Rev. J. A. Colbeck resided at Mandalay, not without risk, amid the increasing suspicions which were entertained towards the English. Then he was ordered away while the massacres of Mandalay were shocking the civilized world. The old king is dead: his son Theebaw, once a student in Dr. Marks' School, is now the ruler of this unhappy country, and his tyrannical reign and blood-thirsty passions mark him as the Nero of our day. Such are the trials of faith to those who undertake the aggressive work of the Church. Bishop Titcomb, who met with a serious accident on a missionary journey on the Burmese mountains, was obliged to resign his office in 1882. He had found four missionaries at work and left fourteen, of whom six were natives. The Prayer Book was translated into Burmese in 1876, and in 1879 a Karen version was published. Bishop Titcomb was succeeded by the Rev. J. M. Strachan, M.D., already mentioned in these pages as having combined medical work with the ordinary duties of a missionary in Madras. He had also for some time been Diocesan Secretary of the Society for the Propagation of the Gospel in Madras, and was familiar with every detail of missionary work. Under his guidance the missions in Burmah, whether British or independent, have made steady progress. Mandalay is still closed, but the work has been revived at Moulmein under the Rev. James and John Colbeck, whose devotion and perseverance are widely known.

The work among the Karens, which has already been mentioned as having been commenced by the Americans, suffered from a great schism after the death of its early leaders. The large number of ejected members sought to be absorbed into a Mission of the Church of England. Bishop Milman was slow to grant their request, and to seem to

enter into other men's labours; but wandering without a shepherd, the poor people were in some cases lapsing into heathenism, in others looking to the Church of Rome. The Bishop therefore sent the Rev. C. Warren to commence a mission at Tounghoo in the mountains of independent Burmah. Under the pressure of very severe work Mr. Warren and his wife died; but the foundations had been well laid, and the Mission has grown under the self-denying rule of the Rev. T. W. Windley and his associates. There were at the close of 1884, when the Bishop visited this group of missions, more than four thousand Christians, members of five distinct tribes which used to live in constant feuds, but who now recognise the common brotherhood in Christ. These poor people build their own churches and contribute one-half of the stipends of the clergy of their own race who minister to them.

At Kemmendine, a suburb of Rangoon, a Theological Training Institution has been established on the principles of the Vepery College in Madras; and from this a supply of educated Burmese clergymen and catechists will, it is hoped, be forthcoming.

In the Bay of Bengal the Bishop has at last succeeded, by the aid of the Society for the Propagation of the Gospel, in establishing a mission to the aborigines of the Andaman Islands. These are held by the Government and form a penal settlement for Indian convicts. At Port Blair on Ross Island the late Lord Mayo was murdered.

St. John's College in Rangoon, which is the St. John's School of more than twenty years ago, still enjoys the advantage of Dr. Marks' rule. At the end of 1884 it had five hundred and forty-five boys on its roll.

In the last chapter a tolerably full account of the Buddhist creed was given. In Burmah our missionaries are confronted by that religion in its greatest vigour and in its purest form.

In Thibet it is mixed up with many ceremonies which can be proved to be borrowed from the Roman Ritual. Prayers are in some cases offered by machines, which by the pulling of a cord scatter in the air strips of paper with printed texts in Pali. In Tartary it is corrupted with witchcraft and charms. In Ceylon Guadama's tooth is worshipped as a relic, although modern science has ruthlessly proved that the tooth in question is not human; and dancings, which are credited with powers of exorcism, are much practised. In China, where it is found in its lowest form, the Buddhists worship the shades of their ancestors and demons of various kinds; but in Burmah it seems to adhere to its original type, for there the people's worship consists only of strict observance of fast and festival, and of offerings of fruit and flowers to the shrine of Guadama. The strength of the creed lies in its monastic system and in the grandeur and antiquity of its pagodas. The education of the young has always been in the hands of the priests or poonghyees. At an early age the boys are sent to the kyongs or monasteries for education. In time they go forth into the world and pursue secular callings; but some have acquired a love of the religious life and return to the kyong, and at twenty years of age are eligible for the office of poonghyee. To this they are solemnly set apart: they take vows of poverty; they are allowed to hold no property, but are pledged to wear rags, and a yellow robe over their rags to proclaim their office, and to beg their food from the faithful. The vows so taken are not irrevocable; and if, as is often the case, the hardships of such a life are found to be too great, they are allowed to return to the world and to secular pursuits. When once this is done no subsequent change of mind is possible: the doors of the monastery have closed on them for ever.

Until we have arrived at a clear estimate of the inherent strength of Buddhism,—its antiquity, its wealth, its endow-

ments, the numbers of its adherents, far in excess of all professing Christians throughout the world, the splendour of its pagodas and monasteries, its necessary hold on the minds of the people,—we are not in a position to estimate the labours of our missionaries; still less are we justified in feeling disappointed if the walls of this citadel, so ancient and so strong, have not fallen down as soon as we, in miserably insufficient numbers, have commenced the siege.

X.

THE mission to Borneo is wholly a mission of the English Church and of the Society for the Propagation of the Gospel. Until 1838 it is probable that no European had set his foot on the soil of Borneo. He who acquired this distinction was remarkable on many accounts. Born in 1803, James Brooke served as a cadet in the Indian navy, and was wounded in the Burmese War. Having relinquished his profession, he made a voyage for the sake of pleasure, and in search of health, to the China seas, and the sight of the islands of that archipelago, each a gem of perfect beauty, but with resources undeveloped and inhabitants debased by slavery and piracy, suggested to him the task of offering to them civilisation, and of throwing them open to the world. It must be borne in mind that at that time the exact geographical position of the islands had not been ascertained; the navigation of those dangerous seas was accomplished without the aid of any but the most untrustworthy of charts. The little, however, that was known of the Malay races gave the European sailors good grounds for regarding them as their natural enemies, for the stories of their piratical expeditions were not more horrible than true. The natural products of these islands were lying dormant, profitless to mankind, and, in the midst of such possible wealth, the slave trade was the only commerce which was pursued vigorously. To suppress this traffic, to release the oppressed, to reclaim the pirates by engaging them in lawful commerce, were the humane objects which Mr. Brooke set before himself. Enthusiastic as he

was, he did not allow his plans to be marred by impulsive action; he laid them wisely, and sought for trustworthy companions. For a whole year he trained on board his own yacht a crew of English sailors, on whose personal attachment to himself he could implicitly rely, and it was not until 1838 that his yacht sighted Sarawak, then a town of 1500 people, but now possessing a population of nearly 30,000. It does not fall within the scope of this paper to detail the many adventures which necessarily befel a pioneer and a reformer in such a country as Borneo. Mr. Brooke was perpetually exposed to oriental treachery, intensified by religious fanaticism; his life was hourly in danger, and his displays of courage of the very highest type were innumerable. In 1842, three years after his first landing, he was made Governor of Sarawak, with full powers, the Rajah Mudah Hassim ceding to him a government which he had found to be a burden, and the Sultan of Bruni consenting to the arrangement.

After a lapse of so many years our knowledge of Borneo is very slight. On the eastern and southern sides the Dutch have commercial settlements, amounting to nearly two-thirds of the whole island; and on the north an English company has within the last few years obtained grants of large tracts of land full of mineral wealth. Of the interior the sum of our knowledge is that it is peopled by an interesting race, superior to those with whom we have had dealings, and that they are independent, owing no allegiance, and paying no taxes. The province of Sarawak is on the north-west side, and of this and the adjacent parts into which our missions have been pushed, we now know a good deal; but even now the missionaries who are stationed "up the rivers" and around the jungle may be regarded as taking the outpost duty of the evangelistic army. Their isolation is extreme and their discomforts many.

To administer the government of a country in some

respects so primitive, but in others defiled with the corruption found in more civilised states, was a herculean task. Mr. Brooke had to deal with the dominant Malays, bitter and bigoted Mahometans, and with their slaves the Dyaks, a docile, gentle people, without definite religion, and possessing only the most indistinct notions concerning a Supreme Being. The Chinese were also represented in great numbers. Among these people human life was a thing of no value; every man lived in a state of war, his weapons ready for use and himself nothing loth to use them on the slightest pretext; their very homes were citadels, being built on piles for protection from their enemies. The life among the Dyaks is essentially a communal one, each house being a village. One which Mr. Brooke visited, and which was a counterpart of others, was six hundred feet long, with one common street twenty-one feet wide running the whole length, and having doors on one side which opened into the several rooms. On the occasion of his visit thirty human heads were hanging from the roof-tree. Of these trophies the people are very proud; until a youth has secured a number of these ghastly spoils he is not admitted to full privileges in his tribe: to take a certain number of heads is to assume the "*toga virilis*." But amid this unmitigated savagery Mr. Brooke met with a condition of things which is supposed to be limited to more civilised communities; the rajahs had each their following of sycophants, who sinned with impunity, and it was a difficult task to deal out justice to all with even hand. Plots and outbreaks, detected or suppressed, were of daily occurrence, and Mr. Brooke, with Captain Keppel of H.M.S. "Dido," had a perilous time. In 1845 Labuan, an island on the north-west coast of Borneo, was ceded to Great Britain, and Mr. Brooke was made confidential agent in those parts by the Foreign Office.

