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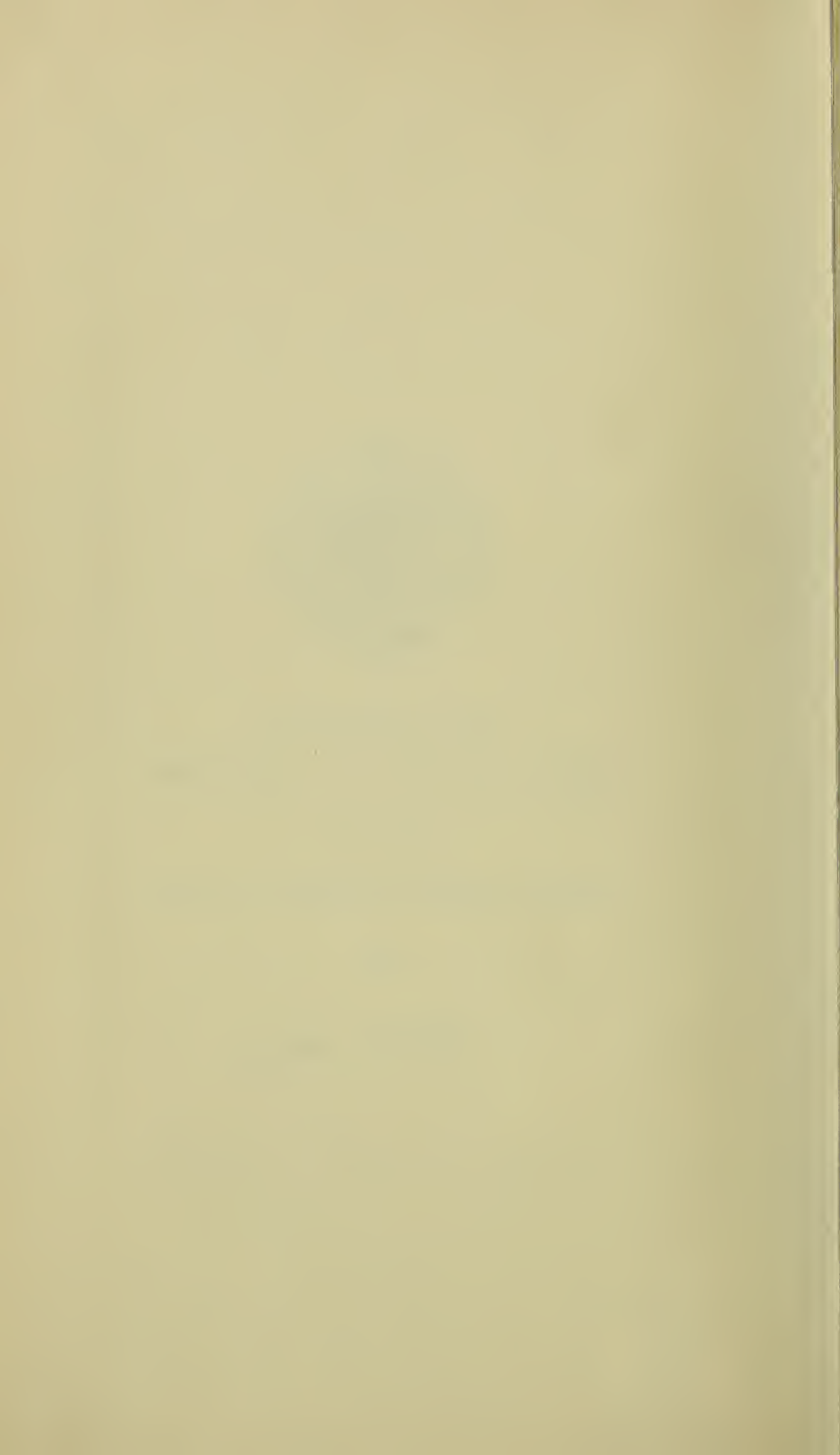
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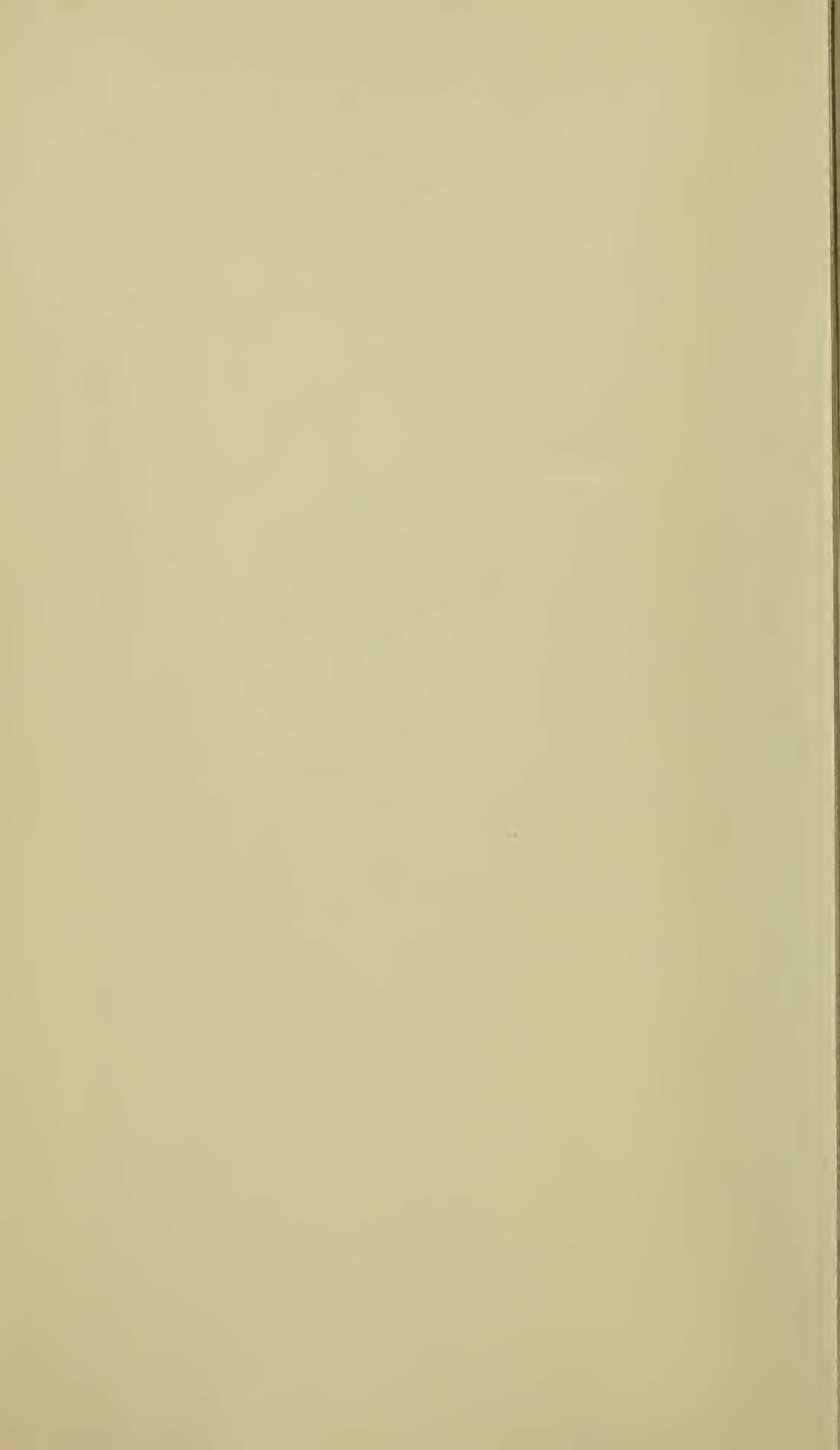


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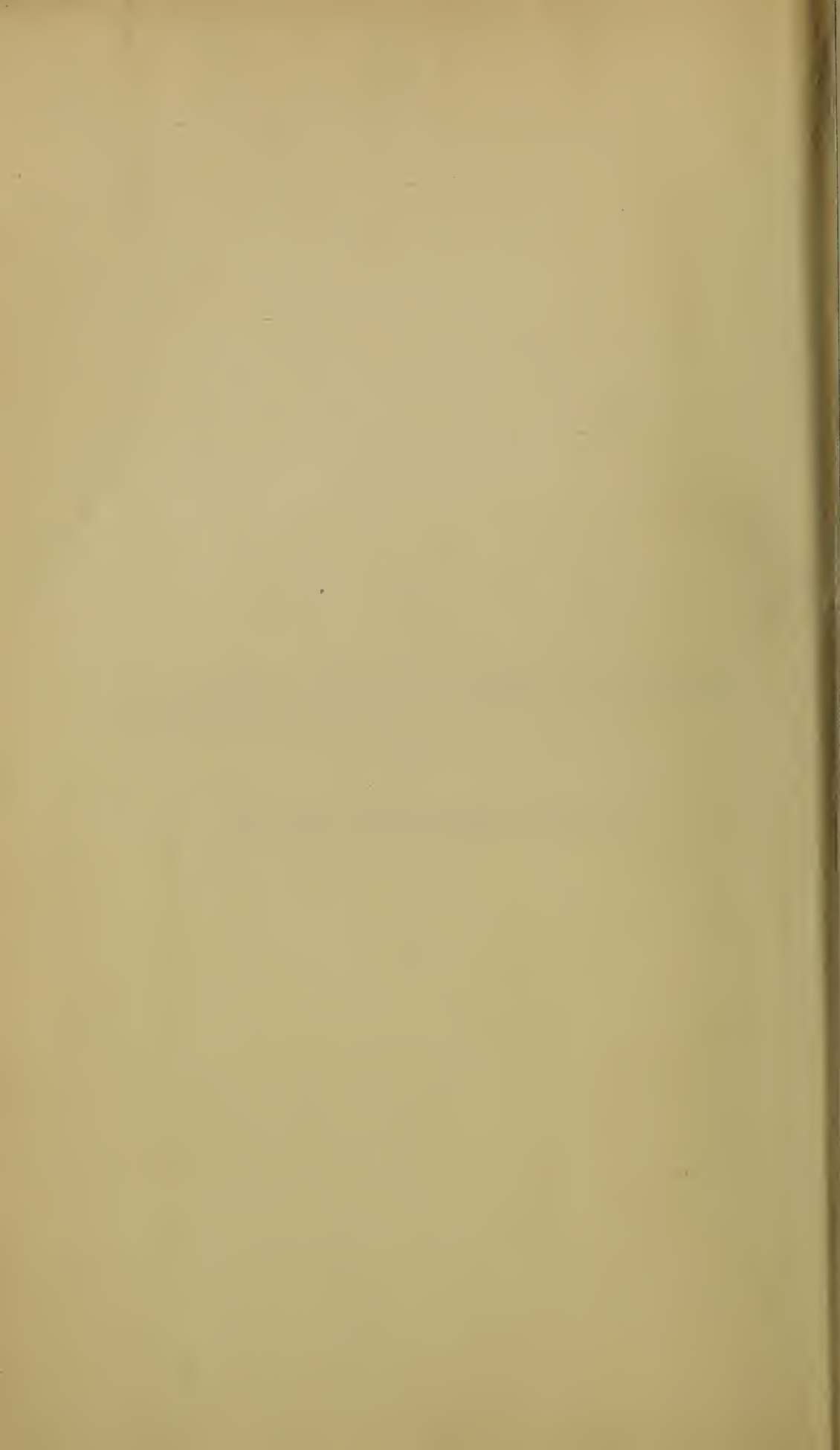




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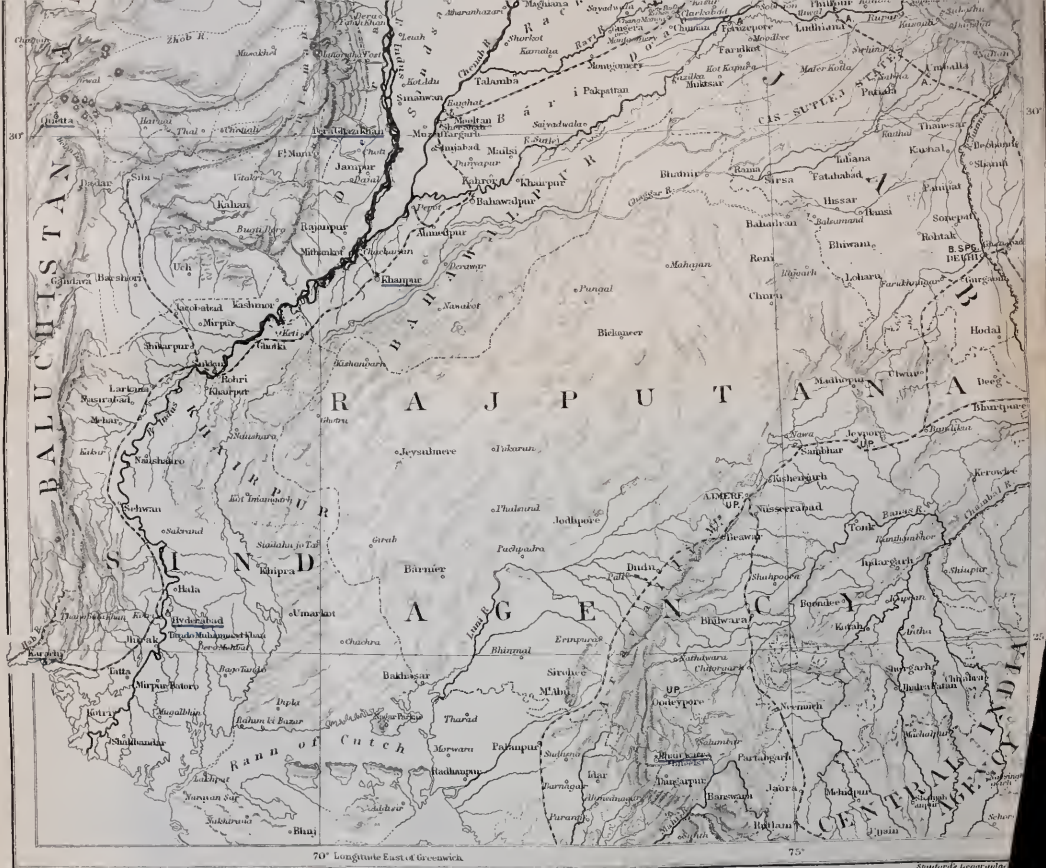
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THE  
PUNJAB AND SINDH MISSIONS  
OF THE  
Church Missionary Society.



## THE PUNJAB, SIND AND THE AFGHAN FRONTIER





70° Longitude East of Greenwich

75°

Standard map of India

THE  
PUNJAB AND SINDH MISSIONS

OF THE

Church Missionary Society. #

GIVING AN ACCOUNT OF THEIR FOUNDATION AND PROGRESS FOR  
THIRTY-THREE YEARS, FROM 1852 TO 1884. ○

BY

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*Trinity College, Cambridge; Secretary C.M.S. for the Punjab and Sindh.*

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PRIVATE CIRCULATION, IN 1883.

"Be strong and of a good courage: fear not, nor be dismayed; for the Lord God, even my God,  
will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for  
the service of the house of the Lord."—*Words of David, 1 Chron. xxviii. 20.*

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## INTRODUCTION.

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“ GESTA Dei per Francos ” (the works of God by means of the French) was a common expression amongst the French people many years ago, in days when they believed in God, and sought for His glory even more than they do now their own. The subject which is before us now is “the work of God by means of the Church Missionary Society”; not the work of the Church Missionary Society, or of any of their agents or friends, but the work which God has wrought through their means. Like Paul and Barnabas, we would “declare the things which God has done,” “the things which God has wrought amongst the Gentiles by their ministry,” how in many places God has not only opened “a door of entrance” to them, but has also opened “a door of faith to the Gentiles.” We know that the Lord Jesus is both the Author and the Finisher of faith everywhere. The work, as far as it is good, is His alone. The glory is His also. A celebrated Christian of former days would never say, that “such and such a person helped me greatly,” but that “God helped me very much through such and such a person.” One of our great Christian Punjab Administrators, General Edward Lake, on his death-bed, shrank sensitively from the remem-

brance of the good opinion and praises of men, under a deep sense of his own demerits. He was a man of whom Lord Lawrence wrote, that "he was one of the soldier civilians of the North of India, who was an honour to his Government, a tower of strength to the administration to which he belonged, beloved and esteemed by all with whom he came in contact; a good soldier, a good civilian, and above all a sincere Christian." And yet of himself, General Lake said before he died, "Since I have tried to live for Christ, what sins, what coldness of love and formality of service; and oh! how one loathes the praises of men, when one feels how sinful every action has been." He wished the following words to be engraved on his tomb: "This is a faithful saying, that Jesus Christ came into the world to save sinners." "If there were a second text," he desired that it might be, "I will make mention of Thy righteousness, even of *Thine* only."

# THE CHURCH MISSIONARY SOCIETY'S MISSIONS IN THE PUNJAB AND SINDH.

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## CHAPTER I.

### THE COMMENCEMENT OF THE PUNJAB MISSIONS.

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

At the very time that this was taking place in England, in the year 1850, God put it into the heart of one of His faithful servants in India, an officer in the East India Company's Army, who was then quartered with his regiment in Lahore, to seek, in a very special manner, for God's glory in making Christ's salvation known in the Punjab. He was one who, like Cornelius the Centurion, feared God, and gave much alms, and prayed to God always. His habit was, for some hours every day, to shut the doors of his closet for prayer, and then he came forth to act for God, with a purpose and a courage which were everywhere blessed in all that he

undertook. As he loved to pray in secret, so also he loved to work in secret ; and when the second Sikh War terminated with the annexation of the whole of Runjeet Singh's dominions, after the battle of Gujrat, our centurion friend first laboured fervently in his prayers to God for the country and people of the Punjab, and then anonymously, and as he thought secretly, sent Rs. 10,000 to the Church Missionary Society, with the request that they would commence Missionary work in our new dependency. He did so through a Presbyterian Missionary, the Rev. John Newton, who, after 51 years of faithful ministry, still labours in Lahore, revered and honoured by all, together with the Rev. C. W. Forman, his son-in-law, and with his sons, all of them Missionaries, and all working around him, with the exception of one who now rests from his missionary labours in God's presence above. Thus happily commenced the Society's work in the Punjab ; and thus commenced also the intimate relationship of the Church Missionary Society with the American Presbyterian Board of Missions, which has now existed for more than 30 years. Whatever others may say, or think, we who are in the Punjab have seen, and therefore we bear witness, that God's grace is not confined to any one Church or people. Dearly as we love our own Church we have seen that converts are not made only in the Church of England ; and we have seen also that converts of the Church of England are not better Christians than those of other Churches. And we say this, because the Punjab owes a great debt of gratitude especially to Dr. Duff and to the Free Church of Scotland in Bengal, who have sent to this province many of the most influential and useful Native Christians, who are now labouring in it, in connexion both with the Church Missionary Society, and with other Societies. We cannot blind our eyes to facts ; for we see that God is no respecter of

persons, and that in every nation, and in every Church, they who fear Him, and work righteousness, are accepted and blessed of Him. We speak not of other matters, but of God's blessing; and we wot that whoever God blesses is blessed, and none can reverse it.

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

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

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

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

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

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

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

Those were days in which governors and rulers lived not only for the punishment of evil-doers, but for *the praise of them who do well* (1 Pet. ii. 14, and Rom. xiii. 3), days in which both the Bible and Prayer Book were believed in ; when magistrates thought it not only their duty to execute justice, but were diligent also to maintain *truth*, and were not ashamed to pray for grace to do it ; when Rulers "inclined to *God's* will and walked in His ways," and sought "the advancement of God's glory and the good of His Church," as well as "the safety, honour, and welfare of Her Majesty and her Dominions" ; when men "so ordered and settled their endeavours upon the best and surest foundations, that not only peace and happiness and justice, but that truth and piety might be established in the land." They first in all their thoughts and words and works sought God's honour and glory ; and then "studied to preserve the people committed to their charge in wealth, peace, and godliness."

The Mutiny of 1857 then came. Our rulers had acknowledged and borne testimony to God by their actions ; and God by His actions then acknowledged and bore witness to them ; and many of them became the saviours of India, as much as the Judges in days of old were the saviours of Israel. And then they gave all the honour to God. Mr. (now Sir Richard) Temple, then Secretary to the Chief Commissioner Sir John Lawrence, wrote : "In recounting the secondary human

causes of the safety of the Punjab during the crisis, it should never for an instant be forgotten that the first cause was the mercy of Providence. No doubt, humanly speaking, the Punjab possessed great advantages, but all were as nothing without the support of the everlasting arm of Almighty God, to whom alone therefore be all the praise." Like the valiant champions, the Judges of Israel of old, they said : " Lord, Thou hast done all these things, not we ; to Thee be all the glory." Each one of them practically said : " The Lord did it all, not man ; still less I." Thus King David also in 2 Sam. xxii. attributed all his success to God alone. The Punjab then stood forth as a greatly honoured Province. We read of it in every history of the times ; and it prospered. Both rulers and people prospered exceedingly.

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

How necessary the duty, which is incumbent on all Christians, to " make supplications, prayers, intercessions, and givings of thanks, for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." We may often with advantage make use of the petitions of our Prayer Book in the service for the accession of our Queen, that God's wisdom may be our Rulers' guide, and that His arm may strengthen them ; so that justice, truth and holi-

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\* From General Lake's sketch of Sir Donald McLeod's Life.

ness, that peace and love and every virtue may flourish in our days; that they ever trusting in His goodness, and protected by His power, and crowned with His grace and favour, may continue before Him in health, peace and honour; that the world may acknowledge God to be ever their defender and mighty deliverer.

The eminent Missionary Swartz, as early as 1796, after he had been 46 years a Missionary in India, in speaking of some true servants of God who were in India in his time, wrote: "In spite of ridicule *they* are the pillars, which support the State more than all political machines;" and again, "one thing I affirm before God and man, that if Christianity in its plain and undisguised form is properly promoted, the country will not suffer, but be benefited by it." And when he died in 1798, the Directors of the East India Company erected to him a marble monument "in testimony of the deep sense they entertained of his unwearied and disinterested labours in the cause of religion and piety." It was thus that our old Honourable East India Company, for the first time we believe, gave public honour to a Missionary, as they have often done since, in spite of the opposition which many individuals, conscientiously no doubt, though most mistakenly, have given to Missionary work in India. The benefits which Missions have given to India are now almost everywhere conceded.