Hitherto missionary work in Borneo had not been at-

tempted, but in 1846 Mr. Brooke appealed to England "to raise the Dyaks from their unparalleled wretchedness." Neither of the Church societies had funds with which to enter on a field so wide and so unknown: a special organisation was therefore set on foot by private persons. It shared the fate of all such schemes. At first people are attracted by a new mission, to be started under new auspices and supported by associations distinct from those which are familiar to them and of long standing. While enthusiasm is fresh, money flows in, but the enthusiasm dies, and new blood is not forthcoming; meanwhile it is discovered that a small mission fund is raised at a much higher percentage of cost than the larger income of a society, and with insolvency looking them in the face, the remnant of the supporters have either to witness the collapse of their scheme, or to seek for themselves absorption into one or other of the existing societies. This was the fate of the "Borneo Church Mission Fund," commenced in 1846, and even from the first aided by the Society for the Propagation of the Gospel. In 1852 its funds were exhausted, and it was saved from failure by being transferred to that society, which had just kept its third jubilee and had funds at its disposal. In 1847 three clergymen had been selected, of whom one died before the party had arranged to sail, and of the other two, one soon returned to England, and the Rev. F. T. McDougall laboured single-handed. His experience as a Fellow of the College of Surgeons came into use immediately on his arrival, and the question of the worth of medical missionaries was settled in his person. For three years he laboured single-handed. He acquired the language, made translations into Malay and Chinese, pioneered the way into the Dyak country so that he might know where to place his colleagues when any came to him, and built a mission-house and church at Sarawak, which latter was consecrated by Bishop Wilson in 1851. In that

year three clergymen joined him, one of them being the Rev. Walter Chambers, his successor. Mr. Chambers went to the station prepared for him among the Sea Dyaks on the Batang Lupar to the east of Sarawak, and another missionary was sent to the same people on the Lundu River to the west. Thus the work was extended, and just at that time the funds which had supported it collapsed, as has been mentioned above.

On the Society for the Propagation of the Gospel taking over the mission, an attempt was made to give to it the benefit of an episcopal head; but the usual difficulties, technical and legal, were interposed. In 1855, however, these were removed, and on St. Luke's Day Dr. McDougall was consecrated Bishop of Labuan, in the Cathedral of Calcutta, the first instance of an Anglican bishop being consecrated outside the limits of the United Kingdom; the first occasion, too, on which four bishops of the English succession had been assembled in the capital of Hindostan. It was a legal technicality that assigned to the new bishop the title of Labuan, which was the sole territory belonging to the British Crown in those regions, and on his arrival in Sarawak the absurdity was the more apparent, by the fact of the rajah objecting to the use of such a title by a bishop ministering in his territory, and he therefore appointed him Bishop of Sarawak as well.

From time to time fresh labourers came out to Borneo, either as additions to the staff, or to take the places of those who could not bear the equatorial climate, the humid atmosphere, the monotony of days of almost uniform duration throughout the year, or whose physical courage was not equal to the perpetual state of alarm in which the English colony lived. In 1857, when the missions were visibly extended, churches having been built, schools prospering, and more labourers loudly called for, a rebellion on the part of

the Chinese suddenly threw the whole work into confusion. Some of the European officers were killed, but the rajah himself escaped. The bishop and his family, together with some of the missionaries and the Christian converts, hid themselves in the jungle, and ultimately took refuge in the fort at Linga. Returning at the end of a month, the bishop found his home entirely ransacked; but, worse than all, while the Chinese had been either killed or driven into the country, the old bloodthirsty spirit, which had been put to sleep by the efforts of the missionaries, was aroused anew; the passion for taking heads was rekindled, and it was a long time before the Dyaks could settle down once more in peace to receive Christian teaching. Two years later a Mahometan plot was hatched, and two Europeans fell victims; piracy and head-taking were revived, and the mission made little visible way.

But the missionaries remained at their posts, doing, if not all they wished, the utmost that was possible. The small flocks were tended, the schools were organised, the languages were studied more thoroughly and translations made, the sufferings of the people, whether Christian or heathen, were relieved by medical skill, and thus quietly, almost imperceptibly, the truth was advanced.

In 1863 Buda, the son of a notorious pirate-chief, having met with some Christian Dyaks, became himself an inquirer, and put himself under Mr. Chambers' instruction. The next year he returned with wife and child for further teaching, and returned to his own people to work as a catechist among them; the result was, that in 1867 Mr. Chambers, who paid them a long visit, was happy in baptizing 180 of the people, who, but very recently, had been the most dangerous enemies of the English and the most notorious of the pirates of Borneo.

From the first the missionaries bestowed much labour on the Chinese, which has been well repaid. This is one of

the many instances, of which more will be said in another paper, where the Chinese, so inaccessible in their own land, yield themselves readily to Christian influences when they are removed from home associations. One of their number, who landed with a party of 3000 immigrants in 1849, and who had come with them from China as their Confucian teacher, was among the earliest inquirers into Christianity. After a time he was baptized and laboured as a catechist; and in 1865 he was ordained deacon.

The following incident of his preparation was recently related by Bishop McDougall in the Lower House of the Convocation of Canterbury, which confirms the testimony of Bishop Cotton to the value of the Athanasian Creed.

The bishop said, "When the Rev. Foo Ngyen Khoon was instructed in the teaching of the 'Quicumque vult,' his earlier training as a catechist having been limited to the Apostles' and the Nicene Creeds, he said. 'Why did you never teach me this before? I have had the greatest difficulty in understanding your doctrine of the Trinity; now I understand it in a way I never understood it before: this is the thing to teach the Chinese.'"

The work among this race is interrupted from time to time by their migratory habits; but if the sincerity of their faith is to be tested by visible fruits, it need not fear the test. In 1865 the Chinese resident in Sarawak conceived the idea of building a "House of Charity," for the shelter of Christians out of work, and for the temporary reception of their countrymen whose homes were up the river when business called them to Sarawak, and who at present were subjected to temptations by lodging with the heathen, or by resorting to the opium shops for society: from the offertory at their services and by their private gifts the design was carried out, and the "House of Charity" is a diocesan institution.

The Dyaks who have renounced heathenism have not been urged to lay aside any old customs, save such as are inconsistent with Christianity, or repugnant to health, decency, morality, or piety. From the first it has been determined that the Church of Borneo shall not be an exotic; and in laying the foundations of such a Church, we may bear in mind that we are dealing, not only with a manly people, skilled in the arts both of war and of peace, but with a race which has not (so far as can be discovered) emigrated from other parts, but is still dwelling in the land which was its cradle, and bids fair to increase both in numbers and in importance.

The Straits settlements are now under the episcopal charge of the Bishop of Labuan and Sarawak. At Singapore the Society for the Propagation of the Gospel has had a mission for some years. The work is extremely difficult, on account of the variety of races and creeds that have to be dealt with; a single ordained missionary can at best only hope to direct the labours of catechists or native clergy. Tamils, Chinese, Malay-Chinese, are here in tens of thousands; they remain a few years and then depart, either to their own countries, or to fresh fields of labour, so that if brought under Christian teaching, while the missionary grieves at their loss they become evangelists of the truths which they have received. Few places can be found more important than Singapore. From an insignificant fishing village, with a population of 150 souls, it has grown until it has become the key of Eastern commerce. The forethought of Sir Stamford Raffles, who made it a free port, secured for the English Crown this splendid station. The same wise administrator provided for its spiritual development by building a church, now replaced by a more ambitious structure, which is called the cathedral, and in which the present Bishop of Labuan was enthroned, and by the endowment

of a college, of which he wrote, "I trust in God that this institution may be the means of civilising and bettering the condition of millions."