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

"I believe, notwithstanding all that the English people have done to benefit India, the Missionaries have done more than all other agencies combined. Such has been the effect of their earnest zeal, untiring devotion, and the excellent example which they have, I may say, universally shown to the people, that I have no doubt whatever, that in spite of the great masses of the people being intensely opposed to their doctrine, they are as a body remarkably popular in the country. It seems to

me that, year by year, and cycle by cycle, the influence of these Missionaries must increase, and that in God's good will, the time may be expected to come, when large masses of the people, having lost all faith in their own, and feeling the want of a religion which is pure and true and holy, will be converted and profess the Christian religion, and having professed it, will live in accordance with its precepts."

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

"Sir J. Lawrence has been led, in common with others, since the occurrence of the awful events of 1857, to ponder deeply on what may be the faults and shortcomings of the British as a Christian nation in India. In considering such topics, he would solely endeavour to ascertain what is our Christian duty. Having ascertained that, according to our erring lights and conscience, he would follow it out to the uttermost, undeterred by any consideration. Measures have indeed been proposed as essential to be adopted by a Christian Government, which would be truly difficult or impossible of execution. But on closer consideration it will be found that such measures are not enjoined by Christianity, but are contrary to its spirit. Sir John Lawrence entertains the earnest belief, that all those measures which are really and truly Christian can be carried out in India, not only without danger to British rule, but on the contrary with every advantage to its stability. *Christian things done in a Christian way will never, the Chief Commissioner is convinced, alienate the heathen. About such things there are qualities which do not provoke nor excite distrust, nor harden to resistance. It is when unchristian things are done in the name of Christianity; or when Christian things are done in an unchristian way, that mischief and danger are occasioned.* Having discerned what is imposed upon us by Christian duty, and what is not, we have but to put it into practice. Sir John Lawrence is satisfied that within the territories committed to his charge, he can carry out all those measures which are really matters of Christian duty on the part of the Government. And further he believes, that such measures will arouse no danger; will conciliate instead of provoking; and will subserve the ultimate diffusion of the truth among the people."

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

## CHAPTER II.

### THE MISSIONARIES.

SEVENTY-FOUR Missionaries (exclusive of their wives and of all Lady Missionaries) have been sent out from England by the Church Missionary Society to the Punjab and Sindh Missions since the year 1851, of whom thirty-three are still connected with the country. Twenty-four have retired from the service of the Society, and seventeen have died.

Amongst those who have retired from the Society are Bishop French, who, after labouring for twenty-eight years as a C.M.S. Missionary, was made Bishop of Lahore in 1878; Bishop Ridley, who when unable to return to Peshawur, on account of severe illness, accepted the Missionary Bishopric of Caledonia, in North-West America; Mr. Bruce, who after several years of faithful service in Umritsur and Dera Ismail Khan, left the Punjab to found the Church Missionary Society's Persia Mission at Julfa near Isfahan, where he still labours; Dr. Trumpp, the well-known Philologist, who after writing Grammars of the Sindhi and Pushtu languages at Kurrachi and Peshawur, translated the Punjabi Grunth in Lahore for the Government of India, and is now a Professor at Munich; Dr. Prochnow, who after several years of Missionary labour in Kotgurh, returned to Germany to take the place of Pastor Gossner at Berlin; the Rev. J. Barton, who now occupies Simeon's pulpit in Cambridge; and the Rev. F. H. Baring, the first cousin of a late Viceroy, who left the Umritsur

Mission to found a Mission of his own in Batala, which he still maintains at his own expense.

Amongst the Punjab and Sindh Church Missionary Society's Missionaries who have died, we may mention Dr. Pfander, one of the greatest Missionaries who have ever come to India, who, through his "Mizan-ul-Haqq" and other works (some of which were written in Persia before he came to India, and others in Agra), has laid bare the errors and fallacies of Mahomedanism, and laid open the truths of Christianity to the Mahomedans of India, Persia, Turkey, and Arabia, more than any other man has ever done; and who, when he left Peshawur, and could no longer live in India, sought to enlighten Constantinople; the Rev. T. H. Fitzpatrick, the first Missionary of the Church of England in the Punjab, who laid the foundations of the Umritsur and Multan Missions; the Rev. R. B. Batty, 2nd Wrangler and 2nd Smith's Prizeman, and Fellow and Tutor of his College in Cambridge, who died at Umritsur; the Rev. J. W. Knott, Fellow and Tutor of his College at Oxford, who died in Peshawur; the Rev. Frederic Wathen, who died in Dalhousie; Dr. Elmslie, the well-known Medical Missionary in Cashmire, who died at Gujrat; the Revs. J. H. Merk and C. Reuther, who died in Kangra; the Rev. G. M. Gordon, who died a martyr's death in trying to help wounded English soldiers in Candahar.

Of the 33 C.M.S. European Missionaries who are now connected with the Punjab, 4 are Medical Missionaries, in Cashmire, Dera Ghazi Khan and Umritsur; 3 are Lay Missionaries, and 26 are Clergymen. The Church Missionary Society has also 11 Native Clergymen in the diocese; making the whole number of Church Missionary Society's clergy (exclusive of Medical and Lay Missionaries) to be 37.\* There are also 20 ladies from

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\* The other clergymen in the Diocese, according to the Indian Diocesan

England of the Church of England Zenana Missionary Society (besides the wives of English Missionaries) who are working in connexion with the Church Missionary Society's Missions.

In the Report of the Secretary of State and Council of India on "*The Moral and Material Progress and Condition of India*," published by the House of Commons in 1873, we read that "The view of the general influence of the teaching of Missionaries, and of the greatness of the revolution which it is silently producing, is not taken by Missionaries only. It has been accepted by many distinguished residents in India, and experienced officers of the Government. WITHOUT PRONOUNCING AN OPINION UPON THE MATTER, THE GOVERNMENT OF INDIA CANNOT BUT ACKNOWLEDGE THE GREAT OBLIGATION UNDER WHICH IT IS LAID BY THE BENEVOLENT EXERTIONS MADE BY THE MISSIONARIES, WHOSE BLAMELESS EXAMPLE AND SELF-DENYING LABOURS ARE INFUSING NEW VIGOUR INTO THE STEREOTYPED LIFE OF THE GREAT POPULATIONS PLACED UNDER ENGLISH RULE, AND ARE PREPARING THEM TO BE IN EVERY WAY BETTER MEN AND BETTER CITIZENS OF THE GREAT EMPIRE IN WHICH THEY DWELL."—[Page 129.]

This is true both of the whole of India, and of the Punjab also.

We will give a brief account only of two Missionaries of the C.M.S. who have come to the Punjab. The first shall be that of *Dr. Pfander*, from the pen of Sir Herbert Edwardes, who wrote thus in 1866:—

"During the three years of 1855 to 1858 I knew much of Dr. Pfander, and of his work, and have always looked back to

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Directory for 1884, are 23 Government Chaplains, 4 Clergymen of the Additional Clergy Aid Society, 4 English and 3 Native Clergy of the Society for the Propagation of the Gospel, 4 Clergy of the Cambridge University Mission, and 6 other Clergymen. There are thus 81 Clergymen in the Diocese of Lahore, of whom 37 are connected with the Church Missionary Society.

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

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

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

Dr. Pfander was a Missionary from the North-West

Provinces. He went to Peshawur from Agra in the autumn of 1854, and left Peshawur, and India also, in the spring of 1858.

The second Missionary of whom we shall speak is the *Rev. J. W. Knott*; and we gather our information from two "In memoriams"; in the signature of one of which (E. C. S.) we recognise the initials of the Rev. E. C. Stuart, the then Secretary of the C.M.S. in Calcutta, and now Bishop of Waiapu, New Zealand; and in that of the other (V.) the initial of the present Bishop of Lahore. We shall give our account, as far as possible, in their own words.

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

He was educated at King Edward's Grammar School in Birmingham, under the same great teacher, Dr. Prince Lee (the late Bishop of Manchester), by whom Dr. Lightfoot, now Bishop of Durham, Dr. Benson, now Archbishop of Canterbury, and Dr. Westcott, Regius Professor of Cambridge, were also educated. At the usual age he proceeded to Oxford, where in due time he obtained a Fellowship at Brazenose. It was there, in Oxford, that he threw himself with all the independence of his mind, and with all the strength and almost vehemence of his natural character, into the extreme views which he afterwards eschewed. To adopt a course by halves was impossible to him, and he embraced the tenets of the High Church party, from the ardent persuasion that they would be powerful to draw men out of sin, and bring them to God; and that a mediating priesthood on earth was a wholesome auxiliary to the mediatorial priesthood of the God man Jesus Christ. Never perhaps were views more sincerely adopted with

the desire to glorify God in the salvation of souls ; never perhaps were they more self-sacrificingly laid aside at the risk of the loss of bosom friendships, or with a manlier confession, that the opinions with which all his antecedents, sympathies, interests and convictions had been bound up, on which he staked his credit as a minister of the Gospel, and framed his life and teaching, were after all in practice ineffectual to win souls. He had been appointed by Dr. Pusey to St. Saviour's Church in Leeds, which was a kind of northern fortress and commanding watch-tower of the extreme High Church party. There was a monastic or all but monastic establishment for the vicar and his curates, where asceticism and austerity were practised far beyond that sound and wholesome mean which the Church of England inculcates. There was the frequent Confessional, to which some of the young men of Leeds, and many more of the young women from the great manufactories resorted ; on some of whom considerable pressure had to be exercised, and much ministerial authority exerted, to prevent their going over to Rome. There was at the same time an awakening and alarming style of preaching, highly sacramental and sacerdotal, with much also of simple evangelical preaching of the Cross of Christ, and of the absolute necessity of heart conversion and the new life. A time of agonising heart struggle and indescribably deep heart searching followed ; and the result was the determination to resign St. Saviour's, at all hazards, contrary to the earnest solicitation of the famous party leader, amongst whose followers he had been till then enlisted. This reached its crisis after some three or four days of such wrestling and conflict as none can know but those into whose spiritual experience it has entered. In after years Mr. Knott put his finger on that time as the turning point of his whole life ; a period of horror and great darkness, of pangs as of death itself, from

which he was brought up again to light and liberty and life ; to rest and peace ; to joy in God unspeakable ; to singleness of purpose and aim, and entireness of self consecration ; and to a fullness, freshness, clearness of God's truth, and a power and freedom in enunciating it, which have not often been surpassed. It all witnessed to the personal anointing of the Comforter, and to close heart dealings and communings, not with abstract truth, but with Him who is the living Truth ; and who had touched his lips with a live coal, so that a radiance and bright glow of love and power diffused itself both in the pulpit and the pastoral visit, and in the working hours of life ; and its genial sparkle made the most ordinary intercourse with him refreshing, gladdening and edifying.

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

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

The example and the words of Mr. French attracted him to India, having long had an irrepressible conviction, which took possession of his soul, that God had work for him to do there. He sailed with Mr. French

for Bombay and Kurrachee early in 1869. At this time he was making a close investigation of the Mahomedan system. Soofeism too had much occupied his attention ; and few men ever came to India so thoroughly equipped and armed at all points, or such a finished master of the special subjects which belonged to his vocation. With reference to his becoming a Missionary in India he said, "Is there not a cause?" and then in speaking of Mr. French's College in Lahore, he said—

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

His service in India was but short. After a few months' residence with Mr. French in Lahore, he marched with him into the Hazara Valley, and then (as he was ignorant of Pushtu, which is spoken in Hazara) he went on to Peshawur. The Chaplain of Peshawur had fallen sick, and he took the English services for him. On the Sunday preceding his death he had taken three services for the English troops. On Monday, though not feeling well, he was able to take a drive with a dear Christian friend. He remarked to him that "everything was uncertain, but he felt *safe* in Christ and was not anxious."

He also said as he passed the prayer meeting, "How

I should like to go and join them ; but I suppose I ought not. I hope they will remember me in their prayers." . . . And then, "They little know it ; but all these soldiers are here on account of this little mission." On his return to his home he conducted the Hindustani service for the Native Christians, and then asked a servant to pour water on his head. During the night delirium came on, and Dr. Bellew, who lived next door, was called in, and was very anxious about him. On the Tuesday morning there were symptoms of effusion on the brain, and about 11 o'clock he had a seizure of heat apoplexy, and after about four hours of perfect unconsciousness he gently passed away.

In his will he had directed that he should be "buried according to the order of the Common Prayer, without the addition of any form or ceremony ; but that if it were thought convenient, the Gospel might be preached and Gospel Hymns sung at the time of his burial, besides the prescribed service."

Nearly every officer in the station was present at his funeral, and upwards of 500 of the men obtained leave to attend. There were many mourners who bewailed his death both in India and England. One who was not of the Church of England wrote :—"The Church Missionary Society has in him lost a man of unusual self-denial and self-consecration. He was willing to welcome every Christian, and all who loved the Lord were dear to him. He believed that the standing aloof from others, whom God has equally blessed with the work of the Holy Spirit in their hearts—this break in the love of the body of Christ—was the schism that is condemned in God's Word, and not those differences in which Christians may well agree to differ. If all the clergy of the Church of England held the same opinions there would be little dissent." Another friend wrote :—"It is quite impossible for me to give you any idea as to

the extent of his influence, or of the great good he was doing in the station. Every one respected and loved him."

The following inscription was placed as a memorial tablet to his memory in Roxeth Church, Harrow:—

"Sacred to the memory of John William Knott, M.A., Fellow of Brazenose College, Oxford; the first Incumbent of this parish, and afterwards Vicar of East Ham. A man of extensive learning, and greatly honoured and loved by many friends; glorying in nothing save the love of our Lord Jesus Christ; and, constrained by love, he went to India as a Missionary of the Church Missionary Society, and after a brief service of eighteen months he died at Peshawur on the 28th June, 1870, aged 48. 'Except a corn of wheat fall into the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit.'"

## CHAPTER III.

## STATISTICS OF THE SOCIETY.

THERE are 15 large central stations, and 13 branch stations, of the Church Missionary Society in the Punjab and Sindh. The number of Native Christians, which in 1851 was nil, is now 1,501, of whom 815 are adults and 499 are communicants.\* The number of baptisms in 1883 was 117, of whom 36 were adults. The Native Christians of the Church Missionary Society in 1883 contributed Rs. 2,312 to religious purposes. The number of catechists is 20, and of Bible women and female Christian Teachers 49.

The Society maintains a Divinity College in Lahore, and (together with the Zenana Society) four Native Christian Boarding Schools, and no less than 71 Anglo-vernacular and Vernacular boys' and girls' schools, containing 4,172 boys and 1,164 girls, or 5,336 children ; with 264 teachers, of whom 63 are Christians and 201 are Hindus or Mahomedans. These schools are carried on at an annual expense of Rs. 77,881, of which Rs. 29,757 are received from Government grants, Rs. 13,847 from the Home Society, and the remainder from fees and local subscriptions.

The Church Missionary Society's Missions in the Punjab and Sindh are carried on at an annual cost to the Home Society of Rs. 144,704 ; to which must be

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\* According to the Government Return there were at the last Census of 1881, 3,823 Native Christians in the Punjab. There are now 2,475 Protestant Native Christians belonging to the Church of England, of whom 1,501 belong to the Church Missionary Society.

added the large sum of Rs. 93,530 received and expended in the different Missions, from Church Offer-tories and Collections, Donations and Subscriptions, School fees and Government grants-in-aid. The amount received in the Punjab from Offertories and Church Collections last year was Rs. 5,244; from Subscriptions and Donations, Rs. 25,163; from School fees, &c., Rs. 34,421, and from Government grants-in-aid, Rs. 28,701.

## CHAPTER IV.

THE GEOGRAPHICAL POSITION OF THE PUNJAB AND  
SINDH CHURCH MISSIONARY SOCIETY'S MISSIONS.I.—*Our Frontier Line of Missions.*

IT may be thought by some persons that the location of some of the Church Missionary Society's Missions has been made at hap-hazard. We believe that their establishment in their present positions has been ordered by the direct Providence of God. The Gospel must be preached in the whole world for a testimony to all people before the end comes. It would seem as if, in God's Providence, the greater part of the Punjab and Sindh Missions has reference as much to the many tribes of Mahomedan or Heathen countries which lie beyond our borders as to the people of the Punjab and Sindh. If we examine carefully the distribution of our Punjab and Sindh Missions, we are at once struck with the fact that the greater part of them are as it were out-posts, situated on the very verge of the long line of our North-West Frontier, which is dotted with our Missions at short intervals the whole way from Simla to Kur-rachee. Our Missions begin at *Simla and Kotgurh*, amongst the Hill tribes who dwell between the Punjab plains and Thibet and Eastern China. Dr. Prochnow and other Missionaries have often itinerated in these Hills, and brought the message of the Gospel to the doors of many people. We then go on through Kulu (an out-station of Batala) to *Kangra*, the chief city in a large and populous district, comprising many Frontier States.

From Kangra we proceed onwards to *Cashmire*, with its tributaries of Ladak and Iskardo, stretching out in the direction of Yarkund, which is continually visited by merchants, and to which the Political Mission of Sir Douglas Forsyth was sent from the Punjab by our Indian Government. Iskardo has been lately visited by Dr. Neve of Cashmire. If we follow our Frontier line we come next to Hazara and Abbottabad, out-stations of the Peshawur Mission ; and then we come to *Peshawur* itself, whose influences affect Chitral, and Kafiristan, and almost every Afghan tribe from the Indus to Cabul. We remember that Kafiristan has been several times visited by Native Missionaries from Peshawur ; and that Cabul itself has been visited by the Rev. Imam Shah of Peshawur. If we pass onwards along our Frontier line we see that our Missions at *Bunnoo and Dera Ismail Khan* bear on the Hill tribes which lie between them and Candahar ; that the *Dera Ghazi Khan* Mission is one especially intended for Beluchistan ; and that the *Multan* Mission, with its out-stations at Bahawulpore, Shujabad and Muzaffarghar, brings Christian influences to bear on the tribes on both sides of the Indus, and connects our Punjab Missions with those of Sindh. The Rev. C. Merk is now at Quetta, on the direct highway to Candahar. We then pass onwards to the Sindh Missions in Sukkur, and *Hyderabad and Kurrachee*, which flank our Frontier line quite down to the sea. The influences of these Frontier Missions should not only reach to Candahar, where our Missionary Gordon for a time lived, and where he died ; but they should penetrate to Merv and Bokhara, and to Kokan and Herat, which lie on our highways of communication, and are visited constantly by our Indian Merchants. We should shake hands in one way or another with our Missionaries in Persia, which were visited last year by our Bishop of Lahore. We should bring Christianity to bear on Muscat in

Arabia, and Bushire, and Shiraz, which have been visited not only by our Bishop, but also by our Missionary, Mr. Bambridge of Kurrachee, who has opened out communications with Mr. Hodgson at Baghdad. We see here how our whole Punjab Frontier border is thus studded from the one end to the other with Missions of the Church Missionary Society.

It is astonishing in how many languages our Missionaries are working in these Missions; and they are making translations of the Scriptures or writing or translating books in them all. Not only are Urdu, Hindi and Punjabi thus utilised for Missionary purposes, but Sindhi, Gujerati, Persian, Beluchi, Pushtu and Cashmiri, to say nothing of the Brahui, Multani and Thakari dialects, are all of them contributing to the spread of Christian knowledge. Mr. Shirt is translating the Scriptures and other works into Sindhi in Hyderabad. Mr. Lewis has translated the Gospel of St. Matthew into Beluchi at Dera Ghazi Khan. Messrs. Hughes, Jukes, and Mayer are translating and writing books in Pushtu, in Peshawur and Bunnoo. Drs. Pfander and Bruce (a late Punjabi Missionary) have written much in Persian. Mr. Wade has published the whole of the New Testament, and a part of the Book of Common Prayer, in Cashmiri. Our honoured Bishop, and many Missionaries, Lady Missionaries, and Native brethren also, have written or translated many books in Urdu and Punjabi.

We do not, therefore, think that our Frontier Missions of the Punjab have been established at hap-hazard. It is true that they have been commenced at many different times, by many different individuals, and in many different ways. The originators of the Missions have had no communications with each other respecting the localities which have been chosen. Nor has the Society at home, as far as we know, or any of its friends, when acting as

they did, even clearly understood the way to which they were led. It does not appear that they had any plan of operations before their eyes. They simply followed the Providences of God, as one after another they manifested themselves. Without looking much to circumstances, or studying the position of Missionary stations, they merely accepted the call of God wherever they saw it. We observe that those persons generally obtain the most help, and receive it just at the time they need it, who do not too much study circumstances, but who fix their eyes the most intently on the Master whom they serve, whom they expect to guide them, and to act for them. Man's wisdom thus consists in watching the precious seasons for sending forth the feet of the labourers, and sowing the good seed as God gives the opportunity and the call. They do not look so much at the work as they do to God ; and thus they are often led onwards, not knowing whither they go.\* We doubt whether one out of a hundred of the Society's best friends, either at home or in India, even yet knows what they themselves are doing, or understands clearly what our Missionary position now is, along the whole length of our great Frontier border. When we begin to consider it, we are at once struck with the conviction

\* The following are some of the great principles which, from the very commencement of their existence, have ever practically guided the Church Missionary Society in all its undertakings. They are enunciated by the Rev. John Venn, one of the earliest Founders of the Society, and are found in page 100 of Archdeacon Pratt's "Ecclesiastical Notes":—

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

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

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

God must make men ; we cannot.

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

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

that, as far as we know, it is *unique*. We believe that it has been so ordered by God Himself, and that it has been so for a great end.

If we accept the position in which God's Providences have placed us, and try to realise the vast opportunities which He has given us, we have then to consider what kind of agencies we require to fulfil these great responsibilities. Our Frontier line of Missions is like one of our great Punjab Canals, which is made to irrigate and fertilise the waste and barren lands, which lie *on both sides* of its course, and we remember that, with very few exceptions, there are absolutely no Christian Missions beyond us. We may travel Eastward, Northward, and Westward—to the confines of China, to almost the Arctic regions, or to Palestine and Constantinople—without meeting (with the exception of the Moravian Missions in Lahoul, and a few scattered Missionaries in Persia and Armenia), as far as we know, with any living Christianity at all. It is from our Punjab Frontier line, and with it, as our basis of operations, that Christianity must advance onwards to countries where it is yet unknown. It would seem as if a work like this were almost too great for any one Missionary Society. Yet the Church Missionary Society has been led in faith to undertake it. It is its work now to reflect what kind of organisation these Frontier Missions require. They should, it would seem, be like our well-organised Frontier Regiments, which are always ready to take the field, and to advance onwards, at a moment's notice, whenever the summons is given. Perhaps our Native brethren may take the lead in the onward course of these Missions, as they have already done in Cabul and Kafirstan. In any case it would seem that the Missions should be maintained in strength all along the line; with men, and Scriptures and books in every language, always available, and ready to be sent onwards. Our attitude should

be one of quiet, thoughtful expectation and preparation. The motto "Semper paratus," which was that of one of our greatest chiefs, and which is practically the motto of every Frontier Regiment, should be ours also.