In 1879 Bishop Chambers, after nearly thirty years of labour in an equatorial land, resigned his diocese, and was succeeded by Archdeacon Hose, who was consecrated in 1881. The experience of the new Bishop, who had been successively Chaplain of Malacca and Singapore, brought into prominence the needs of those dependencies which had for some years been provided with chaplains, appointed and paid by the Colonial Office. The title of the see was changed to Singapore, Labuan, and Sarawak. The communities resident at Penang, Malacca, Province Wellesley, and Singapore, thrown on their own resources, shewed a due sense of their responsibility, and the chaplains whom they maintain with the assistance of the S. P. G. have carried on missionary work with success. In Borneo the old missions are rooted and bearing fruit, while new stations and missions to new tribes have been established. The day of a Native ministry does not seem to be close at hand. An English company having obtained large grants of land in northern Borneo, the Bishop lost no time in visiting the settlement. Subsequently he sent an experienced Chinese catechist to visit the camps of his fellow-countrymen. In 1884 the Bishop again visited the North Borneo Company's settlement. He found that worship was regularly conducted by a layman, but that the English residents, having reached to thirty in number, were now prepared to maintain a clergyman who should also be a Missionary to the non-Christians, who in great numbers were living on the Company's lands, and engaged in the varied industries which were initiated by the Company.

XI.

“O MIGHTY fortress, when shall these impenetrable brazen gates of thine be broken open?” was the mournful exclamation of Valignani, as he gazed in sadness at the mountains of China. His predecessor, Xavier, foiled in his attempts to set his foot in the heart of the country, had succumbed to fever on the coast of San-cian thirty years before. Those gates have not yet opened; the ramparts stand almost as firm and impregnable as they were three centuries ago; and it is only right to add that the greatest impression that has been made on them is the result of the labours of those who inherited the toil of Valignani and Xavier.

If we are appalled by the thought of India as a land to be won by the Christian soldier, the feeling is intensified when we consider the problem of the evangelisation of China. Of its early history our knowledge is gained almost wholly by inference; of its present condition our information is extremely limited. Its language, although divided only into dialects, and therefore not presenting so many obstacles as do the distinct languages of India, is the most difficult of any—without a phonetic alphabet, each character a separate word, possessing both sound and meaning. Its civilisation, at the same time, is the most ancient in the world; forty centuries ago, thriving and well-ordered communities existed within the limits of the present empire; its scientific axioms passed the mountain barrier which separated it from Hindostan, and were accepted by scholars

in India ; while its fabrics and potteries were treasured in the West, just at the time when European empires were slowly being consolidated, as, one by one, they emerged from barbarism.

The people too, cold, practical, unimaginative, living within their own civilisation and despising the outer world as barbarous, needing not the material rampart to seclude them—for already a barrier, not of stone, but of creed and of thought, had effectually cut them off from sympathy with others—what race could be more unpromising? Add to these considerations that the Chinese have had at least three established religions, existing side by side and supported by the state ; that these are dominant over an empire whose actual limits are hard to define, and among scarcely fewer than 400,000,000 human beings, and it will be seen that the difficulties in the path of the Christian missionary can hardly be exaggerated.

It is not true that Confucius was the founder of the religion of China as Guadama may be said to have been the founder of Buddhism. Confucius (or Kong-fu-tse, more properly) was born B.C. 551, and was, therefore, for eight years contemporary with Guadama, but he only remodelled the sacred books, which, mostly in a lyrical form, had existed for centuries. These sacred works, it should be observed, have only been accessible to English students within the last few years, and the triumph of translating and explaining them is due to Dr. Legge, of the London Missionary Society, who has devoted the better part of his life to the task. Confucius was eminently conservative: the sayings which he originated, and which we can now study for ourselves, are pithy and sententious, in some instances magnificent; but he contented himself mainly with inaugurating social reforms, and in urging on prince and peasant implicit reverence for the ancient sacred books. His system was narrow, and its

tendency was to repress activity of thought ; his theories, whatever they were, remained in an incomplete state until the end of the twelfth century of our era ; then, when in England the Barons were demanding of King John the privileges of Magna Charta, the ethics of Confucius were being moulded into a creed which was simply king-worship. By them the emperor is invested with a sacerdotal as well as with an imperial character ; he wears sacrificial robes, and in his own person offers sacrifices in temples, where no subordinate dare officiate. There is in this system no sense of personal demerit ; it is, in brief, Pantheism. Sacrifices are offered not merely to the heaven and the earth, but to a host of minor deities, to spirits of the rivers and of the hills, as well as to the stars. The Jesuits in the sixteenth century endeavoured to establish a common ground between Christianity and Confucianism, in a belief in an all-pervading Spirit, but, whatever idea of the kind may have prevailed in the earlier phases of the system, the unity of God had long ceased to form the basis of the Chinese creed.

The second religion of China is Tao-ism, or the religion of the Fixed Way. Its founder, Lao-tse, was born B.C. 604, half a century before Confucius. In striking contrast with him, he resembled Sakya Mouni, in that he despised the practical, and abandoned himself to meditation. Maxims of policy and government he cared not for ; but to subdue all mundane thoughts, and to cultivate a longing for the unseen and the eternal, appeared to him to be the supreme duty. "The 'Tao' of Lao-tse, in its exalted meaning, is declared to be entirely void of thought, of consciousness, of judgment, of activity, of intelligence. It is the deification of that one transcendent way by which all beings came at first into existence : it is fixed, impassable, eternal ; and in proportion as mankind are more devoted to the doctrines of apathy and inaction, they are said to walk directly in the

Tao, to approach the Tao, and eventually to gain the Tao."* As with Buddhism, so with Tao-ism, the morality inculcated is of a high and attractive type: it leads men to conquer themselves, to ignore natural inclinations and to do good deeds without the slightest sense of satisfaction; in neither system is a righteous God recognised. How or why this religion degenerated from its high aims is not clear; but to the missionaries of the seventeenth century the Tao-ists seemed the most degraded and hopeless of all; though still possessing much power and held in high respect, they had sunk to the level of jugglers and tricksters, and kept the people in subjection by magical arts and soothsaying.

These two religions ran their course in China for some five centuries, and failed equally in satisfying the higher cravings of the soul. About the sixtieth year of the Christian era, just when St. Paul first saw Rome, the fame of Buddhism having reached China, a deputation of mandarins crossed into Northern India for the purpose of learning something more definite about this mysterious creed; they returned with a Hindu teacher, a large stock of books, and a portrait of Guadama; and thus at one step Buddhism became a recognised religion of China. But it was transplanted only to deteriorate, not, indeed, in numbers, for these increased rapidly, and temples and monasteries, the material signs of the zeal of the converts, were multiplied; but in its doctrines the Buddhism of China is the most corrupt of all the forms which that religion has assumed.

Christianity has been offered to China from many sources and at many times. At an early date a Nestorian church established itself in the empire, but it was either uprooted or died out in course of time. The Jesuits commenced their missions in the sixteenth century, and it must be admitted that the largest measure of missionary success in China has

* *Christ and other Masters*, vol. ii. p. 65.

been accorded to the Roman Church, spite of the persecutions to which they have been exposed. They have more than 500 foreign clergy, and a host of natives of different ecclesiastical degrees. To sensuous and materialistic races the objective teaching of Romanism is more acceptable than the abstract method of other bodies; the lives of the Roman missionaries have likewise attracted and impressed the mass: they have become all things to all men, living in the same way, wearing the same garb. In the reredos of the Roman Catholic cathedral the figures of our Lord and the Apostles are all represented in Chinese garb, and their faces are distinctly of the Chinese type; the numerous sisterhoods and societies of religious women in connection with these missions have also contributed largely to the result.