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

We observe that the Church Missionary Society can offer to their Missionaries such splendid positions, that they ought always to be able to command and secure the services of the most able and intellectual, as well as the most devoted, men and women that England possesses. The best gifts that Christ ever gives to His Church on earth are *men* (Eph. iv. 11). May He send forth labourers. When Lord Lawrence received an

application for a few hints as to his system which enabled him to stem the Mutiny, and to do such great things in the Punjab, he sent word back, "It is not our system, *it is our men*." All true Missionary work ever centres round *men* of "individual energy, and subduing force of personal character."

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## II.—*Our Punjab Central Missions.*

Let us turn now to the Punjab proper. We have spoken of our Frontier line of Missions: let us now look to the centre and heart of the country, where all the far-reaching radii of this vast arc of the circle meet, and where our chief Missionary institutions are, and for the present should be. "The important points in the Punjab," wrote Sir John Lawrence in a well-known letter to Sir Herbert Edwardes, dated the 7th June, 1857, "are Peshawur, Multan, and Lahore, including Umritsur." "For keeping the mastery of the Punjab," replied Sir Herbert, on the 11th June, "there are only two obligatory points, the Peshawur Valley and the Manjha.\* The rest are mere dependencies. Holding these two points, you will hold the whole Punjab." In Lord Lawrence's Life we read that the Bari Doab, or tract of country lying between the Beas and the Ravi rivers, is "the most important and, in its Northern part at least, the most populous of the five Doabs of the Punjab. It contains both Lahore and Umritsur. It is the Manjha, or middle home, of the Sikh nation, which supplied the Sikh nation with its most revered Gurus, Runjeet's Court with its most powerful Sardars, and

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\* The Manjha comprises a part of the Umritsur District of 893,266 inhabitants, and a part of the Lahore District. It lies between Umritsur and Kasur. The fighting class of the Sikhs for the most part live in the Manjha. The capital of the Manjha is Taran Taran.

Runjeet's ever victorious army with its most redoubtable warriors."

The oldest and the largest Mission of the Church Missionary Society in the Punjab is that of Umritsur, and the object and aim of the Society has ever been to occupy it and its neighbouring stations in strength. It is the most populous city in the Punjab, containing within its walls a population of 151,896 people. It is the religious capital of the country, the holy place of the Sikhs, where the great Sikh temple is, and where (as the people say) a religious fair is held on every day of the year. It is also the commercial capital of the country; and its merchants have transactions with many great cities, both in India and in Central Asia, and also in Europe. If Lahore is the head, then Umritsur is the heart of the Punjab. If Lahore is the political capital, as regards European influence, Umritsur is the social capital, as regards purely Native influence. If Lahore "attracts all who have anything to do with, or anything to hope for from Government," Umritsur attracts all who are specially concerned with everything that is purely Native. The Church Missionary Society has its Missions in both Umritsur and Lahore. Umritsur is the chief Mission, and the head-quarters of the work in the whole Punjab. In Lahore (which is the head-quarters of the American Presbyterian Board of Missions) we have our Divinity College, and a Native Church and Congregation. It is in Lahore too that we have our Store-house of Scriptures, and Christian books in English and in every North Indian vernacular language, in our large Depository of the Bible and Religious Book Societies.\*

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\* These Societies were established in 1863. The Punjab Religious Book Society, which in 1870 sold books to the amount of Rs. 448, received Rs. 19,315 in 1883, from the sale of religious books, of which Rs. 8,433 were received for vernacular publications. Its issues, which in 1872 were 14,076 books and tracts, amounted in 1883 to 105,081. It

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

The Church Missionary Society's Punjab Missions are thus divided into two parts—the long Frontier line of Missions from Simla to Kurrachee, and the chief Central Missions in and around Umritsur and Lahore, which are the pivot of the whole work. If these Missions are maintained in strength, we too may use the words of the Deputation of the Parent Society to the Archbishop of Canterbury, on the 19th of April last, and express our

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employs 47 colporteurs, exclusive of the colporteurs of the Bible Society. During the last 9 years, it has published 426 vernacular books and tracts. The Punjab Bible Society, which in 1870 sold Scriptures to the amount of Rs. 342, received Rs. 2,898 in 1883, from the sale of Scriptures, of which Rs. 2,260 were for vernacular publications. Its issues, which in 1871 were 1,268, were in 1883, 22,077. It employs 20 colporteurs. During the last ten years it has published 92 editions of parts, or the whole, of the Bible in the vernaculars.

humble belief, that in the Punjab, as well as in other parts of the world, "the signs of progress, and the openings now before the Society, are such as to justify the expectation that, in comparison with its immediate future, our past history will read back as the day of small things."

## CHAPTER V.

## THE PEOPLE OF THE PUNJAB AND SINDH.

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

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

The races amongst whom we labour in the Punjab and Sindh are the Punjabis, the Sikhs, the Afghans, the Beluchis, the Sindhis, and the Cashmiris. Our Missionary work lies amongst people who are most religious; where differences in faith have been criticised and fought for amongst themselves in days gone by; where changes

in belief have often taken place, and where men have become accustomed to changes in religious matters ; where Nanak endeavoured with some success to form a new creed, which should contain the good and avoid the evil of the religions which existed in his day. The Mahomedans of the Punjab are consequently less bigoted, and the Hindus less superstitious, than elsewhere. There are many people of the Punjab who are dissatisfied now, not only with the old religions of Hinduism and Mahomedanism, but with Nanak's religion also ; who are dissatisfied also with the new forms of Brahmo and Arian Somajism, and with the new tenets of Sayad Ahmed ; who are dissatisfied both with Sufism, and polytheism and pantheism ; dissatisfied with old customs and religious rites and forms ; and who long after something better, something which God alone can teach them through Jesus Christ and by His Spirit. It is remarkable that two of the oldest Reformers whom India has produced, Golakhnath and Nanak, were both of them Natives of the Punjab.

We live too in a land of politics, as well as religion ; a land where battles of dynasties and struggles for the empire of India have been fought and won. We read in history that Persia was conquered by the Mahomedans in three successive battles ; and that Egypt and the North of Africa were subdued by them in less than fifty years ; but that upwards of two centuries elapsed before Mahomedanism established a footing across the Indus. We live amongst Sikhs, Punjabis, and Afghans, races who for centuries have won and have held India for the rulers for whom they fought, and have frequently placed their Viceroys on the throne of Delhi, and from it have governed many other parts of Central Asia also. These races have been soldiers for many generations. The Sikhs, we read in Lord Lawrence's Life, are " the bravest and most chivalrous race in India." In another place

Lord Lawrence writes:—"We began the (Sikh) campaign, as we have begun every campaign in India before and since, by despising our foes; but we had hardly begun it before we had learned to respect them, and to find that they were the bravest, the most determined, and the most formidable whom we had ever met in India. Hitherto we had found in all our wars that we had only to close with our enemies, when, however overwhelming might be the odds against us, victory was certain. But in this campaign we found that the Sikhs not only stood to and died at their guns, but that their infantry, even after their guns had been lost, were undismayed and were still willing to contest the victory with us." (*Life*, Vol. I., p. 213.) We believe that, when converted to Christ, they will become soldiers of the Cross, as brave and true and faithful to Christ as they have been to Mahomedan invaders, or to Delhi Emperors, or to their own Maharajahs, or to our English Queen. Our object is to enlist these races in Christ's service, so that they may as Christians join with us, and seek to win countries for Christ, even as they have joined us as soldiers in Burmah, in China, in Delhi, in Abyssinia, in Cabul, in Cyprus, and in Egypt, and have aided us in conquering many countries and taking possession of their capitals for our Queen. We notice in history, that the rulers who have held possession of the Punjab and Afghanistan have generally sooner or later gained the sovereignty of India, and often of some countries in Central Asia also.\*

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\* Mahomedan influences over India began with Subuktugeen, the Ruler of *Ghuzni* (in Afghanistan), who defeated Jaipal the Hindu Chief of Lahore, at Peshawur, A.D. 977, and founded the *Ghuzni Dynasty* in North India for 210 years, from 976 to 1186. Mahmud of Ghuzni, who made 12, some say 30, expeditions to India, 997 to 1030, through the Khurum Valley, near Kohat, was of this dynasty. Lahore and Multan were said to have been annexed in 1038.

The real founder of the Mahomedan power, however, in India, was Mahomed Ghore, also an *Afghan*, who founded the *Ghore Dynasty*, which ruled India for 102 years, from 1186 to 1288. This Afghan dynasty destroyed the whole Hindu power, and brought India com-

The Punjab and Afghanistan have for generations been the recruiting ground for conquering armies in this part of Asia. It was the Punjab, under Sir John Lawrence, with the English troops and his army of 30,000\* of Sikhs and Punjabis, Afridis and Momunds, which he had called into existence, which re-took Delhi. As Sir Herbert Edwardes writes :—"Not a bayonet or a rupee reached Delhi from Calcutta or England. It has been recovered by you (by Sir John Lawrence) and your resources with God's blessing ; so that it may be truly told in history, that the revolt of the Bengal Army, one hundred thousand strong, has been encountered successfully by the English in Upper India." "Through Sir John Lawrence," Lord Canning wrote, "Delhi fell, and the

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pletely and permanently under Mahomedan government, from Peshawur to the Bay of Bengal. Delhi was made the seat of Government by Kootab, 1206—1211. Bengal was conquered 1203.

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

The next dynasty was the *Toghluk Dynasty*, for 91 years, 1321 to 1412. Ghazi Toghluk, who founded it, and who afterwards built Toghlukabad, was governor of the *Punjab and Multan*, and from thence he became the ruler of all India.

The *Syud Dynasty* for 28 years, 1412 to 1450, was founded by Khizr, who also was governor of *Lahore and Multan* ; and from thence seized the throne of India.

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

The *Moghul Dynasty*, for 180 years, 1526 to 1707, was founded by Babar (the 6th from Timar, who took and massacred Delhi in 1398 from Turkistan). He conquered India from *Cabul*. He was invited to invade India by Doulat Khan, governor of Lahore.

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

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

\* Afterwards increased to 80,000.

Punjab, no longer a weakness, became a source of strength."

Our Punjabis and Afghans and Beluchis are very different from other races in Asia. Depressed and degraded indeed they have long been by ignorance and error, even as the English once were, but they possess a manhood and an energy, and a vigour of mind and will, and physical strength also, which distinguish them in many respects from other men. Their women too, when taught and educated, and refined by Christianity, would be fit help-meets for the men. Yet one thing they lack, and whatever others may say, we know that that one thing which they yet need is faith in Christ. If once converted to Christ, they would be freed from both party, and family and personal narrow-minded selfishness, and from deceit and untruth, and from many degrading sins. They would then be delivered from the fetters of caste and custom, which make them *slaves*, and which now *hold them down*. Released from the ignorance of ages, by that liberty by which Christ makes His children free, and has made us English free, they would receive His love and peace through faith, together with gentleness and truth, and goodness and holiness, which the living Saviour has purchased for them with His own blood, though as yet they know it not, and do not therefore stretch out their hands to receive what is already theirs. It is "ignorance" alone which keeps them "alienated from the life of God"; and when this ignorance is dispelled, they will then no more walk in death. No more then will they be "given up" either to "worship the host of heaven" or to "uncleanness" (Acts vii. 42; Rom. ii. 24) when once they turn to Him, and the vail is taken from their eyes. The people of this country have great faith, but not faith in the Truth. Their faith is human, and their trust is in what cannot save them from error and sin, and has no power to make them

holy ;\* and yet they are willing to do or suffer anything for their faith, false though it be. They now need Christ, both nationally and individually ; and what Christ has done for us, He is able to do also for them. We therefore preach Christ to them, because He is the true God, and He is the Life and the Light of the world. The changes which they are themselves now making in their views and opinions, are merely the putting a new dress on a dead corpse and then calling it alive. The preaching of God's Word to the dry bones has already produced amongst them something of the semblance of humanity, but there is as yet no life. This new life can only come by our prophesying to the Spirit of Life. The Brahmos and Aryans and Syud Ahmadans are unsettling much, but are producing nothing. They are pulling down Hinduism and Mahomedanism most heartily, but are erecting nothing in their place, which can do the least good either to themselves or to others. They are being employed by God to destroy the old buildings, in order to make way for the new ; or perhaps they are the scaffolding of the new building, which God is now erecting on the foundation of Christ crucified, and on the foundation of the apostles and prophets, and when the building is erected the scaffolding will be taken down. Let our Sikhs and Afghans be but Christians, and then will Dr. Norman McLeod's death-bed dream be fulfilled. Shortly before his death, he thought he saw stretched out before him the whole of the Punjab, which was then all converted to Christ, with its many congregations and native pastors ; and "such noble fellows," he said "they were." Then will the words of good Bishop Wilson of Calcutta be fulfilled, which he uttered many years ago, when he was on the banks of the Sutledge, before the

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\* On the effect of the religions of the Punjab on the character of its inhabitants, see Appendix A.; taken from the Census Report of the Punjab, by Denzil Ibbetson, Esq., C.S., pp. 199 and 200.

country was annexed. He rose up suddenly, and, like one inspired, he stretched out his hand towards the Punjab, and as the representative of Christ's Church in India, he solemnly declared, "I take possession of these countries in the name of the Lord."

The population of the Punjab is now 22,712,120, of whom 18,850,437 are under British Government, and 3,861,683 are in Native States. The population of England and Wales in 1871 was 22,712,266, or only 146 souls greater than the present population of the Punjab. The population of Austria is now 22,144,244; of Spain and Portugal together 20,974,411; of Scotland and Ireland, Denmark, Norway, Switzerland, and Turkey in Europe all together 21,550,550.

Of the 22,712,120 persons who form the population of the Punjab, 11,662,434 are Mahomedans; 9,252,295 are Hindus; 1,716,114 are Sikhs; 42,678 are Jaúrs; 33,699 are Christians; 8,251 are Buddhists; 1,649 belong to other sects or religions. We observe that by far the largest proportion of the people of the Punjab are Mahomedans. Of the 33,699 Christians, 26,876 are Europeans, and 1,821 are Eurasians; the remainder are Native Christians.

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

I've come to make my salaam, Sahib. My soldiering days are done.

Your father was ever a friend to me; I'm glad to have seen his son.

Well, yes, it's hard to be going! I'm an old man now I know;

But I come of a tough old fighting stock, and I find it hard to go—

To feel that my life is over, that my sword must hang on the wall,  
Never again to leap from its sheath, at the ring of the trumpet call.  
I think I could do some service yet, aye though my beard be white,  
For my heart still warms to the tramp of horse, and longs for the rush of the fight.  
Ah, well! it comes to us all, Sahib! I am old, I have had my day,  
And the young men think me a dotard, and wish me out of the way.  
May be they're right! when I was young I should have done the same,  
But I come of a tough old fighting stock, and the blood is hard to tame.  
I think they are not what we were, who were bred in the wild old times,  
When every Sikh was a soldier, and Runjeet was in his prime.  
Before I was out of my boyhood I knew what it was to feel  
The joy and shock of the onset, and the bite of a foeman's steel.  
I rode by the side of my father when we scattered the Afghan hordes,  
And I longed for the day when the Khalsa host should roll on the Sutledge fords,  
Not one of us feared for the issue; we saw your Poorbeahs\* yield  
To a half-armed rabble of tribesmen we drove like sheep from the field.  
So we longed for the day that we felt must come—an evil day when it came—  
God's curse on the cowardly traitors who sold the Khalsa to shame!  
My father fell at Sobraon. There was blood on the old man's sword,  
As foot by foot you bore us back to the brink of the flooded ford.  
We never broke, though around us the river was choked with dead,  
My God! how the grape tore through us from the guns at the bridge's head.  
I had been unhorsed by a round shot, but I found my way to his side,  
And I held by the old man's stirrup as he plunged his horse in the tide.  
I never knew how the end came, for the fierce stream forced us apart;  
But he died, as a Sikh Sirdar should die, with the fight still hot in his heart.

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\* Poorbeahs—*Anglice*, Hindustanis.

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

And the Poorbeahs, swaggering about our streets as if they had done it all;  
Curse them!—they wished they had let us be when we got their backs to the wall.  
We were all right, weary of years of peace, when the murdering cowards rose,  
And never a one of us all but longed for a chance at his father's foes.  
I was first man up to the summons with a score good of Singhs at my heel.  
Rare times those were for a soldier, wild months of battle and storm,  
And the horse well in to the thick of it, wherever we'd room to form.  
I rode to Delhi with Hodson; there were three of my father's sons;  
Two of them died at the foot of the ridge, in the line of the Moree's guns.  
I followed him on when the great town fell; he was cruel and cold they said;  
The men were sobbing around me the day that I saw him dead.  
It's not soft words that a soldier wants; we knew what he was in fight,  
And we love the man who can lead us, aye, though his face be white.  
I fought in China after that; and now I've lived to see  
My grandson ride through Cabul with a Ghazi at his knee.  
Lord! how the people scowled at us, us of the hated race,  
Scowl as they will, they little love to meet us face to face.  
Sherpur? well, yes, they faced us there—a score or so to one—  
And some of them repented it, I think, before we'd done.  
Five days we fought their gathering clans, and smote, and broke, and slew;  
And then, the fifth, they bore us back, for we were faint and few;  
And twice five days we stood at bay behind the crumbling wall,  
And still they shrunk from the one straight rush that should have finished all.  
It came at last, one wintry dawn, before the break of light,  
A sudden flare of beacon fires upon the southern height;  
A signal shot to east and west, and then with one wild swell  
Pealed up from fifty thousand throats the Ghazi's battle yell.  
And the rifle flashes hemmed us round in one broad quivering ring;  
And over head in fiery gusts the lead began to sing;  
And we clenched our frozen carbines in the darkness and the snow,  
And waited with fast beating hearts the onset of the foe.  
Just one rush—and all was over. Sullenly they faced us still,  
Swarms of stubborn swordsmen gathering round their banners on the hill,

And from field and wall around us, all about the broken plain,  
 Rose the fitful rifle volleys, rose, and sank, and rose again.  
 But the battle cry was silent ; and the battle rush was sped ;  
 And their hearts were cold within them ; and in vain their leaders  
     led ;  
 And in vain their Mullahs cursed them : what they could do  
     they had done,  
 And we speared them through the open, ere the setting of the  
     sun.  
 Well, Sahib, I 've made the tale too long ; I rode to Kandahar,  
 And saw once more an Afghan host broken and scattered far ;  
 And now I 'm back in Hindustan, and the times are times of  
     peace,  
 And I must lay my old sword down, and my fighting days must  
     cease.  
 The great Sirkar 's been good to me, for I 've served the English  
     well ;  
 And my fields are broad by the Ravi, where my father's kinsfolk  
     dwell,  
 And all the Punjab knows me, for my father's name was known  
 In the days of the conquering Khalsa, when I was a boy half  
     grown ;  
 And since he died, nigh forty years, I 've kept his memory bright,  
 And men have heard of Attar Singh in many a stormy fight.  
 So I can rest with honour now, and lay my harness by,  
 And the lands that saw my father born will see my children  
     die.  
 But still—it 's hard to be going ! I 'm an old man now, I know,  
 But I come of a tough old fighting stock, and I feel it hard to go,  
 I leave the boy behind me, Sahib, you 'll find him ready and  
     true ;  
 Your father was ever a friend to me, and the boy will look to you.  
 He 's young, and the ways of men must change, and his ways  
     are strange to me.  
 And I 've said sometimes he 'd never be all his fathers used  
     to be.  
 I wronged him, and I know it now ; when first our squadron  
     shook—  
 They fought like devils in broken ground, and our spent beasts  
     swerved at the brook.  
 I saw him turn, with a ringing curse, and a wrench at his horse's  
     head,  
 And the first of us over the crumbling bank was the boy the old  
     house bred.  
 I 've never sneered at him since then ; he laughs, as a young  
     man will,  
 When I preach of the days that are long gone by, but the Sikh  
     blood 's hot in him still ;  
 And if ever the time should come, Sahib—as come full well it  
     may—  
 When all is not as smooth and fair as all things seem to-day ;

When foes are rising round you fast, and friends are few and cold;

And a yard or two of trusty steel is worth a prince's gold ;

Remember Hodson trusted us, and trust the old blood too,

And as we followed him to death, our sons will follow you !

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

## CHAPTER VI.

## UMRITSUR.

WE pass on to give a brief account of our different Mission stations ; and first of Umritsur.

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

The first meeting of the Punjab Mission was held in Lahore, on the 19th February, 1852, at which Arch-deacon Pratt was in the Chair. Mr. (now Sir Robert) Montgomery moved the first resolution, recording their gratitude to God for the commencement of the Mission. Mr. Jay, the Chaplain, in seconding the resolution, announced that he had received a second anonymous donation of Rs. 10,000 for the Society's work in the Punjab. Mr. (afterwards Lord) Lawrence, in the absence of Sir Henry Lawrence, who was on the frontier, proposed the second resolution, that a Church Missionary

Association be formed to collect funds. Major (now Colonel) Martin moved a third resolution, that corresponding members be appointed in various stations of the country. Captain (now General Sir James) Brind seconded another resolution, that the following gentlemen be requested to form the Association :—Sir H. Lawrence, President ; R. Montgomery, Esq., J. Lawrence, Esq., Rev. H. Kirwan, Rev. W. J. Jay, Captain Sharpe, Dr. Baddeley, and Dr. Hathaway, Members ; Major Martin to be Treasurer ; and the Missionaries, Secretaries. The following gentlemen afterwards accepted the office of corresponding members of this Association :—Mr. (afterwards Sir Donald) McLeod, at Dhurmsala ; Major (afterwards Sir Herbert) Edwardes, and Captain Newbolt, at Jullundur ; J. McCartie, Esq. (now Rev. Joseph McCartie, Vicar of St. John's, Kilburn), at Peshawur ; Mr. Carnac, and Rev. T. W. Shaw, at Rawalpindi ; the Rev. C. Sloggett, at Sialkot ; C. B. Saunders, Esq., at Umritsur ; and the Rev. J. Cave Brown, at Wazirabad. To these names were afterwards added those of A. Roberts, Esq., afterwards resident at Hyderabad ; Mr. (now Sir Robert) Egerton ; Captain (late General) Prior ; Major (late General) Edward Lake ; Colonel Dawes ; Lieut. J. (now General) Crofton ; Mr. E. Thornton ; Mr. (now Sir Henry) Davies ; Mr. (now Sir Douglas) Forsyth ; General Maclagan ; Dr. Farquhar ; Mr. A. Brandreth ; Major (now General) George Hutchinson ; Mr. H. E. Perkins ; Mr. J. D. Tremlett ; Mr. B. H. Baden Powell ; and many others.