From America and from the London Missionary Society labourers were sent to China before the country was really open to foreigners. The labours of Dr. Legge, of the latter society, in translating and reducing to system the Chinese classics have already been mentioned. Medical missions were adopted in China almost from the first, and have proved a great blessing. In 1844 the Church of the United States determined at the General Convention to appoint three foreign missionary bishops, one of whom should be sent to China. Dr. Boone, who had laboured in Batavia and in Amoy, was consecrated the first bishop, and he determined to make his head-quarters Shanghae, which seemed the best basis of operations from which to reach ultimately the interior of the country. Bishop Boone's labours were continued for twenty years; his life was, indeed, full of varied incidents. Having first studied law, he determined to adopt missionary work as the labour of his life, and that he might be thoroughly qualified for it, he applied himself to the study of medicine. Connected by his marriage with one of the wealthiest families in South Carolina, he never

turned aside from the path which he had chosen; unsparing of himself, wise and judicious, he gained sympathy with his work, for his own sake, from many who had been indifferent to the work itself. In 1866 the Rev. C. M. Williams was consecrated his successor, being also charged with the oversight of the Missions of his Church in Japan. As these grew, and claimed his undivided care, Bishop Williams resigned his work in China, and a remarkable man, Bishop Scherschewsky, a famous Chinese scholar, was consecrated in 1877. He resigned in 1884, and in that year Bishop Boone, a grandson of the first Bishop of China, was consecrated at Shanghai, five bishops of the Anglican Succession being present at the first Episcopal Consecration ever held in China. In 1836 the Church Missionary Society commenced a mission, which languished after four years; and in 1844, when the five ports had been opened by treaty, the society sent two clergymen, one of whom became the first Bishop of Hong Kong, to survey the land and to report on its capabilities. The opening of the five ports gave an impetus to missionary zeal on behalf of China, and an effort was made to give to our missions an episcopal head. The required funds were soon provided, £11,000 being the munificent gift of "A Brother and Sister," who chose to remain anonymous. It was determined that the bishop should aim from the first at training a native ministry, and for this purpose a college was established with some portion of the Endowment Fund, of which the bishop was to be the warden.

The first bishop, Dr. George Smith, was an experienced Chinese scholar, and he entered into the pious designs of the founders of the bishopric; his letters-patent gave him "jurisdiction over all persons in Holy Orders of the United Church of England and Ireland living within the dominions of the Emperor of China, or within any ship or vessel not more than one hundred miles from the coast of China;"

but he regarded as his great work, not the government of the few chaplains who were stationed in the large cities, but the spread of the Gospel through the heathen land. In 1866 Bishop Smith retired from his see to spend the rest of his days, in enfeebled health, in England. Of Bishop Alford's episcopate, which dates from February 2, 1867, and which ended in 1871, little can be recorded, as from various circumstances the diocese was deprived of the bishop's presence for more than half of that time. He was succeeded by Bishop Burdon, an experienced Missionary of the Church Missionary Society. In 1872 the Rev. A. R. Russell was consecrated a Missionary Bishop of Northern China, and to him was committed the temporary charge of the Missions in Japan. He died in 1879, and in the following year, Dr. G. E. Moule was consecrated his successor, being known as Bishop in Mid-China, while the Rev. C. P. Scott was consecrated Bishop in North China, a sub-division of episcopal labour of which Bishop Russell had cordially approved. To go back somewhat in point of date, the Society for the Propagation of the Gospel, which had made an abortive effort in 1863 to establish a Medical Mission at Peking, was enabled by the munificence of two donors to commence a Mission at Chefoo in the northern part of China in 1871. Two young clergymen, the Rev. C. P. Scott, now the Bishop in North China, and the Rev. M. Greenwood, were the pioneers. The whole clerical staff in 1885 numbers only four: the Rev. W. Brereton carries on, under the auspices of the Society for the Propagation of the Gospel, the Mission at Peking, which he conducted in connexion with the Church Missionary Society until that Society withdrew from the historic city. Few are the converts that yet have rewarded the missionaries' toil; but the Chinaman is not easily impressed, although when won he is very staunch in his convictions and consistent in his life.

The "brazen gates" which Valignani apostrophised are

not yet opened—they can hardly be said as yet to have been forced; nevertheless there is hope that one day they may be opened wide, not by European or American missionaries, but by the Chinese themselves. In a literal sense they have been opened, but from within: they have opened, and the Chinese, whose forefathers were content to live within the restricted limits of their antique civilisation, have in recent times gone forth in swarms to the most distant parts of the world. It is hardly exaggeration to say that they are now ubiquitous: everywhere the Chinaman retains his characteristics; he is the same cheerful, civil, industrious toiler, living on what would be scanty support for a native of another land, and speedily becoming a capitalist and an usurer. In his own land he has small inducements to hoard, for as soon as he is known to be worth money he is “squeezed” by the Mandarins: he is requested to make a loan to the Emperor and he dare not refuse, although he knows perfectly well that the loan will never be repaid. We have seen in the preceding paper how he fares in Borneo and Singapore, and how accessible he is to the arguments of the missionary. In temporal matters he does not prosper so well in these regions as when he is farther away from his native land, for he is apt to meddle with politics and to maintain communications with the secret societies of China, which are not favourable to worldly success; but in remoter regions he prospers even in spite of the legislation, which aims specially at his repression and extirpation. In California he is heavily taxed; in Victoria (New South Wales) he is taxed almost to the point of prohibition; in Louisiana, and other Southern States, he is a contraband article altogether; but no protective legislation passed in the interests of native industry can stay the advance of this pushing race. Hindered in one quarter, they not only seek fresh fields, but they persevere until they pass the barrier. In

Columbia they are the washermen, the porters, and the sweepers; in San Francisco, although they are treated as "black-fellows" are in Australia, and their evidence is not taken in causes to which white men are parties, they literally swarm, and their numbers are one-tenth of the whole population; in New South Wales and Queensland, where they are still denied the rights of citizens, they cannot be fewer than 60,000; and in Guiana and India, where they do the hard labour on plantations and railways and drainage works, they are increasing at an extraordinary rate. A Chinaman will make money where others fail: he will wash patiently the dirt from a claim that an Englishman has abandoned, and from the cradle which he has rocked he will bring forth the tiny specks of gold, which will not only provide him with food and shelter, but will add something to his hoard. Skilful mechanics, the Chinese will turn their hands to carpentering or tailoring, and in some countries they have been successful as market gardeners. From these humbler crafts they are working their way upwards, and in the employ of the "*Messageries Maritimes*," and other steamship companies, Chinese quartermasters and helmsmen are not unfrequently to be found. In the Sandwich Islands thousands of them work as Coolies on the sugar plantations, while in the mission schools of Burmah, Chinese boys are remarkable for their industry and quickness.

Of all the "cheap" races the Chinese are the cheapest: on the scantiest wage, and in spite of contempt and even cruelty, they get through a large amount of work, and it will puzzle legislation to repress their energy and their emigrating instinct. And the remarkable thing about them is, that they all look to return to their native land; the money which they hoard is to be spent in their beloved celestial home. It is this that makes them so important in a missionary point of view. Hated by the whites who regard

them as a pack of lying, pilfering, effeminate heathen, they may in many instances carry back with them only over true stories of cruelty, injustice, and bullying, as their experience of "civilisation"; but they may carry back tidings of better things. To this end they must be sought out by the missionary: their instinct is to herd together in a "Chinese quarter," just as the Irish do in large towns in England, and if they are left uncared for, their presence is made known from time to time by crimes of blackest dye; but, as has been before stated, they are singularly open to religious impressions. The only country in which the missionaries report badly of them is Columbia, and there the few clergy seem to be so fully occupied by their labours among the colonists and the aborigines as to have had no time to care for the Chinese; but where they have received attention, the report is uniformly favourable. In Australia they are declared by the police authorities to be "the best of citizens," while the bishops and clergy mention not only their willingness to receive instruction, but to communicate to their friends that which they have received. In Guiana they compare favourably with Christians of other races, and of their doings in Borneo we have already written.

Therefore we may well ask, Is it possible that the evangelisation of the mysterious Chinese Empire shall one day be accomplished, not by the immediate action of foreign missionaries, but by the labours of its own sons, who have received the truth in the strange countries whither they have been attracted in the order of Providence by the love of gain, and have returned to their fatherland wealthy, not in the possession simply of the reward of their toil but of the higher and truer riches? Two captive youths in the fourth century were the means of converting Abyssinia, and there is nothing impossible, or even improbable, in the conjecture which has been hazarded of the ultimate conversion of China.

Japan contains a population of about 35,000,000 souls, scattered over a number of islands, of which four are large and important. These people are not of one race or language, and there are three forms of religion, viz. Shintooism, Buddhism, and Confucianism, between which their allegiance is divided. Of recent Missions those of the American Church were first in the field. The Church Missionary Society sent missionaries first in 1869, the Society for the Propagation of the Gospel in 1873. Bishop Williams of the American Church is a famous Japanese scholar, and his influence even among the heathen is remarkable. The English Church has its own Bishop in Japan, and the settlement of two prelates of the same Communion could hardly have been effected without a breach of ecclesiastical order and some friction between the persons concerned but for the exercise of mutual forbearance and a willingness to accept the wise recommendations of the Lambeth Conference of 1878 "on the relation to each other of missionary bishops and of missionaries of various branches of the Anglican Communion acting in the same country." Happily the two branches of our Communion are working without collision, but with perfect concord. The first English Bishop, Dr. Poole, was consecrated in 1883, the Society for the Propagation of the Gospel and the Church Missionary Society having been called by the Archbishop of Canterbury to the privilege of providing the necessary income. His Episcopate lasted only long enough to show rich promise: his health, already tried by work in India, failed utterly, and he died in 1885 at the age of thirty-three.

The progress of the work in Japan is in striking contrast with that in China. The Chinese are slowly won, but are staunch in their convictions, and prone to make sacrifices for their faith when once they have professed it. The Japanese, a more emotional race, are easily influenced, and the rapidity

with which conversions have been made may well suggest doubts as to the constancy of the neophytes. It is, however, to be recorded with thankfulness that so far this natural apprehension has not been justified. The Japanese converts have already furnished candidates for Holy Orders, and not content with the prospect of work in their own land they have looked afield to the Corea. This country is a peninsula, destined to be very important to commerce, and has a population of 13,000,000 souls. A recent treaty has made it lawful for Christian people to exercise their religion in the country, but the Scriptures are condemned in the category of immoral books. The bishops of China have been much impressed with the necessity of entering this country, where a faltering government hostile to Christianity will make the effort one of tremendous difficulty. Already some Presbyterian teachers from America have entered on the task.

XXIV.

A PEOPLE whose ancestors were buccaneers or slaves, or who at least lived on the spoils of pirates or slave-owners, are not the people likely to be conspicuous for Christian zeal and devotion; and this is, in brief, the history of the original population of the West Indian Islands. Among these races, here and there, some self-denying men laboured; and especially in Barbados, in 1710, General Codrington set a noble example of devotion, by bequeathing two estates in the island, "for the maintenance of professors and scholars," with the view of "doing good to men's souls." This was the honest phrase which the brave and accomplished old soldier used. Social elevation was not his first object, but in manly, God-fearing spirit he wished "to do good to men's souls." His design has been accomplished; for, besides the good done to the island of Barbados, it is from this foundation that the labourers in the Pongas Mission, mentioned in the last paper, have been sent forth. But such men, though bright, were rare exceptions. The work of the Church was for long dull and inert. In 1824 the two Bishoprics of Jamaica and Barbados were founded; but the position of the Church was much like that of the Indian Church at the present day—it was an appanage of the civil power rather than a purely spiritual society. The stipends of the bishops were provided from public funds, and the legislature, which mapped the islands into parishes, assigned to each a rector and a curate, whose incomes were a charge on the public revenue. In theory such a system is excellent; it is a public recognition

on the part of the civil authorities of the duties of caring for the spiritual well-being of the people. In practice it is not provocative of zeal, either among the clergy or their flocks. There was not in the West Indies, as in the East, the same open field for missionary work; for, until 1834, the state of the slave population depended on the will of their owners, without whose permission the clergy did not venture to approach them. It was not to be wondered at, therefore, if, in a society so constituted, there were frequent outbreaks on the part of the slaves, which were repressed at the cost of much bloodshed and cruelty; or that the clergy, who were regarded by the slaves as in league with their masters, were not acceptable to them; and that Baptists and Wesleyans possessed great influence over an ignorant race, easily won by fervid preaching and a religion of excitement.

In 1842 the Diocese of Barbados was divided into three, the Archdeaconries of Guiana and Antigua being made into separate sees. In 1861 the Bahamas, which had formed the poorest part of the Diocese of Jamaica, received their first bishop. This is by far the most difficult part of the West Indies in which a clergyman can labour. The group of islands are separated by bays and gulfs, through which the Atlantic rolls in full force. The population, therefore, is widely scattered; communication between one island and another is very difficult; the missionary itinerates as best he may, but his visits are at such wide intervals that his preachings and baptizings have been compared to a shepherd setting his mark on his sheep and then turning them out in the wilderness, with little prospect of seeing them again.

In those islands where the Church has enjoyed the largest amount of State aid its influence is the least felt. In the Bahamas and in Antigua, where the poverty of the distant islands is of the most abject kind, the ministrations of the Church are most valued, and the greatest sacrifices are made

to obtain them. These dioceses have recently been subjected to a process of gradual disendowment, which has found them ill prepared to meet such a change. The ecclesiastical organization was imperfect, and the relation which the Church bore to the State had prevented the consolidation of the several sees into a provincial synod, so that no machinery existed, on the avoidance of the sees of Barbados and Jamaica, for electing new bishops. Nevertheless, it is a noteworthy fact that, simultaneously with the disestablishment of the former see, the Church people in the island of Trinidad determined to have a bishop of their own, provided a sufficient income, and elected the Rev. R. Rawle, formerly Principal of Codrington College, who was consecrated in Lichfield Cathedral on St. Peter's Day, 1872, and sailed immediately afterwards. This is surely a fact which proves that times of depression are sometimes times of extension and progress.

The Diocese of Barbados was re-constituted by the Island Legislature after the general disestablishment of the West Indies had been decreed, and the support of the bishop is again guaranteed out of public monies. Bishop Mitchinson was consecrated in 1873, and five years later the Windward Islands were declared a separate diocese, but under the Bishop of Barbados. This arrangement was rendered necessary by the difficulty of administering on one system Barbados with its established and endowed Church, and the other islands in which the Church is wholly or partially disendowed. Bishop Mitchinson was succeeded in 1883 by Bishop Bree.

Jamaica, which has made noble efforts in the direction of self-help since disestablishment, reserved for a few months in 1879 Bishop Tozer as its bishop: but the climate speedily proving unsuited to Bishop Tozer's impaired health, the synod elected, in 1880, the Rev. Enos Nuttall, a clergyman of the island, under whose rule the diocese has made substantial progress. In Antigua the poor negro flocks, on the

apostolic principle of weekly offerings, albeit necessarily small in amount, have provided for the support of their clergy to an extent wholly unexpected. By the devotion and self-sacrifice of the bishop the see has already been endowed to the extent of £10,000, and some way has been made towards the proposed maximum of £15,000. The Ven. Archdeacon Branch, whose whole life has been spent in the West Indies, was consecrated in 1882 coadjutor Bishop. Nassau, which, at the death of Bishop Venables in 1876, was almost wholly without provision for his successor, has now an episcopal endowment of nearly £15,000. Dr. Cramer Roberts was consecrated in 1878, and, in consequence of ill-health, was compelled to resign in 1885. He left the diocese in a very different condition from that in which he found it. Seven years have told their tale, and his successor will have fewer difficulties to confront him.

A great step was taken in 1883. The idea of a West Indian Province had long been entertained. In 1873 six bishops assembled at Georgetown, Demerara, and affirmed the necessity of a provincial synod, of diocesan synods, and of providing for the endowment of the several sees and the general sustentation of Church work. In 1878 the Lambeth Conference approved of the proposal, and a Conference of West Indian Bishops was held in London in that year. In 1883 the synod was held at Jamaica, the province was constituted, and the Bishop of Guiana, the senior bishop of the Anglican communion, was elected the first primate. This diocese, although on the mainland of South America, has always been grouped with the West Indian sees, and is one of the most prolific fields of missionary work. The early attempts at its colonization were not happy. It was the El dorado of Raleigh, from which that unfortunate adventurer returned to his prison and to death. Neither Portuguese, nor Dutch, nor French, seem to have been successful.

Under the English rule its resources have been developed, and its wealth has been brought to this country to be spent. Among the early labourers who ministered to the slave population, the Moravians—those ubiquitous evangelisers—are conspicuous. For seventy years they had the field to themselves in the Berbice, and then they retired.

In 1831 the Church Missionary Society worked with considerable success among the Indians in the Essequibo; but in 1853, when the Government determined to establish a convict settlement in the neighbourhood of their mission, the Society withdrew from the colony. In 1834 the negroes became apprenticed labourers, and in 1838 were fully emancipated. Bishop Coleridge took great pains to anticipate this event by providing them with all the appliances of religion.

In 1840 the Society for the Propagation of the Gospel secured the services of a clergyman and a catechist, who should work among the Indians. The clergyman was at the last moment unable to undertake the mission, and Mr. Brett went alone. No more successful missionary work has been accomplished in any country or in any age than on the rivers of Guiana, and the prime agent throughout has been Mr. Brett. He arrived two years before the establishment of the episcopate. From Bishop Austin, whether as archdeacon or bishop, he has received that cordial assistance and support which such a bishop would be sure to give; but throughout the design and the execution of all the schemes for converting the Indian have been Mr. Brett's alone. There are four distinct races among whom our missions have been established,—the Arawaks, Caribs, Waraus, and Acawoios.