We love to record the names of those laymen who in days gone-by took a prominent part in the establishment and maintenance of our Punjab Missions.

No less than three of these officers have at different times become Lay-Secretaries of the Church Missionary Society at home: Colonel Dawes, General Edward Lake, and General George Hutchinson, our present Secretary.

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

A little twig in India soon grows into a great tree, if it receives both water and care. If we speak of the commencement of the different departments of the work in chronological order, we find that two Mission houses were built in 1852 by Mr. Saunders, the Deputy Commissioner. Our City School house was built in 1853, by Captain (now Colonel) Faddy, Executive Engineer, from a design presented by Colonel Napier, R.E., now Field Marshal, Lord Napier of Magdala. The Station Church was also built in 1853, in connexion with the C.M.S. Mission, by Mr. Saunders and by Captain Lamb. The Jandiala Mission was commenced, and a small house built in 1854, by Captain Lamb, who desired to erect at his own expense a small Mission Bungalow at each encamping ground, on the road which he was then making between the Beas and Lahore, and who was called away by death, rejoicing in his new-born faith in Christ (the fruit of our weekly Mission Bible-reading) shortly after completing one bungalow at Jandiala. The two orphanage houses were built in 1855 by Mr. Strawbridge. The Lady Henry Lawrence Schools were established in 1856 by many friends as a memorial to Lady Henry Lawrence. The Narowal Mission was established in 1856—58, by Mr. Bruce and Mr. Leighton, and the Church was built there in 1874 by Mr. Bateman. The Native Church in Umritsur was built in 1862 by Mr. Edward Palmer, through Mr. Keene. The Normal School of the Vernacular Education Society was built in 1866 by Mr. Harrington, through Mr. Rodgers. The City Mission House (where His Royal Highness the Prince of Wales received the Native Christians of the Punjab in 1876), the Native Pastor's House, the Christian Serai, and the Mission Room, called Shamaun's Jhanda

(the flag of Christ), were built in 1866 and 1867, by the kind help of Mr. E. Palmer and his brother, Colonel R. Palmer. The Batala Mission was established in 1866. The Native Church has been thrice enlarged ; in 1866 by Mr. Palmer, and in 1875 by Mr. Doyle Smithe, and and again in 1883 by Mr. F. Cox, through Mr. Keene and Mr. Wade. The Midwifery Hospital (afterwards transferred to Government) was commenced in 1866 by Mrs. Clark ; and the Zenana Medical Mission (now carried on by Miss Hewlett of the Church of England Zenana Missionary Society) was commenced by Mrs. Clark in 1867. The Clarkabad Settlement, began in 1869, was re-established by Mr. Bateman in 1876, and Mr. Beutel's House and the Church were built in 1881—82 by Mr. Bateman. The Zenana Mission of the Indian Female Normal School Society was commenced in 1872, and was transferred to the Church of England Zenana Society in 1880. The Alexandra School was built in 1877—78 through the kind help of Colonel R. Palmer and General Maclagan. The Zenana Village Mission was established in 1882 by Miss Clay in Jandiala, and extended its operations in 1883—84 to Ajnala and Narowal. The Native Church Council established their Village Mission in Jandiala in 1882. The C.M.S. Medical Mission was established in Umritsur in 1882 by Dr. Clark ; and the Taran Taran C.M.S. Village Itinerating Mission was established in 1883 by Mr. Guilford. The Midwifery Hospital was made over by the Municipality to Miss Hewlett of the Zenana Society, in 1883.

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

We have here enumerated many branches of work. The little sapling planted in 1852 has already become a great tree, and has thrown out many branches on every

side. And the branches are growing, and are throwing out other twigs and shoots, which will themselves soon become branches: and their leaves are furnishing medicine and shade to many people, and their fruits are feeding many from the Tree of Life.

In speaking of the Missionary work of Umritsur, and of God's loving mercies to us for a period of 30 years, our thoughts go forth to all the special circumstances connected with the establishment and the progress of each department in the Mission. When we think of the many European and Native workers who have been connected with it, the many events which have taken place, and the many associations surrounding each part of the work, every thing passes rapidly before the mind in our endeavour to take a retrospective view of the whole. Let us first speak of the many mercies which have called forth continual thanksgiving to God, by which He has manifested His ever present help in every time of need, and has often unmistakably made known His power and love. We could speak also of many trials, which sometimes seemed to be unsupportable, and of difficulties which at the time seemed almost to be insuperable, by which He has tried and increased His servants' faith. We could speak of many bitter sorrows and disappointments, and a sense of weakness and sometimes almost of desolation, in which many have cast their burdens on the Lord, with strong crying and tears, and have there found peace. It has been in this way that the Master has humbled and proved His servants, to show them what was in their hearts. When He has sent them into the wilderness, the great and terrible wilderness of a heathen country, wherein are fiery serpents, and scorpions, and drought; where there is no Bread, and no Water of Life; where He has brought forth water out of the rock of flint, and fed them with heavenly food; and has

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

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

we believe that we may truly say, that the thought has ever been prominently before the mind, that "unless the Lord build the house, they labour in vain that build it; unless the Lord keep the city, the watchman waketh but in vain."

We will dwell briefly on some of the chief departments of the work :—

### I. THE CONGREGATION.

There are now in Umritsur and its out-stations (exclusive of Batala and Fatehgurh) 645 Native Christians, of whom 219 are communicants. There were 52 baptisms last year, of whom 22 were adults. He, who searches the heart and the reins, alone can tell of the many indirect influences which have visibly affected those who are not yet Christians. And He alone can know the state of heart of those who have by baptism publicly confessed Christ ;—how far individuals or the Church as a body may have left their first love ; how far evil has been allowed to exist in our midst, wherever it has been allowed ; how far He has seen that our works have not been perfect before God ; how far many amongst us are neither cold nor hot, but lukewarm, to be spued out of His mouth. We can only judge of men according to their works. We see and bewail much deadness amongst both Natives and Europeans, which is everywhere around us.

Yet the Umritsur Mission can tell of Shamaun, a Sikh Granthi or priest, the firstfruits of the Punjab C.M.S. Missions, who was met by Mr. Fitzpatrick in a village near Umritsur, and heard from his mouth of Jesus ; and followed him to Umritsur, and after instruction was baptized. By looking to Christ the poison of sin in his heart was arrested. The sin had brought death.

The antidote brought life. Before he became a Christian Shamaun possessed a little calf, of which he was very fond. It had lived with him, like the ewe lamb in Nathan's parable, and was nourished of his own meat and cup, and was unto him as a daughter. One of the first signs of his great earnestness was shown when he brought this calf and gave it to Mr. Fitzpatrick. He said that he thought so much of it, that it kept his heart away from God. This reminds us of Mr. Grimshaw's "fine cow," in England, which he took to market to be sold. When its purchaser asked him what fault there was in her he replied, "Her fault will be no fault with you ; she follows me into the pulpit." The willingness to give up all for Christ, that men hold dear on earth, is a true mark that they are really His disciples. Shamaun bore witness to Christ in Umritsur for many years, both by words and example ; and when he died, he left his whole property to establish "a flag for Christ" in Umritsur, alluding to the little flags that are seen flying over the houses of faqirs and religious teachers. This "flag" has now become our Mission Room, close to the Native Pastor's house.

The following lines on "Shamaun's flag for Christ" were written by Frances Ridley Havergal. They have been illuminated and framed, and they now hang over the chimney-piece in the Mission Room :—

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

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

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

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

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

“ First convert of Umritsur,  
Well hast thou led the way;  
Now, who will rise and follow?  
Who dares to answer ‘ nay’?

“ Oh children of salvation !  
Oh dwellers in the light !  
Have ye no ‘ Flag for Jesus,’  
Far waving fair and bright ?

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

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

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

We can tell also of Mian Paulus, the lumbardar of Narowal, who was also met in his village by Mr. Fitzpatrick, and accompanied him to Sialkot and then to Umritsur. The result showed that it was the Lord who opened his heart to attend to the Word he heard ; and

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he was baptized. But none can tell of the trials of our first converts, or the indignities or insults which they endured for the Master's sake, when singly and alone they were willing to give up all they had for Him, and went forth boldly to confess Him when all were against Him. One of the sons of Mian Paulus is the Rev. Mian Sadiq, who is now one of our chief Itinerators, and the Superintending Missionary of the Mission of the Church Council in Jundiala. And now his village Narowal is, for its size, perhaps the most fruitful field of Christianity in the Punjab. From this little town have come the Rev. Dina Nath, the Assistant Professor in the Divinity College, Lahore ; Mr. Sher Singh, now Munsiff at Gurdaspur ; Dr. Miran Bakhsh, now Sub-Assistant Surgeon in Umritsur ; Mr. Prithu Datta, now studying Medicine at King's College, London, and many others.

In speaking of Narowal, we cannot omit special mention of the devoted ministry of Mr. Bateman, both in the school, and town, and district. The thrilling stories of many conversions given by God to the Church through his means have encouraged many drooping hearts, and have called forth much praise to God. Mr. Bateman is now returning from home to India, barely recovered from very serious illness ; prepared and fitted as we trust in the school of trial and pain to be a still more honoured instrument in God's hands, to be used by Him for purposes of mercy to many. Christ can do many mighty works wherever He finds humble faith. Whenever, through grace, men are "full of the Holy Ghost and of faith, and the hand of the Lord is both with the teachers and the taught, then much people will be added to the Lord."

The Umritsur Mission can thank God also for the Rev. Imad-ud-din, who was baptized in Umritsur in April, 1866, with the single object, as he says, of obtaining salvation. Imad-ud-din was formerly a Mahomedan

Moulvie, but by God's grace he has become a great Christian preacher, and a great writer of Christian books for his own people. The following account of his life is taken from a little book called "A Mahomedan brought to Christ," which may be obtained at the C.M.S. House, Salisbury Square. It is chiefly given in the Moulvie's own words. Like many others, in every age and nation, he had for many years before his conversion spent his nights in watching, and his days in fasting, and had sacrificed himself, and everything he had on earth, in the vain hope of securing God's favour by human deeds of merit, and putting away his sin by the sacrifice of himself. As a boy he was a great student, and his only object even then in learning was (he tells us) in some way or other to find his Lord. As soon as he had leisure from the study of science, he began to wait on fakirs and pious and learned men, to find true religion from them. He frequented the mosques and houses set apart for religious purposes, and the homes of the Moulvies, and carried on his studies in Mahomedan law, the commentaries of the Koran, and the traditional sayings of Mahomed; and also in manners, logic, and philosophy. The taunting curses of the Moulvies and Mahomedans at every mention of Christianity then so confounded him, that he quickly drew back from all thoughts of Christianity. The Moulvies then tied him by the leg with a rope of deceit, by telling him that in order to investigate the realities of religion, and thus attain the true knowledge of God, he must go to the fakirs and the Mahomedan saints, and remain in attendance on them for many years, because they possess the *secret* science of religion, which has been handed down by succession from heart to heart among the fakirs from the time of Mahomed, which secret science is the fruit of life. This secret science of religion, he says, is called mysticism; and learned Mahomedans have stored up large libraries

of books about it, which they have compiled from the Koran, and the traditions, and from their own ideas as well, and also from the Vedas of the Hindus, and from the customs of the Romans and Christians, and Jews, and the Magi, and from the religious ceremonies of monks and devotees. It has altogether to do with the soul, and had its origin in the spiritual aspirations of the Mahomedans in bygone days, who were really seekers after truth, and who, when the craving of their souls could find no satisfaction in any of the mere Mahomedan doctrines, and their mental anxieties could find no rest in any way, were in the habit of collecting together all kinds of mystical ideas, with the view of giving comfort to their minds.

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

He then left everybody, and went out into the jungles, and became a fakir, putting on clothes covered with red ochre, and wandered from city to city, and from village to village, step by step, alone, without plan or baggage,

for some 2,500 miles. He once sat on the banks of a stream for twelve days on one knee, repeating prayers thirty times a day with a loud voice, fasting all day, touching no one, and speaking to no one. He wrote out the name of God 125,000 times, cutting each word out separately with scissors, and wrapped each word in a ball of flour, and fed the fishes with them. He had no strength left in his body, his face was wan and pale, and he could not even hold himself up against the wind. The people came out from their houses, and regarding him as a saint, came and touched his knees with their hands.

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

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

At last God's grace met him, and he learned that what he could not do Christ had done for him; and that whilst he could not put away his sin by the sacrifice of himself, Christ had already put away all sin by the sacrifice of *Himself*. He then spent whole days and whole nights in reading the Bible and Christian books. Within a year he had investigated the whole matter, chiefly

at nights, and discovered that the religion of Mahomed was not the religion of God, and that the Mahomedans have been deceived and are lying in error, and that salvation is assuredly to be found in the Christian religion. His spirit responded to the Spirit of God, and he became a Christian. One of the principal means which God made use of to bring him to Himself, and to the faith of Christ, was the teaching of the late Mr. S. Mackintosh, who was then the head master of the Government Normal School; but it was the study of God's Holy Word which chiefly influenced his heart. He was baptized in the C.M.S. Mission Church in Umritsur, on the 29th April, 1866.

From that time to the present has our good brother continued to perform, with courage, vigour, tenacity of purpose, and much ability the work which God then gave him to do, to testify of Christ, the Son of God, to all men, both by word of mouth and by his many writings.

Shortly after his baptism, the Rev. Imad-ud-din was offered, through Mr. A. Roberts, the Financial Commissioner of the Punjab, the lucrative and influential position of an Extra Assistant Commissioner. He gratefully declined it, at once and without hesitation; because God (he said) had given to him the knowledge of salvation through Jesus Christ; and with it, had given him also the work of making Christ known to his own people. Another Native brother, of the Scotch Church, was offered a similar appointment at the same time. He at first accepted it, but on second thoughts he, too, declined it, and became a Native minister also. His name was the Rev. Mahomed Ishmael, and his grave is now next to the grave of our brother, Dr. Elmslie, at Gujrat.

The Rev. Imad-ud-din was ordained deacon by Bishop Milman on the 6th December, 1868, and was admitted

to priest's orders by the same Bishop on the 13th December, 1872.

In April, 1884, the degree of *Doctor of Divinity* was conferred on him by the Archbishop of Canterbury, on the recommendation of the Bishop of Lahore. The Rev. Dr. Imad-ud-din is the first Native of the Punjab or the North of India who has ever received this high distinction. The prayers of our readers are particularly asked on his behalf, that he may long remain a faithful and a humble teacher and preacher of Jesus Christ to the people of this country.\*

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## 2. THE CITY BOYS' SCHOOL.

There is a common impression in the minds of many that Mission Schools have often failed in their direct object, the conversion of souls to God. We can thank God that of the pupils who have altogether, or in part, received their education in the Umritsur Mission School no less than twenty-one have been baptized, of whom eight have become preachers or teachers of Christianity. Amongst them we may mention Mr. Rullia Ram, the well-known Christian Pleader, whose character, actions, and words have helped greatly to give to Christianity the high position which it now holds in Umritsur. Moulvies Qudrat Ullah and Umr-ud-din, Munsiff Sher Singh, Baboos Narain Dass, Suba Ram, and Imam-ud-din, and Dr. Miran Bakhsh, have also been more or less educated in our Mission Boys' School. Of the above number, five were baptized elsewhere, but the first impressions which led to their conversion to Christianity were received in Umritsur. There is no one department of Missionary work in a heathen land of which it

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\* A list of the books which have been written by the Rev. Dr. Imad-ud-din is given in Appendix B.

may be said that it alone is working in the right way to evangelise a heathen country, and that all other ways are wrong. The right way to propagate Christianity is to preach or teach Christ crucified ; and wherever this is done the preaching of the Cross is effectual to the conversion of people in all circumstances. In India we find success in every department of Missionary work, when it is carried on in faith and prayer ; whether it be in the pulpit, or the bazaar, or the school ; whether the special sphere of labour be literary, or medical, or pastoral, or evangelistic, or educational ; wherever the workers are faithful and the work is true, we meet with the divine blessing. The impression amongst Christian people in India is very general, that Christianity has more prospects of being widely propagated amongst the young than amongst adults.

Our Umritsur schools have been under the management of many Superintendents. Of late years they have been under that of Mr. Charles and Mr. Townsend Storrs, Mr. H. Hørule, Mr. Baring, Mr. Fisher, and Mr. Norman, our present Superintendent, who have all of them, as educational Missionaries, met with encouragement in their school work.

Regarding the education of Native boys in the English language, " A. L. O. E.," in her " Story of Dr. Duff," writes thus :—

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

A great many English people, some of them doubtless sensible and good men, thought that though Hindu boys should certainly be taught, they should only be taught in Oriental languages. They might learn Sanscrit, Bengali, Persian, Arabic, it was said, but what would be the use of teaching them English? Some persons think the same thing now ; they would feed boys' minds with stories from the

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

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### 3. THE GIRLS' ORPHANAGE.

This school contains now 50 boarders. Its former pupils are to be found in almost every part of the country, and have proved themselves to be excellent, well-trained Christian wives of Christian men. The children in this school are of the poorer class, and the education is given almost entirely in the vernacular. They cook their own food, and spin and make their clothes, and do all the domestic work of the house. Their dining room is their

verandah, where they sit on the ground, and eat with their fingers ; and they are happy all day long, as they work, or study, or play. They are especially fond of singing, and can sing very nicely, in parts, some of the anthems which Miss Ida Reuther taught them, and they form a part of the choir in the Church services. This Orphanage has had many Superintendents, and especially Mrs. Keene, Mrs. Clark, Mrs. Elmslie, Mrs. Reuther, and Miss M. Smith. It is now superintended by the Rev. T. R. and Mrs. Wade ; it is entirely supported by subscriptions, which were received last year to the amount of Rs. 2,906.

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

The kind and friendly feeling which is manifested towards this school by our Mahomedan and Hindu friends in Umritsur is shown from the two following incidents :— On one occasion Haji Khan Mahomed Shah Sahib, Khan Bahadur, the leading Mahomedan Honorary Magistrate and Member of the Municipal Committee of the city, called on the Missionary to say that his son (Haji Ghulam Husain, who is now the Native Member of the Educational Commission for the Punjab) had been dangerously ill, but God had mercifully restored him. He desired to show his thankfulness to God by giving something to those persons who could never have it in their power to repay him. He had already given money to the poor ; but he had heard of our orphan

girls, and he wished to give them a feast and a happy afternoon at his own expense. The cooks, and pans, and dishes were sent on beforehand ; and in the afternoon he called for the Missionary, and drove him in his carriage and pair to the orphanage, where some ladies had kindly assembled to mark their appreciation of the Khan Sahib's kindness, and to share in the children's happiness. When the meal was over, the Khan Sahib addressed the children in his own pleasant way, and gave them some practical good advice, which was long remembered by them.

The second incident took place after the merciful preservation of our Queen from danger in the winter of 1881-82 ; and is recorded in the following letter from Sardar Man Singh, the Sikh Chief, who is in charge of the Golden Temple in Umritsur :—

“ Dear Sir,—We, the Rais and the Sirdars of the city, have offered up universal thanksgiving in the Golden Temple at Her Majesty the Queen-Empress' escape ; and have at the same time distributed meal and provisions amongst the poor. We now beg to send Rs. 25 to the boys and girls of the Christian Orphanage, for their share in the same, to be forwarded to them where they are. Sincerely yours, (Sd.) SIRDAR MAN SINGH, *Manager of the Golden Temple*.

“ UMRITSUR, 14th February, 1882.”

It is pleasing to see the thoughtful care and kindness shown both by Mahomedan and by Hindu and Sikh gentlemen to our orphan Christian children. May our good Lord Himself accept their gifts, and abundantly reward the givers.

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#### 4. THE ALEXANDRA GIRLS' SCHOOL.

The first donation given towards the erection of this school was £12 10s. 0d., being a collection made in Brightling, Sussex, through the late Rev. Thomas

Hayley. The hearty sympathy with which this was contributed gave birth to hopes and laid the foundation of much that was afterwards undertaken. The school has had no greater friends than the kind inmates of Brightling Rectory, who have always been its benefactors, in loving memory of three brothers, and chiefly of that of Major Hugh Hayley, late officer in the police on the Punjab Frontier. The existence of this school is due to the liberality of many friends of the C.M.S. both in England and India, and especially to that of Mr. W. C. Jones, of Warrington, who gave largely to it.

The school was established for the children of the higher classes of Native Christians, whose parents paid last year Rs. 2,288 of the Rs. 6,062, which were expended on the board and education of 65 girls. A Government grant-in-aid of Rs. 180 per mensem is given to this school, and a grant of Rs. 100 per mensem is given by the Church Missionary Society.

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

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

We place on permanent record the following extract from the Report which was then read :—

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

On the visit of the Bishop of Calcutta, the Metropolitan of India, to Umritsur in November, 1881, the Bishop's Chaplain writes thus :—

The Alexandra School, which has been already mentioned, is an institution which has probably no parallel in Northern India, and one of which the Umritsur Mission may well be proud. It is a boarding-school for Native Christian girls of good family. The building is a pile of red brick, remarkably well planned and furnished, with grand airy dormitories, and a fine large hall. One room has been nicely fitted as a chapel, and in this a dedicatory service was held on the 18th November, the Bishop of Lahore and Mr. Clark saying the prayers, while the address which followed was delivered by the Metropolitan.

A large compound surrounds the building, while a small and cheerful hospital, seldom, it is hoped, to be required, stands apart from the main pile, and bears over its portal, in memory of a late much-honoured Church Missionary, the name of the "Elmslie Hospital." The interior organisation and management of the school appear to be admirable. On the 18th November the Metropolitan distributed to the girls their annual prizes, previously to which a Toy Symphony was excellently performed by some of the children.

This school until lately has been from the first under the care of Miss Henderson, except during a short visit of Miss Henderson to England, when it was under the charge of Miss Grime. Since Miss Henderson's resignation in April, 1883, it has been superintended by Miss Swainson, who is assisted by Miss Goreh, and by Miss Gray, the daughter of the Rev. W. Gray, Secretary of the C.M.S. at home.

With reference to an English education, an able writer has said :—"The Punjabis, who don't know English, remain babies all their lives. They have no love for literature ; for they have no literature to love, in Urdu. Their minds are never enriched with any stores from better minds ; and the consequence is that Native Christians have little or no influence on the educated classes."

When the Viceroy, the Marquis of Ripon, visited the Alexandra School, on the 10th of November, 1880, after receiving an address from the Municipal Committee in the Town Hall of Umritsur, he was greeted on his arrival with hearty cheers from the boys of the Vernacular Schools, who were drawn up outside the building. On his entering the hall, the choir sang "God save the Queen !" and the youngest little girl in the school then came forward to present His Excellency with a bouquet of flowers, which he graciously accepted. The Native Christians of the Punjab, assembled to represent all parts of the Province, then presented their address

through Mr. George Lewis, expressing their "feelings of loyalty to Her Majesty the Queen-Empress, and their gratitude for the manifold blessings they enjoy under the just, enlightened, and beneficent rule of the British Government ; and their hope that their small but growing community would always be remembered as one which in loyalty and faithfulness to the Crown is second to none amongst Her Majesty's Indian subjects."

His Excellency's reply was as follows :—

GENTLEMEN :—I have to thank you most sincerely for the address you have been kind enough to present to me on this occasion, and I assure you that it has given me great pleasure to accept your invitation to visit this Institution to-day, and to receive this address at your hands . . .

I am peculiarly glad to have met you in this Alexandra School, because the name of the Institution recalls to me the fact that, on the last day spent by me in England before I left my own country to come here amongst you in this distant land, I was honoured by an interview with that illustrious Princess whose name this school bears—the Princess of Wales—at which both she and the Prince of Wales expressed their deep interest in India, and at which His Royal Highness assured me of the agreeable recollections he brought back with him from this country, and how heartily he desired to hear, from time to time, of the welfare and happiness of its people. (Applause.)

Gentlemen,—I have been connected now for more years than it is altogether in some respects agreeable to recollect, with the subject of education in my own land, and therefore I naturally feel a very deep interest in all that concerns the progress of education in India. You are aware that it is the bounden duty of the Government of India to preserve the strictest neutrality in all that relates to religious matters in the country. That is a duty imperative upon us in fulfilment of distinct pledges definitely given, and to which we are bound to adhere. I have never thought, gentlemen, that the strict performance of that duty, both as regards the natives of this country and the various Christian denominations in India, involves in the least degree, on the part of individual members of the Government, any indifference to religious education. (Hear, hear, and applause.) And, for myself, I have always held and maintained at home—and my views upon that subject

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

I am, therefore, very glad to have the pleasure of coming amongst you to-day, and of visiting this school—one of the first, though not quite the first among those which I have seen in India—and I can truly say that I wish this Institution, and those connected with it, all possible prosperity. (Applause.) I trust you may accomplish the work which you have set before you, and that, in the words of the motto which I see in front of me, “Your daughters will be as polished stones.” (Applause.) If it should please God to aid you in advancing the great work of education in India, you will by your efforts be doing a great service to the people of this country, and you will be carrying out an object which I know Her Majesty the Queen-Empress has closely at heart. (Applause.)

In 1881 Her Royal Highness the Princess of Wales sent her portrait, and also that of the Prince of Wales, beautifully framed, to the Alexandra School, with their autographs, through Lady Ripon and Lady Egerton. These portraits now hang over the chimney-piece in the large schoolroom.

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## 5. THE LADY HENRY LAWRENCE CITY GIRLS' SCHOOLS.

On the death of Lady Henry Lawrence, in 1856, about Rs. 12,000 were collected by her friends, and were made over to the C.M.S. Mission, in Umritsur, for the establishment of the “Lady Henry Lawrence Girls' Schools,” to perpetuate her memory in the Punjab. The first volume of *The Life of Sir Henry Lawrence*, by Sir Herbert Edwardes, fitly represents what she was to her husband, to her friends, and to all with whom she came in contact. In Kaye's *Life of Sir Henry Lawrence*, she is said to have been “one in a thousand. The highest and holiest Christian virtues were combined in her with great natural intelligence, improved by successful culture.” Amongst

the long list of subscribers to this "Memorial Fund," one subscription, low down in the list, is specially noteworthy, of "H., Rs. 1,000."

The Lady Henry Lawrence Schools are carried on in the City of Umritsur, for Sikhs, Hindu, and Mahomedan Girls. They now, together with the schools of the *Zenana Missionary Society*, contain 553 pupils in 20 schools, with 20 teachers, and are carried on at an expense of Rs. 6,753 per annum. There have been many interesting baptisms in these schools, and in the Zenana Mission, in the midst of much trial and difficulty. The schools are superintended by Miss Wauton and Miss Dewar, who teach in them for several hours every day. Miss M. Smith, now at home, was for many years connected with these schools.

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#### 6. THE ZENANA MISSIONS.

The three institutions last named, the Girls' Orphanage, the Alexandra School, and the Lady Henry Lawrence Girls' Schools, though belonging to the Church Missionary Society, are carried on by the ladies of the Church of England Zenana Society. The operations of this Society in and around Umritsur are becoming very large. Independently of seven ladies who are carrying on the above named schools, two other ladies are connected with Miss Hewlett's Zenana Medical Mission, and five with Miss Clay's Zenana Village Mission. A thousand visits were paid last year by Miss Hewlett's Medical Mission to the homes of the people, and 3,000 out-patients received relief at the hospital in Umritsur, and 163 in-patients received also care and nursing. To Miss Clay's Village Zenana Mission, of which the headquarters have been established in Jandiala, a second centre has been lately added at Ajnala, and a third centre is about to be formed in Narowal. There are

about 1,550 villages and towns in the two Tihisls of Jandiala and Ajnala, which contain nearly half-a-million of inhabitants. About 300 of the villages have been already visited.

We have here instances of nine English ladies (three of them honorary workers) who have not only renounced the comforts of happy homes in England, but have deliberately denied themselves even the society of Christian friends in our English Stations for the benefit of the people. Five of these ladies live and itinerate alone in Punjab villages\* ; two now live with their Bible-women, and Converts' Home in the City Mission House in Umritsur ; two others live in a Native House in the city, with their English and Native Assistants.

The number of Ladies of the Zenana Society in the Punjab and Sindh is now 20, independent of 3 English assistants. We would that this number could speedily and largely be increased. There is work, and more than work enough for all. 36 Bible-women and Christian Teachers are labouring with them, and 1,164 girls are receiving Christian education in 41 schools.

According to the Government Education Report, there are now 21,000,000 of widows in India, of whom one and a-half millions are below 24 years of age. Of these 21,000,000 of widows, it is said that not one-half were ever wives. In the Umritsur District there are 56,181 widows ; that is, one woman in every eight is a widow. Not only a vast, but a very special field for usefulness is thus marked out amongst those to whom this world is already dead, and who from their very helplessness and destitution may perhaps be more ready than others to give attention to the Saviour's message to all who are "weary and heavy laden" to come to Him, and in Him find rest. There is no difference made in His Gospel

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\* One having recently arrived from Australia ; two more are expected to join this Mission from England, in November.

between widows and married women. Bishop Cotton suggested that "instead of burning them, or condemning them to household drudgery, it would be better to employ them in acts of womanly beneficence." Much destitution and misery would be averted if the re-marriage of child widows were legalised.

As we are speaking here especially of Church Missionary Society work, we can only make a passing reference to the much-valued work of this sister Society, of whom our hope is that they will shortly be able to do for the women of the Punjab and Sindh what the Church Missionary Society is endeavouring to do for the men. Of our lady workers we can truly say what St. Paul said of the "sisters, who were servants of the Churches" in his day, that they are "succourers of many, and of ourselves also," ever helping others, and rendering it a privilege and a happiness to Christian people to help them. It can be said of them that they "labour *much* in the Lord," and labour also with great results, for they find their way to the *hearts and the homes* of the people as none but English ladies can.

We believe that we have in our Zenana Lady Missionaries the true sisterhood. Holiness is a development of Christian Life ; not a work, but a fruit, the fulfilment of God's Promises in Christ and by His Spirit. The true Sisterhood begins not in renouncing, but in receiving. Those who receive much are able to renounce much. God is everywhere the Giver ; and where He has given much, there is always seen much self-sacrifice, and devotion, and love. Whilst we look much to the human side of things, let us fix our eyes still more intently on that which is Divine, remembering that all good things, whether wrought in us or by us, are from Him. It is not the form we require so much as the reality. We therefore seek light, for it is only light that can shine. We desire salt, for it is only salt can savour. They

who work for Him find that it is sweeter far to love for Christ's sake those for whom they toil, than even to be loved by them in return ; and they are thus content with the unspeakable happiness of ministering unobtrusively for Him to those who need their help. The reward (on earth) is the work itself ; with Christ's approving smile, and with the blessings which the workers receive in themselves as they engage in it ; having offered themselves for it in the same spirit, and with prayer similar to that of Mrs. Livingstone, "Accept me, Lord, as I am ; and make me such as Thou wouldest have me to be."

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

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

Respecting women's work in India, Canon Westcott spoke thus from the pulpit of Westminster Abbey in May last :—

“ In one respect the present position of things is of unique importance. *For the first time female education has been recognised as a subject of national care.* Efforts which have been hitherto difficult and precarious can be henceforth stable and systematic. The women who have clung till now with instinctive piety to the religion of their homes, will be enabled to embrace with quickened intelligence the ennobling service of Christ, which is perfect freedom. The same spirit which has made them foremost in persecution will make them, as in earlier ages, the keenest champions of the faith. With them the natural centres of moral force, as they are now of moral weakness, rests the office of stirring their children in the years to come with the enthusiasm of truth, of purity and love, which they will learn from the Spirit of Christ.”

The following touching appeal to English sisters at home, to come forth and labour for the women of India, is from the pen of our much-loved friend and fellow-labourer, Miss E. Lakshmi Goreh, an Indian Missionary lady, who has given herself to Christ's work amongst the girls of the Alexandra School, Umritsur :—

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

Listen, listen, Christian Sisters,  
Show ye have a Christ-like heart;  
Hear us sadly, sadly moaning,  
'Neath our load of sorrow groaning,  
Writhing 'neath its bitter smart;  
With no hope of rest above,  
Knowing not a Father's love;  
Your true sympathy we crave,  
You can help us, you can save.

Listen, listen, Christian Sisters;  
Hark! they call, and call again;  
Can ye pass them by, unheeding,  
All their eager, earnest pleading?  
Hear ye not their plaintive strain?

Let your tender hearts be moved,  
 Let your love to Christ be proved;  
 Not by idle tears alone,  
 But by noble actions shown.

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

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

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

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

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\* Taken from "From India's Coral Strand," Hymns of Christian Faith, by Ellen Lakshmi Goreh, a Brahmin lady. "Home Words" Publishing Office, Paternoster Buildings, London, E.C.

## 7. THE TRAINING COLLEGE OF THE CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.

The same reason which we above named will only allow us to refer, in a very few words, to the Training College of the Christian Vernacular Education Society, which for 18 years has been carried on in Umritsur, under the zealous and able management of Mr. C. J. Rodgers. Its object is to train and prepare teachers, and especially Christian teachers, for Mission Schools. A large number of young men have already been trained in this College, and are doing useful work in many parts of the country, and several of the students have become Christians.

Our great desire is to see the usefulness of this important institution much enlarged. We would wish it to be a school where our younger Church Mission Society's Readers and Catechists, or the candidates for these offices, could generally go, to be grounded in some branches of secular knowledge, before they go to study Theology at the Divinity school in Lahore. They would here also learn the art of teaching others. We would wish also to see this Society take up at least one circle of primary Mission Schools in the villages round Umritsur, which would be taught by trained students, and superintended by Mr. Rodgers, the Principal, and by Mr. Keyworth, the Vice-Principal of the Training Institution.

We cannot but think that a Christian Education Society for India would, in the present circumstances of this country, do more good if it were not purely vernacular. The teachers who have the greatest influence now amongst the masses, as well as amongst those who are educated, are those who know and teach English.

If this Society were able to take over from the Church Missionary Society some of their Educational Institu-

tions, just as the Zenana Society has taken over a great deal of the Church Missionary Society's work amongst women and girls, we should be thankful. Our Missionaries would thus be set free to devote their whole attention to the care of the Christian Churches and the evangelisation of the heathen.

We thankfully record the work which this Society is doing in the publication and circulation of Christian books. In the year 1883 no less than 63,234 of their Books and Tracts were sold by the Punjab Religious Book Society, of which 15,589 were the publications of our good friend "A. L. O. E." This Society gives £100 per annum to the Religious Book Society for colportage in the Punjab.

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#### 8. THE C.M.S. MEDICAL MISSION.

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

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

Next to Delhi, Umritsur is the most populous, the most convenient, and the most busy and prosperous city in the Punjab. It numbers at present upwards of 130,000\* inhabitants, being considerably larger than the metropolis of Lahore adjoining; and it is steadily on the increase. Besides this very important consideration, it is at the same time the acknowledged chief centre of Sikhism, and thus the head-quarters of what I believe to be the most interesting, most accessible, and least bigoted

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\* Now 151,896, according to the Census of 1881. The Umritsur District contains 893,266 people; the Umritsur Division, 2,729,109.

race in the Punjab, as well as the most vigorous and manly. There can, I think, be no possible doubt, that if a Medical Missionary is located anywhere, no more appropriate station than Umritsur could possibly be selected. The strength at which it has always endeavoured to maintain the Umritsur Mission shows the importance the Society at home has always attached to it, while furnishing an additional reason why a Medical Member should be added to it in preference to any other; and I shall rejoice if my advocacy can in any way contribute towards bringing out this most desirable object.

The testimony of Sir Robert Montgomery, the then Lieutenant-Governor of the Punjab, is equally decided. Sir Robert writes :—

I think that Medical Lay Missionaries would be a very valuable auxiliary at Central Mission stations in or near large cities. They would aid in overcoming prejudices against Missionaries; would have a softening effect, and would tend to strengthen Missionary efforts; in fact, they would form a valuable portion of the staff of a Mission body. I have had an opportunity of perusing a memorandum, written by Sir Donald McLeod, on the location of a Medical Missionary at Umritsur, and my views entirely accord with his.

Dr. H. M. Clark was placed in charge of the C.M.S. Umritsur Medical Mission in 1882. It now comprises a large Central Hospital in the city, with branches in Jandiala, Clarkabad, Wairowal, and Sultanpind. This Mission has proved especially acceptable to the villagers. It is recommended that we should maintain a good Central City Hospital as a base, and from it work in the surrounding districts through Branch Dispensaries. Since the commencement of the work there have been five baptisms connected with it.

During the year 1883, 8,568 new patients received relief, who paid 25,588 visits to the Hospital or the Dispensaries. There were 36 major operations, and 600 minor ones. 118 in-patients were received; 65 being surgical, and 53 medical cases.

We believe that this method of evangelisation, through

Medical Missions, has not as yet been sufficiently tried in the Punjab. Yet it is our Lord's own method, who made man, and who therefore knew what is in man. When He came Himself, He came to heal men's bodies as well as their crushed hearts (St. Luke iv. 18). When He sent forth His Apostles to make disciples of all nations, He sent them "to heal the sick and to preach the Gospel."

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

If we cannot hope to establish Medical Missions in all our Missionary stations, it will be for the interests of our work to have them in some of our larger Missions. The Umritsur Medical Mission has special reference to the villages. It is not improbable that the results of combining medical with evangelistic work in our village Missions may be far greater than are generally anticipated.

We remember how Surgeon Broughton restored a Princess of the Royal Family of Delhi to health in the middle of the 17th century, and asked, not for reward for himself, but for permission for the English to trade free of duty in Bengal. We remember how Surgeon Hamilton, at the beginning of the 18th century, was the means of curing the Emperor Ferokhshir, and again obtained, through medical skill, important concessions, which greatly helped to the establishment of the English power in the whole of India. It may be that God may again make use of medical skill for the establishment, not of political power, but of His own kingdom, in this land. Our Missions at any rate stand everywhere now in need of funds ; and it may be that our Medical Missions may render important assistance in the efforts

which are being now made to place our Native Church on a more permanent footing. The Umritsur Medical Mission requires now an income of about Rs. 300 a month, if it would prosper. We hope to obtain some part of this from grants-in-aid from municipalities ; but we ask our friends both in England and in India to contribute, at its commencement, a sufficient sum to enable it to begin its work well, and thus use the means to ensure, with God's blessing, both its existence and its prosperity.

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#### 9. THE CITY MISSION HOUSE.

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

The Christians were unwilling to go to live in the city alone. Nor was it desirable that a few young and untried Christians, as they then were, should be placed alone in the midst of the temptations and trials which are inseparable from the residence of newly-baptized Christians in a large Heathen and Mahomedan city. It was thought that where the sheep were, there should also the shepherd be. The Native Church's origin had sprung from the efforts of the foreign Missionary ; and the child had not then attained to the age when it could live and act without its parents' supervision. A non-resident incum-

bent could not then be to the Native congregation all that was required. It was thought that to take them to the city, and leave them there alone, might prove more injurious to individuals, than the fencing them in, and separating them from their fellow-countrymen in Christian compounds, had proved in other places to be weakening to the community.

As regards direct Missionary work amongst the heathen, a Missionary's residence in the city, when he can do so with safety to health, seems very desirable. He is there seen to be one who has been set apart for the people, and is known to them as their neighbour and friend. No longer a resident amongst his own people, and a visitor to the Natives, he becomes a resident amongst the Natives and a visitor amongst the Europeans. In the city he can always be visited publicly or privately at any hour of the day, and timid inquirers can come to him at night. The hours for daily teaching and prayer become generally known, so that all may attend who will. Zenana work amongst the women can be more easily carried on by the Missionary's wife, and girls' schools can be more readily superintended.

The Municipality had proposed to make over to the Mission the site and materials of an old fort in the city, on the condition that no further houses should be built for Native Christians in the Civil Lines. This fort had been occupied for five years by an Englishman and his family, who always had had good health when living in the city. The offer was accepted, and a Mission house was built. It was made double-storied and large, in order that the upper rooms might be above the surrounding houses, and open to the air from the country. A Native Parsonage was also erected, on one side of which was built the Native Christian Serai for the entertainment of strangers, and on the other the large Mission room (Shamaun's Jhanda, or "flag") for meetings amongst

the people. It was hoped that an indigenous Christianity would thus gradually become rooted amongst the people ; and that it would become less exotic and foreign to them by growing up in their midst, than it would be if removed out of their view, and completely severed from them in Missionary compounds outside. A solid footing was thus secured in the city, which it was hoped would prove the nucleus and germ of a Native Church, which would expand and grow in vigour, by gathering to itself and assimilating the elements that surrounded it.

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

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

It would, I think, be a retrograde step, and opposed to the experience gained in other parts of India, to assemble the Christians of Umritsur together in houses built expressly for them in the compounds of the Missionaries. If their number increase, the residents in the civil lines might reasonably object, on sanitary grounds, to such a measure. But apart from this, it is now generally allowed that this mode of treating converts is an artificial hot-house culture, that it keeps them in an unnatural condition as children in leading strings, fosters certain characteristic faults of the Hindoo race, and hinders a healthy, spontaneous, national development of Christianity. To place a Native Pastor or Missionary (when it is possible with safety to the health of a European) near them, in the city, or on its walls, is a different measure, and one of which I cordially approve, as strictly analogous to our parochial system in England.

Archdeacon Pratt, who was the guest of the Missionaries in the City House in February, 1867, entered the following remarks in the Mission Record Book :—"I think the move into the city which has been effected is a great thing for the Mission. When I was last here, I felt that the centre of the Mission was too much away from the Natives, and amongst the European part of the station. This is completely remedied by the change which has been carried out."

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

"Of one thing I am certain, that until more Native agency is employed, the progress in all Missions must be slow. European superintendence is essential in all our modern Missions; and I think Mr. Clark has made a wise move in locating himself within the city walls. He and his family are the only Europeans in the town except a police inspector or two; and they are just as safe, and much more useful, than in the suburbs, where all the other English residents live. They have a good house; the Native Pastor lives near; and a serai or hostelry for Christian travellers has been lately added."

The Mission House was built on the site of the fort of Maha Singh, the father of Maharajah Runjeet Singh.

It was from this little fort that the Sikh power spread itself by degrees from Umritsur over the whole Punjab.

Between the years 1866 and 1881 everything went on well, and prospered, as regards the City Mission House. Two, three, and even four Missionaries had at different times lived together in the city amongst the people. No death had occurred among the Missionaries in the city, although there had been more than one death amongst those who were living in the civil station. Inconveniences and discomforts there doubtless were from living in a city which was not always clean, and amongst the people of the country, and not amongst fellow-countrymen, but there had been no disaster. But in the summer of 1881, Umritsur became a plague-stricken city. The railways, canals, and roads had interfered with the natural drainage of the country. An extraordinary rainfall of five and a-half feet had filled to the brim the wells in which the water had been before twelve feet from the surface. In some places, wherever a stick was thrust into the ground, the water came bubbling up. The soil became a vast morass. Old buildings of the time of Runjeet Singh, together with the most solid buildings of modern date, cracked from the giving way of the ground on which the foundations were laid. The vegetation in the gardens round the city, and even in the midst of the civil lines, which had been over-irrigated for years, had become so dense that neither sun nor air could reach the ground. The wells became contaminated, and the city ditch and the fields around it were so filled with water, that the drainage of the city and the station could not get away. A pestilence ensued, which was in Umritsur unprecedented. The city was decimated. Nearly 15,000 dead were carried out in the course of three or four months, from the gates of a city containing 152,000 people. The people for a short time were dying at the rate of 600 per 1,000 per annum.