The three first of these tribes have been living side by side in the coast district for 300 years, and not the slightest intermixture of their language has taken place. It was

among the Arawaks on the Pomeroon River that Mr. Brett first began to work. His residence was one of three ruinous huts—tiger-cats and snakes were the most frequent companions of his solitude. He was a young man, and the Indians have an *à priori* respect only for old age. He commenced a school for the negro children, thinking their example would be followed, but it had exactly a contrary effect; for the antipathy of the Indians to the negroes was almost invincible. The sorcerers of the country, seeing their craft was in danger, threatened death to all who listened to the white man; and under these influences the natives did everything, short of committing personal violence, to drive Mr. Brett away. There was nothing in the missionary's surroundings to impress the savages. In all the matters of daily life they were his superiors. The civilisation which they met with in the towns, they cared not for in the woods. They could build their canoes, and manage them dexterously when built; with their arrows they could bring down the wild animals which abounded in the forest, or they could catch the fish in the rivers at will; but the white man was only a poor, effeminate creature, living in one of their huts, but manifestly without their powers of adapting himself to such a condition, while for his food he was dependent on their skill and their benevolence. All these discouragements, with the addition of frequent attacks of fever, enough to break down ordinary faith, did not drive away Mr. Brett. He visited again and again the settlements, not only of the Arawaks, but of the Caribs, a neighbouring tribe. The day broke in time. For five years Mr. Brett lived alone; but long ere this his work had begun to tell. A single Indian, named Sacabarra, in spite of sorcerers and the arguments of friends, came, like Nicodemus of old, and asked to receive instruction. He gave two of his children to be taught, and then the spell was broken. The chief of the Arawaks pro-

mised his friendship, more than a hundred of his tribe joined the Church, and the school was full.

In 1843 the bishop visited the mission, and the fruit of three years' work was seen in forty natives, who were confirmed and admitted to communion. Mr. Brett at this time was ordained deacon. The infant Church had hitherto been gathered together by a young catechist and his first convert. Of the latter, who at his baptism received the name Cornelius, it must be recorded that, until his death in 1868, he continued the unwearied servant of the Church, and with his last words he charged his sons to continue the labours in which for twenty-eight years he had found so great delight.

The work among the Caribs was as successful as was that among the Arawaks; the Waraus were approached at a later period. In 1851 more than a thousand Arawaks and Caribs had been baptized; and on the occasion of the bishop's visit members of the two tribes, who for generations had never met without indulging in all the cruelty of Indian warfare, knelt side by side in fullest amity to receive the Holy Eucharist. The success had not been uninterrupted by any means. Small-pox at one time decimated the people; and the scourge was declared by the sorcerers to be in revenge for their harbouring Christian teachers. Mr. Brett's health gave way more than once, and he was obliged to retire to the capital city, and even to England; and during his absence a pseudo-Christ arose among the tribes and claimed their allegiance, but not one of them apostatised; and the visitation of sickness, so far from prejudicing them against the Gospel, rather humbled them to receive it as a wholesome discipline. All this time Mr. Brett was diligently at work reducing the several languages, with their numerous dialects, to an intelligible system.

In 1853 the Acawoios came to inquire into the merits of

Christianity. A chief and twenty-four attendants were sent as an embassy. They bore an evil reputation as poisoners and thieves; now large numbers have been gathered in. The chief of the Cuyuni Acawoios was baptized in 1866; and after two years he died, mainly in consequence of the long journeys which he had taken at his advanced age to visit the mission, and to secure for his people the blessings of the faith. His efforts have been rewarded; for his people are now the most promising of the four races of which we have spoken. In 1867 Mr. Brett made an expedition to the Acawoios living above the great Falls of the Demerara River. An English settler undertook, with the help of two native youths and the Catechisms which Mr. Brett had translated, to continue to instruct them when he had left. The following year the Indians learned that the bishop would come up the river to the foot of the falls, and there they determined to meet him. On his arrival he found that the Indians had carried their canoes to the foot of the rapids, and had formed an encampment while waiting for him. It was a scene which recalled the events of a far earlier age of the Church. There in the primeval forest was a tribe of Pagans earnestly seeking Christian instruction. The bishop remained with them for days, and, after examination, baptized 241 adults and 145 children. Two days were spent in the administration of this sacrament. The earnestness of the recipients, the reverent awe which possessed the lookers-on, the ground streaming with the baptismal water poured over each in succession,—these made up a scene almost unique and never to be forgotten. The chief, wishing to be more within reach of instruction, cleared a settlement at the foot of the Cascades, near the scene of their baptism, and built a school-chapel there. A catechist remained behind with them; and the archdeacon paid a visit to the mission ten months after the bishop had been there; seventy-nine

Acawoios were then baptized, making 535 baptisms within ten months in the district where, two years before, the Gospel had never been heard.

In 1871 the Bishop and Mr. Brett made a visitation of the missions on the Pomeroon and Essequibo. At one station they found a beautiful church, which had been built by the Indians in four years, under the direction of Rev. F. Farrar; Mr. McCloggin, their catechist, was of African descent. Thus the red men of Guiana, who had been won to the Gospel by a white missionary, receive their instruction from a black teacher. Mr. Brett's labours have been so abundant, that there is now no Indian people within the limits of Guiana who cannot learn the rudiments of the faith in their own tongue from the translations which Mr. Brett has made, and which the Society for Promoting Christian Knowledge has printed. On this occasion a supply of Catechisms had been sent some weeks in advance of the bishop. They had been well used; for no sooner had Mr. Brett begun the Lord's Prayer in their language, than the whole tribe took it up, and their voices were as the sound of many waters.

The thirty years of work performed by Mr. Brett represent more of "peril, toil, and pain" than are to be found in many of the semi-mythical labours which have conferred on the doers of them the honours of canonisation. Soldiers and statesmen have deservedly received peerages and pensions for services infinitely less arduous—yet who has heard of Mr. Brett?—whether he still lives, or whether his labours are ended—who beyond his few friends knows? How different is the treatment which the man receives who deserves well of the State from the honour in which the Christian soldier is held.

Mr. Brett has had worthy successors, and the names of the Revs. W. T. Veness, C. D. Dance, Walter Heard, and of

W. E. Pierce will long be remembered as those of men who entered into his labours. Of Mr. Pierce it is recorded that, when past middle life, he took up his residence in the colony for the special purpose of devoting the remainder of his days to work amongst the Indians.

Forsaking colonial society he went to live amongst these people. His labours for the short space of time allotted to him were abundant and incessant. On one occasion a distant heathen tribe, the Paramuna, having been partially instructed in the faith by one of their own people, sent an urgent request to Mr. Pierce for a duly qualified teacher. To this request he was unable to give an immediate response, whereupon a second and more urgent deputation was despatched to him. A catechist was then sent back with the party to this hitherto heathen tribe. He, however, did not remain for any length of time, but quickly returned with the intelligence that the call for the missionary himself was urgent, 678 adults being already prepared for holy baptism, and a still larger number far advanced in preparation for the reception of that sacrament.

Full of enthusiasm at the prospect of this addition to the Church, Mr. Pierce started at once to meet them.

Nearly fourteen hundred people were, after due examination, baptized by him on this occasion. But his second visit to these people was to be his last. This took place in 1881, when, after a sojourn of a few weeks among these Indians, his work on earth was accomplished, for on his return himself, his wife, his two daughters, younger son and servant were wrecked, capsized, and drowned on one of the lower falls of the Essequibo river. But his work was not permitted to fall to the ground.

The Rev. A. Gwyther came forward to fill the gap, and has ably occupied and is occupying the ground acquired for the Church by Mr. Pierce.

A chain of mission stations has now been established among the Indians, which, extending as it does from east to west of the colony, penetrates also far into the wilds of the interior.

The aged bishop of the diocese, now verging upon fourscore years of age, was enabled to write in 1884: "These people are being added to the Church year by year. To me it is an exceeding comfort to feel that I have been permitted to visit this year the entire missionary ground connected with all our rivers which is at all likely to be occupied for some years to come." Such are the bishop's words; but as one has said, who knew what such visitation meant, "It was no ordinary expedition the bishop undertook, and many of his intimate friends were apprehensive lest the fatigues of the long tedious journeys against the rapid current of the Essequibo by day and the unavoidable exposure in sleeping in a hammock slung wherever most convenient at night would tell upon a constitution, hardy and powerful, it is true, but feeling the weight of more than seventy-seven years."