In the February of the following year five English Missionaries were again living together at their post in the City Mission House. But it was no longer safe to remain there, and of necessity they retired to the civil lines, to await the carrying out of the new system of drainage, and the introduction of pure water into the city, by the Government, which should again render the city habitable for English people, as it was before.

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

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

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

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

it, and had spent years of his own missionary life under its roof.

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

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#### 10. THE CLARKABAD AGRICULTURAL SETTLEMENT.

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

With very great difficulty the land was obtained through the kindness of the Government, and it was made over to them on the terms which they desired, and their total failure has been another proof that in the present state of our Punjab Missions, our Native brethren can no more prosper when acting independently of the English Missionaries, than the English Missionaries can prosper by acting by themselves, and independently

of the Native Church. If we desire success, we must all of us, at any rate at present, go on unitedly and hand in hand in everything. When Mr. Bateman came to the rescue, to save our Christian Settlement from complete ruin and extinction, there was not, we believe, one Native Christian in it.

The following list of new buildings, or works which were in progress in the Settlement in the year 1882, will show the amount of labour and of money which has been expended on it :—

|                                                       | Rs.   |
|-------------------------------------------------------|-------|
| 1. Church Building.....                               | 3,500 |
| 2. Mission House and out-houses .....                 | 4,000 |
| 3. Boys' Orphanage .....                              | 1,500 |
| 4. Boys' School House .....                           | 300   |
| 5. Girls' School House .....                          | 200   |
| 6. Dispensary and House for Native Doctor.....        | 200   |
| 7. Pastor's House .....                               | 150   |
| 8. House for a Catechist .....                        | 50    |
| 9. Several houses for Christian zemindars.....        | 300   |
| 10. Three new shops in the bazaar.....                | 150   |
| 11. A wall round the village .....                    | 350   |
| 12. Roads laid out, and many thousand trees planted   | 550   |
| 13. Small pucca tank .....                            | 300   |
| 14. A large kuchcha tank .....                        | 200   |
| 15. A trough for cattle at the well.....              | 50    |
| 16. A large mill for oxen.....                        | 100   |
| 17. An oil press .....                                | 50    |
| 18. A village well .....                              | 300   |
| 19. Wall round the graveyard and planting trees in it | 150   |
| 20. About six houses for granaries.....               | 300   |
| 21. Guest House and Post Office .....                 | 100   |
| 22. Water-courses for irrigating the fields .....     | 200   |

We see here at any rate one advantage of endeavouring to carry on Missionary work in villages, in the cheapness of the construction of the buildings. Most ably and zealously has Mr. Bateman been seconded by Mr. and Mrs. Beutel, who are now the Missionaries in Clarkabad, and are carrying on the work, and are completing that which yet remains to be done. Of our dear friend the late Rev. Daud Singh, the Native Pastor, we have already spoken. His family still live in the settlement.

The population of the village is now between 500 and 600, of whom 230 (60 men, 50 women, and 120 children) are Christians. Of the children 27 are orphan boys, who are here receiving a practical education in farming.\* The area of land which was made over by Government to the Church Missionary Society on a lease for ten years, in 1869, comprises 1,935 acres, of which about three-fourths have been brought under cultivation. The lease was continued in Mr. Bateman's name for five further years from the year 1879, and application has been made that the land may now be made over on a 99 years' lease to the Mission.

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

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

One of the interesting features of this Mission consists in the daily instruction of all the Christians in the

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\* On the importance to the state of bringing up orphan children, and teaching them to be honest, good, and happy, in Christian orphanages, we read in a little book, called "Praying and Working," the following words :—

"Love overcometh. There were no locks and bars. We forge all our chains in the heart. There was no compulsion. The lads might wander away as freely as they came. 'Were you ever flogged here?' 'No.' 'And, instead of bread and water, you had something nice?' 'Yes.' Bread and water, shame and flogging, in prison in Weimar, £7 17s. per annum. Meat, bread, honor, Christian teaching in Weimar, once for all, £3 15s."

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

The Society's desire is that there may be always a Native Pastor attached to the Settlement, and good schools both for boy and girls. A part of the land has been made over to the local Church Committee to meet these expenses. It is hoped that a European Missionary will remain with the people as long as his presence is required.

Through God's blessing on the efforts made the whole work at Clarkabad is now full of encouragement and hope. The wilderness is becoming a garden. The trees are springing up, and the fields are yielding their rich increase; and trees of righteousness are being also planted, bringing forth fruits which are by Jesus Christ to the praise and glory of God.

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## II. THE TARAN TARAN VILLAGE MISSION.

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

Max Müller states that "no one knows the Indians, who does not know them in their village communities. The village life in India has given its peculiar impress

to the Indian character more than in any other country we know. To the ordinary Hindu, I mean 99 in every 100, the village was his world, and the sphere of public opinion seldom extended beyond the horizon of his village."

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

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

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

"In the Punjab, the towns and villages of more than 5,000 inhabitants include only 11.5 per cent. of the population. In England they include 56.1 per cent., or nearly five times as large a population. Three-quarters of the people of the Punjab live in villages of under 2,000 inhabitants.

"Such industries as are necessary to supply the simple needs of the villager are prosecuted in the village itself. The Punjab village is eminently self-sustaining. It grows its own food ; it weaves its own clothes ; it tans its own leather ; it builds its own houses ; it makes its own implements ; it moulds its own domestic vessels ; its priests live within its walls ; it does without a doctor ; and it looks to the outside world for little more than its salt, its spices, the fine cloth for its holiday clothes, and the coin in which it pays its revenue. Nor are the wants of the higher classes much less simple than those of the peasant. The rich man dresses a little better, his wife wears more expensive ornaments, and his family live in a larger and more substantial house. But his food and furniture are only a degree in advance of those of his rustic neighbours, and he marks his superior position chiefly by profuse hospitality, and by supporting a bevy of useless retainers."

Special efforts were made by the Umritsur Mission for the village population in former years, when Mr. Bruce, Mr. Leighton, Mr. Mortlock Brown, Mr. Keene, and Mr.

Bateman laboured amongst them. But up to the present time no one has as yet built his house, and made his home permanently, in any village in the centre of his work. Miss Clay has done so with much success in her Zenana Mission in Jandiala, and in Ajnala. The Church Missionary Society have decided lately on doing so, with God's help and blessing, in Taran Taran, and the Rev. E. Guilford has been lately set apart by the Society for this work. Taran Taran is the chief town or capital of the Manjha, of which we have already mentioned that Sir Herbert Edwardes wrote, in 1857, that the Manjha is one of the two points in the Punjab which should of necessity be occupied in force. All other places, he says, are mere dependencies. It is here that the noblest and bravest of the Sikhs live, not, we remember, in the large towns, but *in the villages*.

Mr. Guilford writes :—

“Taran Taran ranks second amongst the sacred places of the Sikhs. It has a population of 6,000 souls, with over 300 villages surrounding it, containing 261,676 people. As a centre for Missionary work it stands second to none in the Punjab; every month there is a *melā* held there, to which thousands of people flock from all parts. It is obvious, then, that the head-quarters of the Mission should be fixed amongst the people themselves. To carry on the work from Umritsur is impossible, with any great hopes of success. To do so would involve the loss of seven months in the year, besides the incalculable advantages derived from daily contact with the people. Having made many tours through the district, I can myself testify to the hearty desire of the people for Christian teachers. Everywhere we have been received most warmly, listened to most attentively, and pressed to come again soon.

“The cost of establishing our head-quarters at Taran Taran, and of erecting a small bungalow there, cannot be less than Rs. 5,000. We earnestly appeal to our friends to assist us in this great work. We believe that it is a work which lies very near to the heart of our Divine Master. Nothing was so prominent in His life upon earth as His tender solicitude for the poor and ignorant amongst men. We believe that He has still the same love now for the people in the villages of the Punjab

that He had, when He was on earth, for the villagers of the Holy Land. We believe that Christian work in the villages will strengthen our work in the towns, and that the work in the towns will again re-act on the work in the villages. We believe that it is more for the interests of Christianity to occupy thoroughly one whole neighbourhood, than to scatter our efforts abroad at great distances, the one from the other.

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

The Church Missionary Society have decided wisely, that it is better for the interests of the Missionary cause to seek to strengthen the great Missionary centres in the country, rather than spread their operations widely and feebly, by inefficiently occupying many distant spots that do not give any support to each other. The Taran Taran District is one on which much labour has been already expended, and is within 15 miles of Umritsur, at such a distance from it that it can act and re-act on our Central Station.

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

Itinerant preaching is the happiest and the healthiest occupation in India, and perhaps will prove the most successful part of Missionary work. The freedom from station cares, the constant exercise and change of air in this out-of-door life, are most conducive to health. Those who can do no other work can often itinerate with

advantage both to themselves and others. Regarding success, Whitefield wrote : " I am persuaded, when the power of religion revives, the Gospel must be propagated in the same manner as it was *first* established, by itinerant preaching."

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## 12. THE BATALA MISSION.

The Batala Mission was commenced by Yuhanna, a convert of Dr. Pfander, who was located there, from Umritsur, in 1866. He was succeeded, at his death, by the Catechist John, and he again by Mian Sadiq. The girls' schools were visited regularly by the Lady Missionaries from Umritsur. In 1877 Miss Tucker, "A. L. O. E.," made Batala her own Station, which it has been ever since. In the spring of 1878 the Rev. F. H. Baring established the Native Christian Boarding School for Boys, and made the Batala Tihsil \* his special charge ; and on the first of January, 1882, both the School and the Mission were made over by the C.M.S. to Mr. Baring, at his own request, and the work became a private one, carried on at his personal expense. But failure of health and great trial obliged him necessarily soon to return home ; and on the 1st January, 1884, the School and the Mission were given back by him to the C.M.S., with the generous endowment of £350 a year.

The following is a copy of the resolution passed by the members of the Church Council, who knew him so well, and by whom he was so highly valued, which was forwarded to him from their meeting at Peshawur in December, 1883 :—

*Resolved unanimously*,—That the Church Council of the C.M.S. in the Punjab view with deep regret the necessity

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\* A Tihsil is a part of the Deputy Commissioner's district in charge of a Native Revenue Officer—the Tihsildar.

which has obliged our dear and honoured friend, the Rev. F. H. Baring, to resign his Missionary work in connexion with the Batala Boarding School and the Batala 'Tihsil. They thank God for the grace which has been given to him to do so much for the cause of Christ, both in Batala and Umritsur, and elsewhere in the Punjab. His influence has been widely felt in many places and in many ways. They thank God for it, for they feel that it is He who has raised him up both to be an instrument in His hands, to work for Him in this country, and also to be himself a bright example of holiness and humble and unostentatious charity. They would desire with all their heart, if they could do so, to keep for this country one whom they so much love and honour ; but as they cannot do so, and as he is now obliged to leave, by reason of weak health and from other causes, they send him forth with the earnest prayer that a great blessing may rest both on him and on his friends at home, and also with the prayer that he may find much useful work to do for God on his return to England. They hope that wherever he may be, he may still continue to be a blessing to India, where he has already done so much in the midst of much trial, a country where there is much greater need of devotion and of thoughtful wise effort than there is at home.

Of the work of Mr. Baring in the Punjab we shall say but little. He would not wish it himself. He will be remembered for many things, both for what he was, and for what he did ; and especially will he be hereafter remembered as the Founder of the Batala Boys' Boarding School, and the practical promoter of Village Missions in districts of limited extent. We had hoped that his example would have given the impulse to the formation of other Private Missions in the Punjab ; and that other friends, to whom God has given means, would be led to follow in his footsteps, and to found and endow Missions in other parts of the country. Whether in the present state of the Punjab it may not be generally desirable or necessary for such Missions, when founded, to be placed in some connexion with one or other Missionary Societies, we can hardly yet say. The Batala Mission, like Bishop Wilson's Cathedral Mission in Calcutta, has again become a part of the general operations of the Church

Missionary Society. Both these Missions still flourish, and we trust that the Batala Boarding School and Mission, thus endowed, will ever remain as the monument of what one generous and noble mind has through God's grace been able in a few short years to effect.

The Rev. H. U. Weitbrecht, from Lahore, has been now appointed by the C.M.S. as the Principal of the School, and the Director of the Batala Mission.

The following account of the visit of the Bishops of Calcutta and Lahore in November, 1881 (at the time of Mr. Baring's absence at home), is given by the Rev. Brooke Deedes, the Chaplain of the Bishop of Calcutta :—

No visit to the Umritsur Mission would be complete that did not include Batala, and accordingly the two Bishops, with Mr. Clark and Mr. Deedes, drove there in dâk-garis, on Monday, November 21st. Batala was a city of importance before Umritsur, from which it is distant 24 miles, was known to fame, and is still a large town, with the remains of fine old palaces standing in their extensive gardens and grounds about the suburbs. Here Mr. Baring, of the Umritsur Mission, established some few years ago a Christian Boys' Boarding School, renting for the purpose the grand old palace of Shere Singh, well situated in pretty grounds, and in the immediate neighbourhood of a fine tank, used by the boys for swimming and boating. Since Mr. Baring's departure for England on furlough, two years ago, the only European resident at Batala has been Miss Tucker, well known alike in India and at home under the *nom de plume* of "A. L. O. E.," who presides over the whole institution with all the tact and grace of a benevolent fairy. To see her, indeed, among the boys—now by the sick-bed of an invalid, now leading the singing at the daily worship in the little chapel, now acting as private tutor to a candidate for the Entrance Examination, now setting her own words to stirring tunes, as "Batala Songs," to be sung in school-boy chorus ; sharing the feasts, the interests, the joys and sorrows of each and all, and withal insensibly forming and elevating their character, raising the tone and taste of the boyish society, as only the subtle influence of a Christian lady can do ; and, to older and younger, the object of a warm personal affection and a chivalrous deference—to see this is indeed to realise, as it has probably seldom

been realised, Charles Kingsley's beautiful conception of the Fairy Do-as-you-would-be-done-by among the Waterbabies. And in this case the Waterbabies are swept together from a range wide enough to satisfy even Kingsley's world-wide sympathies ; the oldest boy in the school is an Abyssinian lad, picked up during the war as an orphan baby, to be made the soldiers' pet, and then to find a home at Batala. Of the remaining forty boys, of ages ranging from five to eighteen, six are Afghans, two or three are from Calcutta, two from Lucknow, the remainder mostly from one or other of the races and tongues found in the Punjab. The school is Anglo-Vernacular, the teaching is carried up to the F.A. Standard. The head-master, Babu Singha, is a man of exceptional governing powers and ability ; and the boys have the advantage of the ministrations of a resident Pastor, the Rev. Mian Sadiq,\* who has also the charge of a small resident Christian population, and conducts Missionary operations in the neighbouring town. Batala has become in some respects a haven of refuge for young converts held under restraint or persecuted by their heathen relatives, and more than one interesting story of constancy under extraordinary difficulties is told of those who now live in peace and security there.

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

Arriving towards evening, the Bishops received an enthusiastic welcome from Miss Tucker and from the boys. At seven o'clock a grand feast was served, the boys and the members of the resident Christian families sitting round clean white tablecloths spread down the length of the hall, while for Miss Tucker and her guests, who included the Rev. Mian Sadiq and the

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\* Now transferred to the independent charge of the Church Council Village Mission in Jandiala.

head-master, was set in honour of the occasion a "high table." After dinner boys and all were invited to Miss Tucker's drawing-room, where a small stage had been contrived, on which some excellent recitations from Shakespeare were given by the elder boys, and some school songs were well sung in chorus: the latter including one specially written as a welcome to Mr. Baring, who was expected from England during the following week, and in whose honour triumphal arches and other festive emblems were already in course of preparation. Mr. Baring has indeed thoroughly earned the enthusiastic affection with which "the Founder" is regarded, in this as in every well-ordered school. Prayers in the chapel brought the day to a close.

On the following morning a necessarily somewhat hasty but satisfactory examination of the classes was followed by a hearty special service in chapel, and an address from the Metropolitan.

On the same evening the Metropolitan and the Bishop left Umritsur for Delhi.

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

"It gives me great pleasure to be present on this occasion, and to lay the corner-stone of this Church; and I am glad to express my sympathy with the self-denying work of the Missionaries here. Missionaries are frequently tried by seeing little fruit of their labours, but I feel assured that a great deal more silent progress is being made than has appeared as yet. I may mention that a native gentleman of rank, to whom some time ago I had lent certain Sanskrit books which he asked for, came to me and requested a private interview. He remained with me for above an hour, and the whole of our conversation turned on his religious difficulties. He felt the burden of sin, and was afraid to die. No books that he had read could bring him peace. I did my best to speak to him of the Blood

shed on Calvary which had procured forgiveness of sins for all men. He assured me that he would pray to Jesus Christ, and seek to know Him. So far as I know, that man had only learnt of Christianity through books, but had never met a Missionary. Such incidents may well encourage those who see little result of their labours now to labour on, looking for a large harvest."

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

We feel sure that these words, spoken in season, will strengthen the hearts and hands, not only of those who have devoted themselves to the work of the Batala Mission, but of all labourers in the common cause.

The following two songs are copied from a little book called "The Batala Boarding School Songs," which have been written expressly for the boys by one who is their great friend, and which are sung by them with sparkling eyes and lusty glee :—

(I.) A BOY OF BATALA.

Generous and just,  
True to his trust ;  
That 's what a boy of Batala should be.  
Eager to learn,  
Knowledge to earn ;  
That 's what a boy of Batala should be.  
Valiant to dare,  
Patient to bear ;  
That 's what a boy of Batala should be.  
Ready to show  
Love to a foe ;  
That 's what a boy of Batala should be.  
Then gathered by grace,  
May each in their place  
Show what a boy of Batala should be.  
Steady,  
Aye ready ;  
With heart to duty given,  
Best blessing  
Possessing,  
A steadfast hope in heaven.

(2.) FOUNDER'S DAY.

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

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

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13. THE UMRITSUR MISSIONARIES.

The names of many Missionaries have been already mentioned; and where so many have laboured faithfully, it would almost seem invidious to speak specially of individuals. Many have died, and some have retired from the work. We forbear to speak of those who are still living; and we will not, therefore, dwell on the lengthened service of Mr. Keene, from 1853 to 1882; or again refer to Mr. Bateman, whose name will be long a household word amongst his many sons in the faith (who, through him, have been led to Christ), in the many places which he has greatly benefited; or of others whose multifarious plans and efforts have everywhere been productive of very much good. We prefer to speak of two Missionary *Ladies* who, after leaving behind them many loving memories and impressions for good dismissed from earthly service, now rest from their labours in God's presence above. The first we shall speak of is *Mrs. Fitzpatrick*.

Mrs. Fitzpatrick, the wife of the Rev. T. H. Fitzpatrick, and the sister of the well-known Mr. Thomas Gooch and Sir Daniel Gooch, laid the foundation of woman's work in the Umritsur Mission. The first girls' school which was established by her in the city was commenced with three scholars, who sometimes came to school but were more often absent. The three gradually became five, and the five became eight. Thus in a very little way was commenced a work which has now become a great one, for these schools contain now 553 girls. Mrs. Fitzpatrick attracted the children to her by the power of love ; for she had a large heart, that loved all, and won the love of all who knew her. Wherever she went she was known for her gentle loving character, which influenced all with whom she came in contact, whether European or Native, rich or poor. "Whether they were white or black," she, like Bishop Pattison, "loved them all alike" ; and this, her power of sympathy, was the secret of her success, as it ever is in all genuine Missionary labours. Her desires and her prayers seemed not so much to be "Permit me to do this or that," as "Do Thou bring unto Thy fold those other sheep Thou hast, and give me whatever work to do Thou seest best." It is not necessary in a good Missionary to do singular things, so much as to do everything that is done singularly well. In the beginnings of things one person will often leave the impress of his, or of her, spirit on a work for generations ; and the Umritsur Mission can thank God that after an absence of 28 years, Mrs. Fitzpatrick has left the impress of her gentle loving spirit on it, for we believe that it still remains. She was not long in Umritsur, for she came with her husband in 1851, and left with him to found the Multan Mission in 1856. But the impression left by her on the work has not yet been effaced, and we hope it never will be.

The second Missionary of whom we wish to make

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

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

The influence which Mrs. Elmslie has exerted on the Umritsur Mission has been a very real one. It showed

itself not so much in what she did, as in what she was. Always active, she was never in a hurry. In quietness and in hope was her strength. Her excellence was not in speaking great things, so much as in living them. From the time of her arrival in the autumn of 1872, to that of her departure in 1878, all was peace and happiness and success in the Umritsur Mission. All workers were united in Christian fellowship and love ; and all worked together at all times, with one heart, for one object, actuated by one spirit. Everything was freely discussed with the most perfect openness, and then each one departed to perform his or her own part in the daily work. The motto of all seemed to be "*idem velle, idem nolle.*"

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

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

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

Mrs. Elmslie returned to India, as the wife of the Rev. F. H. Baring of Batala, in the autumn of 1881; and her early death in Kulu in July, 1882, is mourned not only by him whom she has for a time left behind to work for God alone, but by all her friends, whether English or Native, old or young.

“ The Night has a thousand eyes,  
And the Day but one;  
Yet the light of the bright world dies  
With the dying sun.  
The Mind has a thousand eyes,  
And the Heart but one;  
Yet the light of a whole life dies  
When Love is done.”

Thus greatly does charity excel all intellectual attainments. “A man can receive nothing, except it be given him from above.”

The Rev. T. R. Wade was appointed to the charge of the Umritsur Mission in the place of the Rev. W. Keene, in March, 1882.

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#### 14. SPECIAL OBJECTS TO BE KEPT IN VIEW IN THE UMRITSUR MISSION.

The special objects which have been long regarded as essential for the welfare of our head-quarters station in Umritsur, and which affect the prosperity of the work in other stations also, are the following. We notice them here, in order to place them on permanent record, in the hope that they will ever receive that attention in times to come which their importance demands :—

1.—*A faithful living ministry*, both in the Church and in the home, to every Christian man, woman, and child, whether living in Umritsur or in the villages. As long as Hindus and Mahomedans witness evil in the lives of Christians around them, they will not be attracted to Christianity.

2.—*The careful education of every Christian child*, whether boy or girl, whether rich or poor, both in religious and secular matters, as far as possible in our boarding schools. We shall then send them forth, wherever they may go, well fitted for life's work ; and filled, we hope, with the Spirit of Christ, by which alone they will be able to live Christians in a heathen land, and to exert Christian influence on others.