Besides the missions to the aborigines, with whose conversion the name of Mr. Brett will for ever be connected, the vast Coolie population of the diocese has not been overlooked. In temporal matters these people are so well looked after that many from among them decline to make use of their right to a free passage back to their native country, and, bartering this for land, permanently settle in Guiana. Nor has their spiritual welfare been neglected; and the missions carried on among them have been blessed with marked success. It is true that their diversity of race and language has added much to the difficulty in approaching them, but these difficulties have been to a great extent, and are still being overcome. To the Rev. E. B. Bhoose, formerly a student of Bishop's College, Calcutta, belongs the honour of first making known to the Hindu Coolies, in their own tongue, the gospel of peace.

He sowed the seed which was thereafter to bring forth much fruit, and it was mainly due to his exertions that a small church was erected in New Amsterdam, Berbice, for the use of the Hindus and Chinese, wherein services were alternately rendered for these people in their respective languages. There was, however, no systematic attempt to localise a mission to the Hindus until the year 1873, when the Bel Air Mission to Hindus and Chinese was inaugurated. The Rev. S. Coode Hore, the first Missionary, was permitted to draw up his own plans. He set before himself two main objects: (1) centralization, by concentrating his field of labour within a small but well-defined area; (2) the foundation of a training college for catechists, wherein students representing each race and language might be educated.

The wisdom of the plan thus marked out was proved by the facts that the growth—in three years—of the Bel Air Mission led to the establishment in 1876 of a second, in 1877 of a third mission, each confining its labours to a certain given district, and each nominally having an European missionary at its head. From absence or illness the charge of two of such missions has not unfrequently devolved on one man. The Bel Air Mission still retains as its chief characteristic the work of training catechists, a work which has been uninterruptedly carried on since 1873. From this training college some few, but earnest, zealous and faithful men have been sent forth to minister to their fellow-countrymen.

Of these missions, that at Nonpareil, under the care from the date of its establishment, and until very recently, of the Rev. F. P. L. Josa, has been singularly blessed in its results, and his zealous and earnest work has bequeathed to his successor every prospect of permanent success.

Parochial missions, moreover, have been established in late years, and the results of work among the Coolies are on

the whole most promising. Innumerable children in the greater number of the schools distributed throughout the colony are being taught the elementary truths of religion. The appeals for instruction in Christianity made by adults are yearly becoming more frequent. Mr. Josa in 1883 speaks of 145 Hindus and Chinese in his mission alone who were under instruction for baptism.

As regards the Chinese, however, the work carried on in the missions above referred to forms only a small item. The fruit arising from the work of Chinese catechists under the superintendence in particular of the Revs. W. T. Veness, D. Smith, and C. D. Dance has afforded matter for astonishment not confined to the colony alone. Thus in the year 1860 the entire population of a village near Hong-Kong arrived in the colony. Amongst them were a small number of Chinese Christians. These Christians were commended to the Church by the Rev. D. Lobschied, of the German Mission, Hong-Kong.

From this little community Christianity began at once to spread from Skeldon (the place where they at first settled) to the neighbourhood around, until in the present day there are few districts in the colony where Chinese are located in which some few Christians are not to be met with. At first these people would meet for prayer and praise in one another's houses, but not for long were they contented so to do. A prayer house was erected at Skeldon, followed by a temporary chapel at Hopetown in Demerara in 1866, which was afterwards enlarged and improved, affording accommodation for 250.

The joint chapel for Hindus and Chinese in Berbice has already been referred to. Another small chapel on the west coast of Demerara, and finally the erection of St. Saviour's Church in the City of Georgetown, testify to the indefatigable zeal of the Chinese Christians.

It was in 1874, and mainly due to the exertions of the Rev. D. Smith, that the foundation-stone of the Chinese Church of St. Saviour was laid by Governor Longden. At this time there were only 250 adult Chinese Christians in the colony, and these mostly labouring people, but these people had already contributed £200 towards the £700 required. Nearly £100 more was contributed in 1875, when the church was completed. On this occasion the only three Christian Chinamen who were above the rank of labourers (and these were shopkeepers) came forward, one with the cost price of a bell, another undertaking to be responsible for all the gas-fittings, whilst the third volunteered the cost of a harmonium.

Shortly after, one of their number being about to quit the colony, first made arrangements that one-third of the existing profits of his business should be handed over yearly to his beloved Church as an endowment fund. Such fund has been said to realize about £90 per annum.

The Bishop of Guiana reported in 1884 that these people were then engaged in collecting money for the erection of yet another House of God where they may, as in those previously erected, worship in their own tongue Him whom they have learned to recognize as their Father in heaven.

There are those who are prepared to assert, and who do assert, that men such as these returning to their own country leave their Christianity behind them. It may be that some have so done, but evidence to the contrary, both as regards Hindus and Chinese, is forthcoming, and perhaps the most hopeful feature of the work amongst these people is to be found in the zeal displayed by some of them on their return to their native lands or in their visits to other countries.

Thus, to take the Chinese only : in 1873, a missionary in China, writing to Guiana, speaks of "several welcome additions to our Church from your distant shores." In the same year it was reported that certain Chinese Christians returning

to China, landed at Calcutta and went up in a body to the Cathedral there, where they met Bishop Milman, to whom in the simplicity of their hearts they paid their respects in the mode in which they had been accustomed to greet their own bishop whenever they visited the capital.

The Bishop of Honolulu, writing in 1884, speaks of twenty-five communicants amongst the Chinese people at Kobala, most of whom, he adds, had been confirmed either in Demerara or Hong-Kong.

Another missionary writing from China speaks of no less than three returned Christians who were engaged by him as catechists, and concerning one of whom he adds "he is our best." And in 1878 a man, who since his return to China had become first interpreter and then assistant teacher, and had resigned these comparatively lucrative posts to preach Christ, thus writes, after seven years' absence, to his former teacher:—"The kingdom of Satan will be pulled down in China, I am sure it will, in a very short time, for Christ is working with us, and in us, and for us. I have so much to tell you of Christianity in China which pen and ink cannot express at all. Good-bye. Salute the Lord Bishop, and remember me to my brethren."

As has been remarked on a previous page, is it impossible that the evangelization of the mysterious Chinese Empire shall one day be accomplished, not by the immediate action of foreign missionaries, but by the labours of its own sons?

XXV.

For some obscure reason, connected probably either with the rhythm of their names or the remoteness of their situations, Patagonia and Timbuctoo have long done the duty of contributing the jocular element to the witticisms of persons who think missions a fitting subject for ridicule and contempt. With the glib repetition of these long words the "*reductio ad absurdum*" seems perfect to the hasty generalisers, whose conclusions keep pace with their prejudices. In spite of its outlandish name and position, Timbuctoo is not likely long to continue the property of the anti-missionary wit, as it is in a fair way of being reached from the missions on the West Coast of Africa, and in Patagonia missionaries have lived and died, and their successors are now labouring, not without visible results. The forerunner of the little band, who have selected these utmost parts of the earth as the scene of their labours, was Allen Gardiner, whom we have already mentioned in connection with Natal. Of his zeal and devotion there can be only one opinion. The same would justly be said of his judgment, his patience and his powers of leading an expedition, were it not that admiration for the graces which he possessed may tempt us to overlook his palpable lack of those qualities. Disheartened with his failure in Zululand, he left Africa, nor would he return when the country was again settled, and the confidence which he had inspired would have gathered together once more the Kafirs whom he had known and protected. This was a great error in judgment. His Quixotic spirit, not strong enough to withstand the sense of

the missionaries of the present day there are men prepared to do and suffer whatever they may be called upon to do and suffer. May their number be increased!

The Church of Rome does not alone possess the power of evoking the missionary spirit and of commanding men for the work. In the year 1854 a Lutheran pastor, named Schaufler, had two sons at the missionary college at Basle. The elder left for the Gold Coast, where he found an early grave. The father wrote to his surviving son, "Thy brother is with God; it is time you thought of Africa. Go and ask the inspector to let you fill up the vacancy caused by your brother's death." To the committee the father wrote in similar terms, and implored them, though the dead were as numerous as in the trenches before Sevastopol (for it was during the Russian war that he wrote), never to withdraw from Africa. Zeal is not the special attribute of any one nation or church.

XLII.