3.—*The practical training*, in the work (as well as by study and prayer, for it), *of good Native agents*, both men and women, both for evangelistic and educational purposes, under the eye of English or Native Superintendents. Every station in the country is now calling out for efficient Native workers.

Our ordinary Missionary work will of course go on both in towns and villages ; but in order that the Gospel may spread itself widely in the Punjab, we place special stress on the three points which are above enumerated.

## CHAPTER VII.

## LAHORE.

LAHORE (formerly called Lahāwur) is one of the oldest cities in Northern India. It was formerly celebrated for its salubrity of climate. The Emperor Akbar made it his royal residence for 14 years between 1584 and 1598, and from thence carried on his military operations both in Cashmire and Afghanistan. The Emperor Jehangir fixed his court there in 1622; and when he died in 1627 he was buried at Shahdera, near Lahore, where his celebrated wife Nur Jehan, and her brother, Asof Khan, also lie. The Emperor Shah Jehan improved the city, and made the Shalimār Gardens. The city and suburbs then stretched three leagues in length, with a circuit of 16 or 17 miles, and consisted of 36 quarters, of which 9 only remain. Abul Fazl speaks of Lahore as being "the grand resort of people of all nations"; and an old proverb says that if Shirāz and Isfahān were united, they would not together make one Lahore. From 12,000 to 14,000 camels then went every year to Persia and Candahar from Lahore. Akbar had brought gardeners from Iran and Turan, who had laid out luxurious gardens, and planted them with trees and vines and melons. Ice and musk melons were then procurable all the year round in Lahore, a thousand maunds or 80,000 lbs. of roses were converted into attar of roses, which sold for its weight in silver. Palaces, mosques, and tombs sprang up in every direction, the ruins of which still remain.

That time was one of great literary activity, when the learned of every country congregated in the city. Many books were then written, and amongst them the Persian translations of the Mahabarata, and Raja Tarangini. There was then great freedom of thought in religious matters, and teachers of every creed were tolerated, and allowed to teach their different doctrines. Religious disputations and philosophical discussions were carried on in Akbar's presence, week by week, sometimes the whole night long, in which the Emperor and Faizi and the ministers Birbul and Abul Fazl took a part. At one time Birbul persuaded Akbar that the sun was a proper object of worship; and Abul Fazl was appointed superintendent of the fire temples. An enamelled figure of the sun still exists on the palace wall, manifesting the favour that was then shown to fire worshippers. At other times the subject for discussion was Mahomedanism, and the heat of argument was sometimes so strong that in one of the disputations a Persian mullah, a Shiah, was assassinated by an Afghan Suni, who then, as a Native historian tells us, "went to heaven, tied to an elephant's foot, and thus attained martyrdom." On other occasions the Jesuit Christian Missionaries gained great influence, especially with Akbar, and afterwards with Shah Jehan's eldest son Dara. It is said that Akbar had a real respect for Christianity, and had part of the New Testament translated for his own use; and that he rejected the Koran, saying it was an imposition. Abdul Qádir tells us that he caused his son Morad to be instructed in the Gospel; and that the boy began his lessons, not as usual in the name of God, but "in the name of Jesus Christ." It is said that he adored the images of Jesus and of the Virgin Mary with awe and reverence. We learn from Abul Fazl that in one of the public conferences the Christian (Jesuit) Missionary offered to walk into a burning furnace, with the Bible in his hands,

if the Mahomedan would do so with the Koran. The Mahomedan refused the ordeal, and the advantage, it is said, remained on the side of the Christian, and Akbar publicly rebuked the mullahs for their violence during the discussion.

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

The influence of Nur Jehan, her niece, and brother Asof Khan, who was Prime Minister with an income of a million a year, was very great. They all seem to have been opponents of Christianity. Akbar, Jehangir, and Dara were to some extent favourable to it. Aurungzebe, the grand-nephew of Nur Jehan, risked and lost the

Empire by his conscientious advocacy of Mahomedanism, and his oppressions of the Hindus. It is probable that the history of India, both religiously and politically, would have been different from what it afterwards became if it had not been for Nur Jehan and her family. It is said that they influenced India more than Akbar did.

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

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

In 1867 the Missionaries of the American Presbyterian Board of Missions, who had carried on Missionary work continuously in Lahore from the time of the annexation of the Punjab, invited the Church Missionary Society to undertake the charge of the Native Christians of the Church of England, and to establish a Mission in Lahore.

The invitation was accepted, and the Rev. James Kadshu, a convert of the Kotgurh Mission, was sent there from Umritsur. His first service was attended by 10 or 12 Christians ; but on his departure to Simla in 1875, Mr. Kadshu reported that his congregation numbered 275 members, of whom 71 were communicants.

The present Native Pastor, the Rev. Yakub Ali, zealously and lovingly ministers to his congregation, a difficult one to deal with, consisting largely of Eurasianised natives. It has now 206 members, of whom 33 are communicants. Through Mr. Weitbrecht's influence a suitable and handsome new Church, which at present accommodates 150 people, and when completed will hold 300 people, has been lately erected in a suitable position in Anarkullee.

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

In one department of labour, and in one Mission only in the Punjab, an experiment is being tried which, so far as I am aware, is not being attempted in the same way elsewhere. This is in the matter of training expressly for the Ministry young Native Christians of conspicuous piety and ability. The Rev. T. V. French, of the Church Society's Mission, formerly the Principal of St. John's College, Agra, with the assistance of the Rev. J. W. Knott, originated a Divinity School at Lahore, in which instruction is imparted in the Hebrew of the Old Testament and the Greek of the New, in ecclesiastical history, in theology in all its branches, and, in short, in all those subjects generally taught in the theological colleges of England and America. The method adopted by the excellent Principal is not merely theoretical, but also eminently practical. By associating familiarly with them, taking them in his company when he preaches publicly to the natives, or holds conversation with them, permitting only carefully prepared addresses to be delivered by any of them, and the infusion into their minds of his own Christian spirit, and of his own earnestness and zeal, he endeavours to prepare the students for their future work.

Very soon after the opening of the college, Mr. French lost his gentle, saint-like colleague, Mr. Knott, who, of all spiritually-minded men whom it has been our privilege to meet, seemed to be the most like Enoch, of whom it is said that "he walked with God."

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

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

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

by the Parent Committee in 1861, when he was appointed the leader of the new Mission in the Derajat, from which he was invalided home in January, 1863, in consequence of very serious illness. The first proposal to establish the College at Lahore was made by Mr. French in a prospectus, dated Boulogne, 2nd August, 1866, in which he discusses the question, "How, with God's good hand helping us, the Native Church may be caused to strike its roots deeper, and to ramify more widely; how it may become more effective and influential, and have strength and weight added to it; how we may anticipate and make provision for India's Church of the future, may consult for its stability and permanence, impressing on it all the wholesome tendencies we can, heightening while it is yet in its infancy its sense of responsibility and the duty laid upon it towards the generations unborn, whilst at the same time we husband our resources, and consider with as large foresight as we may, the contingencies to which the course of time and the growth of the Native Church may be expected to give birth."

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

"On looking into the histories of the early Churches of Christianity, we find it was an object straightway, and from the very first, kept in view, to fix upon convenient centres which should form rallying points for the promotion and diffusion abroad of the light of the Gospel. In these a small body of Christian teachers devoted themselves to the more complete

establishment and firmer building up in the truth and doctrine of Christianity, of a portion of the choicest and ablest converts, with a view to their becoming, in their turn, teachers and preachers of the Word. The raising up of such men was not left to be a desultory and discretionary work, occupying the spare moments, the mere residuum of energy, of Missionaries otherwise occupied in a multiplicity of labours. It was rather an object definitely pursued in the most favourable localities, under the guidance of the best instructors of which the case admitted, drawn chiefly from among the ripest and most practised veterans.

“In a somewhat careful study of the Missionary history of many ages, I find that at no one period, and by no one Christian Church was this great duty neglected or lost sight of. ‘They preached and baptized, and established training schools at suitable centres.’ Such would appear to have been the invariable rule: such the constant testimony borne by Church authors; such the summary of their Missionary reports. This disciplining of the choicest minds, and confirming of the noblest souls, was steadily pursued as the most fruitful of agencies, as ‘laying up in store a good foundation against the time to come.’ It proceeded on the principle, that a course of catechetical instruction imparted at one or two Missionary head-quarters, with students gathered in sufficient numbers to create wholesome (not excessive) emulation—where mind was whetted by contact with mind, and thought was exercised, and suggestive questions struck out and answered, and free, unstified, yet reverent inquiry permitted—was likeliest (by God’s blessing) to produce a well-prepared and grounded staff of Christian teachers, able, with some degree of confidence, to meet captious reasoners, to satisfy anxious inquirers, and to proclaim to learned and unlearned alike the message of salvation through Jesus Christ.

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

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

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

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

Of the abundant labours of Mr. French since the establishment of the College it will be difficult here to speak. But many know how excessive efforts on behalf of Christ's cause brought him very near to death in Lahore in 1872, when the work of the College was necessarily transferred during the summer months to Abbottabad. Many will also remember how, when prostrated by exposure and incessant toil, he was carried into Dhurmsalla from Kulu; even as he had been found by the doctor in a distant village, and carried into Dera Ismael Khan in 1863. What he has been not only to the College, but also to the whole Punjab, since 1869, those who have been most associated with him have best known. He will be ever remembered amongst us as a Missionary who has "gone before" all others in high aims and efforts, both as regards personal holiness and devotion of life, and also as regards large hearted endeavours for the benefit of the people. Wherever he has been the tone of spiritual and intellectual life has

been quickly and perceptibly raised. The first in the North of India to establish a school of Divinity, he has been the first also to introduce the systematic teaching of the Hebrew Bible and the Greek Testament to Indian students. A leader in everything connected with Missionary work, his vacations were spent in extensive itinerations to Multan, Khanpur, Cashmere, and the Salt Range. Ever rising himself, and ever raising others by the grace of God to higher efforts, his minutes of leisure were employed in writing works in many languages, and in carrying on a large correspondence with many friends, with such effect that the present Bishop of Durham drew public attention to "the helpful letters from Lahore." With quick perception of everything opposed in spirit to the pure Word of God and to the simple formularies of our Church of England, he was ever also foremost in expostulations, even with those in authority, against every doctrine and practice that brought injury and wrong on the Church of Christ in India.

Through God's mercy to us he was appointed our chief Pastor, and was consecrated Bishop of Lahore on the 21st December, 1877. From that time till now the signs of an apostle have been more evident in him than ever they were before. In labours more abundant in both English and Native congregations ; in journeyings, often throughout his whole diocese, from Peshawur and Delhi to Kurrachee, and even to Candahar and throughout Persia ; in weariness and painfulness, in watchings and in prayers, and constant preaching in different languages, with the care of all the churches on him, he has added both to his former labours and to his trials. In testifying to what he believed was Truth, he was the only one of the nine Protestant Bishops of India who declined from motives of principle to sign the letter which was addressed from Calcutta by eight Bishops "to all of

every race and religion." He could not "lay stress *merely* on the conformity of our creeds, ritual and orders to primitive models and apostolic precedents," without dwelling also "on the signs of restored life which has led the Church to emerge from deadening and depressing formality and benumbing sterile orthodoxy which seemed to freeze its very vitals and paralyse its energies." Nor could he be "insensible of, and rejoice and praise God for, the devoted labours and successful ministries of men and women of other bodies than our own."

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

Almost all of our Native Clergy and most of our Catechists and Readers have been trained at Bishop French's Divinity College. The importance of it, therefore, cannot be over-rated. It is the school in which our Native teachers of Christianity are themselves taught; where they sit at the feet of their teachers, as St. Paul sat at the feet of Gamaliel—or let us rather trust that they sit at the feet of Christ Himself, as the disciples did, when

they learnt from Him those lessons of practical theology which influenced both their minds and their hearts, and when they were daily associated with Him, and drank of His Spirit, in all they saw Him do and teach.

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

The Principals of the College have been the Rev. T. V. (now Bishop) French, the Rev. W. Hooper, the Rev. F. A. P. Shirreff, the present Superintendent, and the Rev. H. U. Weitbrecht, who officiated for Mr. Shirreff during the latter's furlough. The assistants have been the Rev. Messrs. Knott, Clark, Gordon, Wade, Bateman, Merk, Lewis, and Dina Nath.

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

The students are trained not only in the class-room and chapel, but also in itinerations with their teachers in the villages, and stated preaching in the Bazaar, which latter is usually carried on in the rooms kindly lent for the purpose by the American Mission.

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

To the original buildings have been added, together with the Principal's house, a large school or class-room, a library containing a very considerable number of valuable books for the use of the Missionaries, and enough of houses to accommodate eleven married, and nearly as many single students. There is also a small native room in the middle of one of the courts, which has been

used as a prayer room by the students ; and there is also a comfortable little house of three rooms in which a single Missionary has often resided, and which is now occupied by the Rev. Dina Nath. As all of the houses are not at present required for the small number of students now reading in the school, Christian young men studying in the Government and the Medical colleges are allowed to occupy them, subject to certain restrictions, and a payment of a small rent. Many highly prize this opportunity of living in the midst of Christian influences.

Outside the walls is a Serai, or guest-house, one part of which is used by inquirers and Christians, who are for any reason for a time the guests of the Mission, while the other is at present occupied by the Rev. Yakub Ali, until a parsonage can be built near the Bazaar Church. It is a great inconvenience for the pastor to live so far from his people, and a parsonage-house is urgently required.

All the Christian women living on the premises receive instruction from the wives of the Missionaries in charge, and a school is needed for their younger children.

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

No account of the Divinity College of Lahore can be complete without reference to the Rev. G. M. Gordon, who was one of its warmest friends and supporters from its foundation. In the first year of its existence Mr. French (now Bishop of Lahore) wrote in his annual letter :—

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

he would not like me to speak publicly—to throw himself into our work as a fellow-labourer. It is no longer a secret that the post which Mr. Gordon thus declined was the Bishopric of Rockhampton in Australia.”

The Bishop again wrote in March, 1881 :—

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

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

Chenab banks, to initiate himself into the character and language of the people in whose service his life was to be offered in sacrifice.

It was just before Christmas, 1873, that we set out together to "spy out the land" which we had arranged should be the Missionary practising ground, so to speak, of the Lahore Divinity students, under the direction and oversight of the Missionary clergy associated with the college, to which he attached himself from the very first; and held unswervingly to his purpose of regarding all his labours as inseparably connected with it, and with the C.M.S., under whose auspices it had its birth. Whether his work lay amongst Sikhs, Beloochees, or Afghans, it was always the same; he felt himself working out one of the fundamental ideas which underlay the original plan of the Divinity School—and essential, as I believe (and as my two honoured successors in the Principalship, Messrs. Hooper and Shirreff, have steadily held likewise)—to the practical usefulness and efficiency of the institution, *i.e.*, its having a department of labour outside of the college classrooms, and stretching forth the hand of sympathy and loving help to the frontier hills and rivers, to watch for any door by which Christian influence may find entrance to the tribes who have their home there, and the relations in which we stand to whom, are of such serious moment to the future of the empire.

We visited at that time Gujerat, Jhelum, Pind Dadan Khan, Miāni, Bhera, Shahpoor, Khushāb, and a number of small towns and large villages lying between. The languages were, of course, new to Mr. Gordon, beyond the Persian he had partially acquired at Ispahan; the preaching and conversing therefore fell to me, but he took the keenest interest in all, and never wearied in searching out opportunities I could avail myself of, one of the marks, as Aristotle tells us, of the truest friendship. When we traversed by road or river the same ground just before Easter last year (1879), he was well able to express himself; the district had become a home to him, and his heart was bound up with its people, loving them "the more abundantly, the less he was loved;" for a good deal of unfriendly feeling was shown him by the upper classes in Pind Dadan, where he secured, by fair bidding at a public auction, his "little tower," just close to the walls of the town—"the corner bastion," as Mr. Nugent calls it, "of an old fort of which little else remained." Many a time in the interval, between 1873 and 1879, has he trod on foot the fifty miles

between Jhelum and Pind Dadan, shortly to be united by the branch railway, which is almost completed. From the time I left India, at the close of March, 1874, he adopted Pind Dadan as the little capital of his rather too extended Missionary province, or rather the starting and returning point of his journeys. He had leave "to hold the fort," or the little bastion, until he succeeded in purchasing it as a place of deposit for his books and collection of varieties after ceasing to reside at Lahore. It was a great advantage for the fifteen or twenty English residents at the great salt-mines five miles from Pind Dadan, to enjoy so often the Church ministrations, which Mr. Gordon himself, and latterly, in his absence, his young Missionary brother, Mr. Nugent, performed for them in the little Station Church, or in a large room at the salt-mines.

Mr. Gordon's great object was to obtain Native agents, whom he might train after his own fashion of hardihood and patient endurance—what might well be called "*a perfect work of patience*." His great sorrow throughout his seven years of pioneering work on the frontier was the reluctance (or, as it often turned out, the inability) of the Native labourers to keep pace with his seven-leagued strides, sometimes painful midday marches, over treeless plains, to some coveted destination, where an inquirer had to be visited or a friendly Moolah instructed. One excellent student, Andreas, as faultless in life as he was steadfast in simplicity of faith and devotion to his studies, during the three years he spelled out his Hebrew and Greek Scriptures in our school at Lahore, succumbed after about a year's attempt to frame his course of life after the model daily before his eyes. Even of him our dear brother spoke with some dissatisfaction, as hardly up to the mark, and better fitted to be a pastor than an evangelist. Writing in August, 1874, he says, "I walked with Andreas to Khoostrab, and we were continually reverting to the walk you took with us there. I was sorry not to be able to induce P. and N. to accompany me." (These, I should observe, were two of the least promising of our students, whose views of the nature of the work he strove to elevate for some months.) "They feared a wetting such as we had all got on the previous evening, when sudden rain overtook us, and we had to wade through two miles of water. They have got no *shauq* for preaching, and it is useless to press them." . . . This high standard, which we so much need, may take another generation to develop.

The following account of Mr. Gordon's death in

Candahar is taken from a sketch of his life written by his friend General R. Maclagan :—

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

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

Mr. Gordon was a Missionary at his own charges, his private means not only maintaining his Mission work without cost to the Church Missionary Society, but being ever liberally bestowed on useful objects conducive to the temporal or spiritual well-being of people whom he could help. Such a man, with felt capacity for a certain line of action, with opportunities presented to him of which he perceives the value, is guided by an impulse which is true for him, however differently others might be affected by it. He was urged, as his letters at the time quietly but unmistakably showed, by a pressure which he felt was not to be resisted. He at once accepted the leading, which was indicated to his willing mind, not without something of that adventurous spirit which animates every

man who is in earnest, which has stirred the heart and quickened the steps of many a noble Missionary in days past and present, and will in all time to come. It was the same spirit, with the same views, which took him back from England to India on the last occasion through Persia, and which enabled him there, with his wonted devotion, to be the means of so great usefulness, in co-operation with another active Missionary of the C.M.S., at a time of grievous famine and distress.

When we hear of the Missionary killed in a sortie from a besieged fortress—a difficult and perilous operation, undertaken to check the harassing fire from a strongly-occupied and well-armed place of cover—let us think of him as the minister, for the time being, of the British soldiers employed on this duty. He was their friend, who sought to be their helper wherever he could, not only in the tent but in the field, in the time of danger, and in the hour of death. Not altogether profitless, we may well believe, was this last service, though it was the hour of death also for himself.

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

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

In May, 1878, he wrote from Pind Dadan Khan : "To many people India is full of variety and amusement. If it has a hot season they avoid it by going to the hills, or if they are obliged

to stay on the plains they can surround themselves with comforts and luxuries ; and as for the cool season, it is far pleasanter than an English winter. But to a Missionary, who is intent on knowing the Natives and being as one of themselves, these comforts are quite foreign, and by degrees he finds that they are by no means necessary to existence. And in order to get the confidence of the people, and do them any good, one has to make up one's mind to devote one's life to it, and all one's dreams about ending one's days in a cottage near a wood in some pleasant English nook give place to the prospect of a mud hut in an Indian village, and the enviable distinction of a rough tombstone revered alike by Christians and Heathens." And these words are simply the expression of his every-day life. I have known him even in Amritsar go to the Serai (a native inn) and lodge there for the sake of being among the people whom he loved for Christ's sake.

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

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

By Mr. Gordon's will he left no less than Rs. 75,000 towards the erection of the College Chapel and the carrying on the Missionary work at Pind Dadan Khan and Dera Ghazi Khan, which he had inaugurated. The beautiful Chapel has been lately completed by Mr. Weitbrecht at a cost of Rs. 12,000, and was opened by

the Bishop in February, 1883. The design is elegant and the structure substantial. On the day following the dedicatory service, an ordination was held in it, when three former students received Deacon's orders, namely, the Rev. Dina Nath, ordained to the work of the Divinity School, the Rev. Thomas Edwards to the Simla Pastorate, and the Rev. Nobin Chundar to that of Batala.

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

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

The year is closing sorrowfully to me as to the life of my Native Christian Brother Andreas. He contracted a cold in Amritsar last Christmas, and disease of the lungs followed. Although feeble in body, he is strong in spirit, and most patient in suffering. "Tell Mr. French," he says, "that I have no fear of death, but joy and confidence." Among his visitors in sickness are an old Hindu Pandit, and a young Muhammadan school-teacher, who show a kindly sympathy and appreciation of his former counsels. A recently converted Muhammadan Moulvie of Jhelam has spoken to me of him in terms of true brotherly affection. To another Muhammadan Moulvie, who is an inquirer, he has written a letter of Christian exhortation as a dying message. His loss is a heavy blow to a young Mission like this, and the more so as I have no one to supply his place; for this kind of work offers a searching test to the

sincerity of applicants for employment as preachers, and sometimes with only depressing results.

Since I began this letter, which I have been obliged to lay aside for two months, Andreas has been taken to his rest, and our little cemetery has received the first Mission seed "sown in corruption," to be "raised in incorruption."

What I most desire is that his example in thus dying at his post should not be lost upon his Native Christian brethren who survive him. And yet I fear, not without reason, lest it should have an intimidating rather than a stimulating effect upon them.

Andreas was a man of few words, and one who took a sober rather than a sanguine view of things. When, after preaching in a village one Sunday, I tried to animate him by an account of revival work in Scotland to hope for a corresponding revival here, he remarked very justly, "You cannot compare the two cases. In my country the bones are *very dry*, in yours there is *some* flesh upon them."