THE English Church is under such deep obligations to the missions of Eastern Christendom for the spiritual illumination of this country ages before the arrival of St. Augustine, and probably for the favour with which that mission was received and for the open field which was presented to it, that it must be a pleasant task to an Englishman to record the efforts of that venerable Church from which his own spiritual life has been derived. Her labours for the spread as well as for the defence of the faith were indeed for many centuries unwearied and unsurpassed, but it is in days gone by, and not in the present era, that her distinctly missionary efforts have been the grandest, and her triumphs the most evident. In the words of her enthusiastic and learned historian, her envoys "pitched their tents in the camps of the wandering Tartar: the Lama of Thibet trembled at their words; they stood in the rice-fields of the Penjab, and taught the fishermen by the Sea of Aral; they struggled through the vast deserts of Mongolia: the memorable inscription of Siganfou attests their victories in China: in India the Zamorin himself respected their spiritual and courted their temporal authority. From the Black Sea to the Caspian the monks of Etchmiadzine girded themselves for this holy warfare: they braved alike the Pagan and the fire-worshipper, the burning suns of Tiflis and the feverish swamps of Imeretia;

they subjugated the border-lands of Europe and Asia, and planted a colony half-way up the great Ararat.

“Southward, Alexandria sent forth another army of missionaries. Steering through the trackless deserts by sun and stars, they preached the Gospel as far as the fountains of the Nile, and planted flourishing churches in Nubia and Abyssinia. Solitary monks ventured further into the kingdom of Satan: through the savage Gallas they passed to Melinda or Zanguebar; others, committing themselves to the merchant vessels, preached the way of salvation to Cape Guardafui, Zocotra, and distant Ceylon. Here the two great armies of Christian warriors met, having embraced a quarter of the then known world in their holy circle.”*

Their efforts northwards, although later in date, eclipsed all others: the conversion of Russia was on a scale unparalleled in any age, and the capabilities of an empire which extend from the Pacific to the Atlantic are almost too vast to be realised: it was towards the close of the tenth century, some eighty years before the Norman Conquest, that Vladimir, a Russian prince, although himself of Western origin, was brought to the confession of the truth. Many had tried to win and to persuade him, but in vain. For years he clung tenaciously to the heathenism in which he had been brought up; some of his people accepted the teaching of the Greek missionaries, but he was unmoved. Mahometans, Jews, and Bulgarians, which last represented Western Christianity and the Papal authority, each in turn set forth the claims of their respective religions, but to each he objected, and adhered the more resolutely to his heathenism: but what others had failed to do was at length accomplished by a Greek philosopher. The whole story of biblical and ecclesiastical history was laid before him: pictures

* *History of the Holy Eastern Church.* By the late Rev. John Mason Neale. Introduction. Vol. i. pp. 3 and 4.

were used to illustrate the narrative: the "Icon" of the last judgment, which showed the conditions of those on the left hand and of those on the right, moved him to say, "Happy are those on the right;—woe to the sinners on the left." Not yet, however, was he convinced; he only determined to inquire further concerning this new creed: messengers were sent as a sort of royal commission to investigate the religious systems of other lands. Romans, Germans, Bulgarians, were inspected in turn, and each failed to satisfy the strangers; at length they came to Constantinople: St. Sophia was then the most splendid shrine in Christendom: the sanctuary ablaze with lights, the Patriarch in his gorgeous vestments, seen dimly through the smoke of the incense, the processions of deacons and sub-deacons, in white robes and bearing torches in their hands, the humiliation of the people as they fell on their knees with one accord and sang "Kyrie Eleeson," these were sights which at once subdued the Russian envoys: they believed that they had seen angels taking visible part in the services of the sanctuary, and the Christians encouraged them in their delusion: they returned to their northern home with one conviction firmly impressed on them, viz., that happen what might, it was impossible that they should remain as they were. Vladimir was not at once baptized; there were political and mundane considerations connected with his ultimate acceptance of Christianity, which painfully detract from the interest of such an event. He vowed to become a Christian if the city of Cherson, which he was besieging, fell into his hands; he had also demanded the hand of the Princess Anne, the sister of the Emperor Basil. At length he was baptized; and in autocratic fashion ordered his followers to be baptized also. The wooden idol of Peroun, the god of war, to which human sacrifices had been offered during the current reign, was hurled into the waters of the Borysthenes,

and into the same stream the people stepped down and were baptized.

It is not thus that we would wish to see the nations converted and gathered into the fold: what may be the value of such conversions it is not hard to say, and indeed the Erastianism of the Church of Russia under its present constitution is still one of its most objectionable features. The sacred and the secular are so intermingled that even its very missions are not free from the imputation of being maintained from political rather than from higher motives. The sight, however, of the baptism of his people seems to have impressed Vladimir, who, with new-born enthusiasm, exclaimed, "O Great God, look on these Thy new people! Grant them, O Lord, to know Thee, the only true God, as Thou hast been made known to Christian lands, and confirm in them a true and unfailing faith; and assist me, O Lord, against my enemy that opposes me, that I may overcome all his wiles."

A church was built on the spot consecrated by so remarkable an event, and whatever may have been his original motive in being baptized, the grace of the sacrament was diligently cultivated, and a remarkable change was apparent in Vladimir's subsequent career. Christian education forced its way northwards: the cities of Moscow and Kieff and Vladimir had each their metropolitan; conquering and to conquer, the Christian soldiers went forward, and tribe after tribe was brought out of darkness. The Ural Mountains were no impassable barrier: Siberia received them, and Chinese Tartary heard their message.

The missions of the Russian branch of the Eastern Church, although neither as numerous nor as extended as could be desired, appear now to be conducted thoroughly and wisely. Under the Emperor Nicolas, all foreign missionaries were ordered out of the country, and the circulation of the

Scriptures in the vernacular was forbidden; his successor promotes the missionary spirit in the clergy, and encourages the distribution of the Holy Scriptures. In Siberia the missions are under the direction of a bishop, and the Mongolian translation of portions of the Bible, made many years ago by English missionaries, is used. The method of teaching the people is more patient, and their instruction is more thorough than was once the case: the pious Russians of fifty years ago persuaded their heathen neighbours to be baptized, and in an aristocratic country, whose serfs were but the other day emancipated, such conversions can be obtained easily and on a large scale. It must ever be a point of conscience with an evangelist, who represents either a superior civilisation or a dominant race, to take care that the influence of his accidental position is not unduly exercised: the English missionaries in India are often tried by the ready way in which natives acquiesce in whatever "the Sahib" asserts. Among the Russians, to whom to command is natural, these precautions were not taken, and the Christianity of the Siberian converts not only commenced, but too often ended, with their baptism: many never saw a Bible, unless it were the old Slavonic copy kept in the church; now they are carefully trained, and are able to give a reason of the hope that is in them.

Of late years there has grown up in the hearts of many members of the Anglican and the Eastern Churches an earnest desire for inter-communication and Christian sympathy. Wherever the missions of the two bodies meet on heathen ground, their work will be much facilitated, if that desire can be gratified, for on it depends whether they meet as strangers and rivals, each bidding against the other for the conversion of the heathen, or as brethren. The missionaries of our own Church have not been brought so much in contact with the Greek clergy as have our American brethren,

as well in Asia as in the North-Western districts of their own continent. Since 1684 the Chinese Emperors have allowed the descendants of a Cossack colony to have a settlement and their own church at Peking; and the zeal which is now impelling the Russian Church to evangelise the almost boundless steppes and valleys of Asia, will probably bring their outposts face to face with the growing missions of the American Church in these regions. Again, in the country known until recently as Russian America, but now the dominion of the United States, and in California, where a considerable Russian colony has been established, the two Churches have been brought into intimate relations, and the zeal of the Russian clergy in dealing with the 75,000 Indians in Alaska has been warmly acknowledged by their American brethren. The mission in Kamschatka, which was entered upon by the present Metropolitan of Moscow in 1823, and superintended by him until his translation in 1868, has survived many difficulties, and has drawn forth a martyr spirit among the clergy, not a few of whom have died at their post. In this Arctic region and amid these Polar churches, there are, besides the bishop, just thirty priests, with between forty and fifty oratories and chapels. The missions in China have already been mentioned, both in earlier papers and in the present one: under the archimandrite who now has charge of them they seem to have received a fresh vigour, and are likely to have great influence over the heathen tribes in whose midst they are planted. Much more, however, may fairly be expected from the several branches of the Eastern Church than we at present witness: more men, more means, larger efforts, and, if God will, larger results. With some of these churches the first duty is at home, and they seem gradually to be realising the necessity of educating their clergy, of inquiring into the belief and practices of other churches, and of seeking to be freed from

the superstitions which have grown up around themselves; but from the Church of Russia, with the prestige of that mighty nation and of Imperial care—not, it is to be allowed, an unmixed advantage—much more may be expected. It seems to be her function to say to the East, “Give up;” and to the South, “Keep not back.” May she rise to the sublime career that is before her!

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