On St. Andrew's Day he received the Holy Communion in his bed for the last time. I remarked to him that St. Andrew's example was one which he had well followed. He replied, "Ah! our work is poor enough, and we deserve nothing for it; but what a beautiful text that is in Revelation, 'Be thou faithful unto death, and I will give unto thee a crown of life.' Oh that I may obtain that crown!" He added, "Christ left every thing for us; it is only right that we should give up a *little* for Him. Mr. French was always saying this to us. Alas! how few there are who are willing to do this. I should greatly like to finish my work at Pind Dadan Khan. I have a great desire to preach. The people are bad, yet we must tell them of the Lord's mercy."

We were a very little band as we stood round his grave on the 9th December—only Yakub, the Native Christian chowkidar, and the Native Christian schoolmaster of Bhawa, and the Collector of Customs at Kheura, who kindly came five miles to show his sympathy—a very small company, in view of a very large town of heathens and Muhammadans. I earnestly desired that all my Native Christian brethren in Lahore and Amritsar could have been there too, to gather some instruction from that open grave, if perchance there might be one heart touched by a generous impulse to stand in the breach and to say, in response to that silent appeal, "Lord, here am I, send me."

The Pind Dadan Khan Mission is now carried on by

the Rev. H. Rountree, who was appointed to succeed Mr. Nugent in October, 1883. He is assisted by the Rev. Thomas Howell, a Native Evangelist of the Society.

They have lately been encouraged by the Baptism from the Mission School of a son of one of the chief men of the city—the first Baptism which has taken place in Pind Dadan Khan itself, though one of the students had previously received Baptism in Lahore.

## CHAPTER VIII.

## SIMLA AND KOTGURH.

WE have spoken of our Church Missionary Society's central stations in the midst of the Punjab Proper. We now proceed to give a brief account of our long line of Frontier Missions, which begin at Simla, and terminate in Kurrachee on the sea.

It was in the year 1840 that the first committee met together in Simla to establish a Christian Mission in the Himalaya. It consisted of Mr. Gorton of the Civil Service, Captain Jackson of the Bengal Artillery, Captain Graham, General Smith, Dr. Dempster, Major Boileau, and Captain Rainey. They were amongst the first residents at Simla; and the names of two of them are handed down to the present day in "Gorton Castle" and "Boileau Gunge." The Simla and Kotgurh Missions are thus the oldest Missions of the Church of England in the Punjab, and in the Diocese of Lahore. We notice that Simla, as well as Kotgurh, has always been one of the stations of the Church Missionary Society. These Missions, like most others in the Punjab, owe their origin to the earnest zeal and effort of Christian laymen, who in a few years collected more than Rs. 15,000 for them. Mr. Gorton alone subscribed Rs. 100 a month to the Himalaya Mission; and at his death, in 1844, he bequeathed to it Rs. 22,000, which has since become Rs. 31,500, and is still called the "Gorton Fund," from which the chief part of the expenses of the Kotgurh Mission are now defrayed. In transferring the whole of the

funds of the Himalaya Mission to the Church Missionary Society the local Committee wrote thus to the Parent Society :—"From the first we were anxious to enter into the closest connexion with you. We are anxious to secure not only the permanence and enlargement of the Mission, but the acknowledgment and continuance of decided evangelical views. We want to be clear on this subject, and desire, as far as in us lies, the prevention of any '*uncertain sound*' of the Gospel trumpet. The blessing of God has hitherto accompanied you. You have been enabled to uphold and maintain the truth as it is in Jesus, and you have the means to undertake the important work which we have pointed out to you. We are persuaded that if you undertake the Himalaya Mission, our whole object, and more than that, will be gained."

The Missionaries who have laboured in Kotgurh and Simla have been Mr. Rudolph (who came to Kotgurh as a C.M.S. Lay Catechist and Schoolmaster, and afterwards joined the American Presbyterian Society), the Rev. M. Wilkinson, the Rev. Dr. Prochnow, the Rev. J. N. Merk, the Rev. W. Keene, Mr. Sandys, Mr. Beutel, and the Rev. A. W. Rebsch, who, after more than 20 years of faithful and devoted labour in Kotgurh, and as many more years of Missionary toil in other stations in the plains, has at last retired from direct work, and now lives in Simla, where he still assists the Society and superintends the local Mission. The present Missionary in Kotgurh is the Rev. A. Bailey; and the Native Pastor in Simla is the Rev. T. Edwards, who has left a lucrative position to minister to the Native congregation, and has lately been ordained Deacon by the Bishop of Lahore to the Pastorate charge of the Christians in this station.

Kotgurh (called by the natives Gurukot, or the residence of the Guru, whose grave is still seen in the midst of

the village, decorated with colored flags) is situated on the high road from Simla to Thibet. It is 54 miles from Simla, and is 6,700 feet above the level of the sea. It is built on a spur of Mount Hattu, which is 11,000 feet high.

The well-known traveller, Captain Gerard, who for a time lived in Kotgurh, writes: "Kotgurh is free from fogs; has good water; a population close together of 1,200 souls; and is just opposite to Kulu, a populous district on the other side of the Sutledge. The people are very simple, and show a great anxiety to be educated by us; and fairs are held in the neighbourhood, which greatly help the spread of the Gospel to distant nations. It is a most interesting tract, and a better field could not offer itself for a Missionary establishment." This was written 40 years ago. In 1873 Kotgurh contained 41 villages, with a population of 2,400 souls.

Human sacrifices were formerly offered up to the gods, and a cave is still seen near Kotgurh where a young girl was annually sacrificed to the demon of the place. It is a bleak and weird-looking spot, and is still accounted an accursed place, on which goats and cattle are not permitted to graze. When we visited it in 1881, we were told that on the last occasion, when a beautiful girl of 15 was brought by the priest to be immolated, a storm arose, and the swollen stream carried away both altar and temple, and scattered all the people. The offering up of human sacrifices has, from that time, ceased.

In former years infanticide used to be common, and as lately as the year 1840 four cases were brought to light by Government, in which parents had buried their children alive. Polyandria was also practised. It was not uncommon for three or four brothers to marry one woman, who was the wife of each in rotation. As most men had not sufficient means to purchase and maintain a wife, it was the custom for several men to club together

and buy one common spouse. The children belonged to all. Soon after the school at Kotgurh had been opened it was observed that two men brought food to one of the boys, and that both called him son. The two men had married one woman, and they had only one son, whom both considered as their own. Superstition and ignorance then everywhere prevailed. Every accident or misfortune was attributed to the genii of the different places, some of whom were believed to preside over the crops ; some held influence over the heart of man ; some over the mountains, or forests, or sources of rivers. In most villages flocks of goats were kept for sacrificial purposes. Every peak, cave, forest, fountain and rock still has its presiding demon, one of whom is appropriately called " Shaitan " or Satan, whose effigy is brought out on special occasions, with human masks fixed on it, and the people dance before it, waving branches or swords. The people of these hills believe literally in the real existence and malignant spiritual power of demons ; and so they worship them. As far as their belief in evil spirits consists, perhaps they are right. That there are evil spirits we know ; and they doubtless have special power in heathen lands. St. Martin of Tours (A.D. 336) believed that he had spiritual conflict with devils, in the form of Jupiter, Venus, and Minerva. The hill people call them by different names. The strong man armed exerts much strength and subtlety in keeping his goods, till the Stronger than he comes to dispossess him. In a country like this we have distinct evidence how man of himself entirely fails to have any idea of who God is, without Christ. God without Christ is only an object of horror and aversion. They know nothing of Him, and think that He is some demon, who must be propitiated by idolatrous ceremonies, and so they fear, and tremble, and hate, and rebel, and yet they must worship. They know not God, and therefore worship Satan.

During all these years of vice and ignorance, God "left not Himself without witness, in that He did good, and gave them rain from heaven and fruitful seasons, filling their hearts with food and gladness." We see on all these mountain slopes how luxuriantly tea, wheat, barley and other cereals grow, and how rice, which rivals that of Bengal, is largely cultivated. We see that all the timber trees of the Himalaya are represented in the forests ; and that apricots, peaches, apples, pears, mulberries, figs, oranges, citrons, limes, plantains, walnuts, hazelnuts, grow in profusion wherever they are planted. No wonder that the feelings of Christian men were moved when they saw the ravages which idolatry and ignorance of God had made in a country like this, a country which lay at their very doors, and which in their excursions from Simla they often visited. No wonder that Captain Jackson, in a most affecting letter, wrote thus :—" For my part, it seems that the Lord hath opened the way, and made it plain for us to establish here a Church Mission ; and I pledge myself, as long as the Lord may spare my life, to pay £60 annually, in any way the Committee may direct, either in England or India." The bounties of Nature are not sufficient, without Revelation, to manifest the true God to any people. If God bears witness to heathen nations, by conferring benefits on them, and by "*doing them good,*" let us bear testimony to them in the same way, and seek also to do them good, both materially and spiritually. We should much like to see a Medical Missionary attached to the Kotgurh Mission.

Kotgurh lies midway between Brahminism and Lamaism. Some twenty-five miles beyond Kotgurh scarcely a Brahmin can be met with, although Hindu temples are occasionally seen in the interior, often in close proximity with the Lama temples. Sixty miles from Kotgurh is one of the most celebrated Lama monas-

teries, containing, it is said, a considerable library ; and nunneries may be also found not far from it. A little beyond Kotgurh the distinction of caste altogether ceases, and the peculiar physiognomy of the people points to Tartar origin. It is mentioned in Bishop Milman's Life that he once saw, near one of the Buddhist monasteries, a number of boys who were prostrating themselves, and apparantly praying with much devotion. He asked an intelligent and well-educated Buddhist, who was with him, about them. He said that they were praying. The Bishop asked, "To whom?" After a pause he replied, "To nobody!" and "For what were they praying?" The answer was, "For nothing"! They were praying to nobody, and for nothing. Such are Buddhist prayers. But even the Buddhist child must pray. This occurred in another part of India ; but the religion of the people beyond Kotgurh is the same.

Sons of wealthy and influential men have occasionally come from their homes in Chinese Tartary to study in the Kotgurh Mission School. They have there learned to read and understand the Word of God, and have attended family worship and the Sunday services in Church. On the approach of summer they have returned to their native highlands, "fearing that Kotgurh," which is only 6,700 feet high, "would be too hot for them!" During the winter of 1864-65 eleven youths arrived from the snow regions of Kanawur to study in Kotgurh. They were lodged and boarded in the Mission ; and in the short winter days they learned to read the Bible, which they took back with them on their return to their home. One of these lads had been trained to be a schoolmaster, but on his return the Rajah claimed his services as a munshi.

The Kotgurh Mission is essentially an itinerant Mission to the Hill tribes which lie between the plains of India and the borders of China. We remember the

interesting accounts of the long tours and adventures of Dr. and Mrs. Prochnow, as they traversed range after range, to tell to these highland people the Gospel of Christ. We remember, too, a picture in the *Church Missionary Intelligencer*, of Mrs. Prochnow, mounted on a yak, and crossing one of the difficult snow-clad passes. It was never intended that the Missionary should remain always in the neighbourhood of his head-quarters in Kotgurh; but it was always hoped that his influence would manifest itself by his constant presence in many States, in which Missionaries have been often welcomed as the friends and benefactors of the people. Those fishermen catch most fish who *go out* fishing. The fish will never leave their natural element, and walk into our nets, while we sit at home, and fishermen learn to be patient also, for they often have to toil all night, and seem sometimes to catch nothing.

The people of the hills are very illiterate. It is our comfort in India that the Bible is full of those things which all men see around them every day, and which are intelligible to all, even to the youngest child. It speaks of light and darkness, day and night, shadow and substance, cold and heat, sunshine and storm. It tells of life and death, birth and growth, sickness and health, pleasure and pain; of parents and children, teachers and disciples, kings and subjects, obedience and rebellion. It speaks of men and animals, mountains and plains, rivers and seas, seed sowing and harvest reaping, food and famine, medicine and poison; and of life strengthened and maintained by feeding on the flesh of innocent victims, who are always dying that we may live. It tells of sheep and goats, lions and lambs, wheat and tares; of roots planted in a good soil, and of houses built on a strong foundation, of running water from a crystal fountain, and of pure water from the well's fresh spring. God's usual way of teaching men is by type

and reality, symbol and key. In all our work of evangelisation, even amongst the most ignorant, it is our happiness to remember that the God of creation is the God of revelation, and that He who formed the world made also men's minds and souls to be receptive of the influences around them. All nature is an illustration of the great spiritual truths which the Bible teaches. It is often comparatively easy to teach Bible doctrines to unlearned peasants. They understand all about nature better than we do; and nature is the best teacher of God's revelation to mankind in the Gospel of Christ.

In Kotgurh and its neighbouring villages are our principal schools, which have now 50 boys and 21 girls. Some schools are also carried on at a distance from the central station, by means of which the Gospel of Christ has reached the more distant parts of the hill country. Men of mature age have often joined their children in learning to read and write in these schools. Mr. and Mrs. Rebsch acquired also much influence in their direct Missionary work through their knowledge of medicine. Morning after morning was the Missionary's study more or less filled by constant visits from villagers, many of whom came from a great distance to obtain medical relief from sickness and disease, and were there told of Him who is the Great Physician of souls. These Hill Missions have not been without fruit. Many converts, men and women too, have been given to our Missionaries. Amongst them we may mention the Rev. James Kadshu, the first Native Pastor of Lahore, who was baptized by Mr. Merk in 1852 at Kotgurh, when 26 years of age. Unlike other Missions, where converts often assemble from other stations, almost every Christian at Kotgurh is a convert from the country itself. There is one exception, that of a Chinaman, who came from China to work in the tea gardens at Kotgurh, and who became a Christian, and married one of the Christian

girls. One of the greatest losses that the Kotgurh Mission has suffered has been that of Timothy, a young man of quiet, earnest, zealous faith and love, whose influence was specially felt amongst the young men who had formerly been his school-fellows. In the year 1873 the whole of his household, consisting of six souls, together with four others, were baptized. He was sent to be trained at the Lahore Divinity College, in the hope that he would become the Native Pastor of Kotgurh. But his life, which appeared to be of so much value to the Christian cause, was cut short by consumption, that terrible disease of Indian students, who have not often been accustomed to much study. His happy death made a great impression on all who were around him. He was constantly repeating his favourite Urdu hymn, "When shall I go, when shall I go, when shall I see Jesus?" Mr. Rebsch was in Simla when Timothy lay dying; but Timothy had the assurance that he would see him once more before his end; and though the snow in some places was six feet deep and more on the way, Mr. Rebsch went over to see him, and was with him when he died, on the 25th March, 1881.

The Kotgurh Mission has now 42 Native Christians, of whom 12 are communicants. In 1870 this little congregation commenced a Church Building Fund, to which each contributed according to his ability. When the Hindus heard that a Christian Church was to be erected in Kotgurh, they also came forward to add their contributions. In this way more than Rs. 100 were collected, chiefly in annas and pice. Those who had no money contributed rice or grain. Rich and poor, they did all in their power that they might have a Christian Church of their own. The Maharajah of Puttiala gave Rs. 250 towards it. One poor man, a Hindu, who had promised to give Rs. 15 towards it, but "forgot" to do so, two years afterwards brought Rs. 17-4; namely, Rs. 15 for

his subscription and Rs. 2-4 for the accumulated interest on it. A pretty church was built through Mr. Rebsch's efforts in 1873. It is 60 feet long and 20 broad, and is intended to accommodate 200 persons. Its total cost was Rs. 4,000; permission having been very kindly given by the Deputy Commissioner of Simla to cut the timber, free of expense, from the Government forests.

We must not forget to record the sympathy and help which was always given to the Kotgurh Mission by Archdeacon Pratt. Without his help the Mission would have been more than once in danger of collapse. It was he who appointed Dr. Prochnow to it; who guided the counsels of its Committee; who turned Bishop Wilson's attention to the people of the Himalaya hills; who aided the work by collecting large sums, and by advocating its cause. During his last visit in 1880 all that had taken place came vividly before his mind. He went to the outlying villages with the Missionary, and visited the schools for boys and girls, and expressed his delight at the marked improvement amongst the people. With almost a presentiment of his approaching end, he expressed his fear that he would never again see the glorious hills and dales of Kotgurh. On the day before he left, he attended Divine Service. And when he died from cholera in the following year, the Christian community of Kotgurh were amongst the chief of those who mourned what was to them an irreparable loss.

The Simla Mission has received very efficient help, especially from Archdeacon Baly and Archdeacon Matthew, who have assisted it with their counsel and influence, and have furthered its work by much pecuniary support received from the English congregation.

The Native Christians in Simla are ministered to by the Rev. T. Edwards, acting under the superintendence of Mr. Rebsch. Their number is 145, of whom 59 are communicants. The pressing want of Simla is that of a

Church for the Native congregation, towards which Mr. Edwards has collected about Rs. 6,000. A site for this church, through the kind help of the Archdeacon and other friends, has at last been found, and the building of the church will be speedily commenced. There are two schools in Simla of 52 boys and 7 girls, which are conducted by Mr. Edwards.

The importance of Simla to the Church Missionary Society is very great. It has, more than any other place, become of late years the political capital of India. It is the residence, for six or seven months of every year, of the Viceroy, the Commander-in-Chief, and the Lieutenant-Governor of the Punjab. The Heads and Secretaries of the Civil and Military Departments of the Government have their homes in Simla, and live there for a longer time every year than they do anywhere else. Some of the chief Native talent of the country is also to be met with there, in the different offices of the State; and Native Princes and Chiefs are continually coming there to visit the Viceroy and the Lieutenant-Governor. Simla is becoming more and more the place where the laws of India are made, and where plans are formed for the general administration of this great land. But not only is Simla the chief seat of the Indian Government, but it is also, as such, the constant residence of many of the best and the most influential friends of the Church Missionary Society in the country. It would seem as if in some respects Simla would afford the same advantages, and occupy the same position, in India, with regard to the work of the Society, as London does to the Parent Society. It would be well for the interests of our work if our Church Missionary Society were to take up a more defined position in Simla than it has yet done; where Committees could meet regularly, and from their wide experience of India generally, could give advice which may materially aid both our Parent

Society, and the Native Church, in the many difficult and often perplexing questions, the decision of which will greatly affect the extension and permanent establishment of Christianity in India. As the number of Christians increases, the difficulties will increase also ; and the giving a right direction to the work would greatly assist the Society's operations in many places. It is probable that the pecuniary support given to the Society would be also increased, but the chief advantage to the Society's work would be the closer attention which would be given to it, by those whose talents and experience would give the greatest weight to their opinions and advice.

In the meantime the Missionaries of the Divinity College in Lahore have been invited to visit Simla during their summer long vacations, from 1st July to the 30th September, and have done so during the last five years.

## CHAPTER IX.

## KANGRA.

THE next Mission on our frontier line is that of Kangra. The Kangra District contains 730,845 inhabitants, of whom 637,635 are Hindus. The whole district, like Cashmire, is one of the most beautiful countries imaginable. It is "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills"; a land of fruits and rich harvests, a land where the people can eat their food without scarceness, and need not lack anything. Nature has done everything for Kangra. It contains mountains which rise to the height of 16,000 feet, with their forests of oaks and pines, their glades and little side valleys, with streams of water everywhere, and the richest and most fertile plains, in some of which, in the direction of Palampore, tea-planters have made their gardens. The Rev. C. Reuther wrote respecting it:—"The country all round is pretty, like a garden of the Lord; and that it may become so in a spiritual point of view, is my constant prayer." Kangra itself is about 2,500 feet above the sea, and is thus beyond the reach of the hot winds of the Punjab plains. The heat for two months is excessive, owing to the stillness of the air, but at other times the climate is delicious.

Mr. (now Sir Douglas) Forsyth thus wrote to the Parent Committee:—

"Kangra is one of the most sacred places in India. There is a story that when Mahadevi came to the earth, she was so horror-

stricken at the wickedness of mankind, that she slew herself on a hill overlooking Kangra, called Jamtri Devi. Her remains were then divided into three parts. The body was deposited near Kangra, at Bhāwan; the head at Jowala Mukhi, and the legs at Jullunder. At Jowala Mukhi there is to be seen a flame of fire (a stream of ignited gas) issuing out of the bituminous rock. This was at once seized on by the Brahmins and consecrated. A large temple was built over it, and pilgrims come even from Ceylon to worship there and at Kangra! There is a tradition that if a man cut out his tongue, and lay it on the idol head at Jowala Mukhi, not only will he go to heaven, but his tongue will grow again in four days' time. Instances of people cutting out the tongue frequently occur."

Authentic history points back to what Kangra was at the time of the Greek invasion, more than 2,000 years ago, when Nagarkot was the capital of a flourishing state, more than a thousand years before William the Conqueror invaded England; when the Kangra Rajah, the chief of eleven other petty states, of which the names are given, governed in his best days the whole country from the Sutledge to the Ravi; when Kulu, Mandi, Sukeit, Chumba, Badrawar, Basahir, Belaspur, and Nurpur were amongst its dependencies. Kot Kangra was conquered by Mahmud of Ghuzni, in 1009 A.D., who, it is said, "plundered the temple of incalculable wealth." It was recovered by the Brahmins some thirty-five years afterwards; and a *fac simile* of the idol which was carried away by Mahmud was then replaced in the temple. It was again conquered and plundered by Feroze Shah Toghluk, who threw this *fac simile* idol on the high road, to be trodden under foot by all passers-by. It was then permanently occupied by Akbar the Great (in 1556, about the time of our Queen Elizabeth), whose great financial minister, Todar Mull, reported to his master that he had "cut off all the meat, and left to the Hindus the bones"; meaning that he had taken all the rich lands of the plains, and left to the Hindus the hills. We read again of Kangra in the time of

Jehangir, from 1615 to 1628; and again of the great Hindu Rajah Sunsar Chund, Katokh, who, in 1786, ruled from Kulu to Hoshiarpur. It was seized by Runjeet Singh, in 1828; and came into our hands after the first Sikh war, when dynasties which had lasted for 2,000 years came to an end, as it would seem, permanently.

The Kangra Mission owes its existence to the counsel and efforts of Mr. (afterwards Sir Donald) McLeod. It was commenced by Mr. Merk, in 1854; when the house which had been built by General Lake, then Deputy Commissioner of Kangra, was purchased for a Mission House from Sir T. Douglas Forsyth, then Assistant Commissioner, on the removal of the civil station from Kangra to Dhurmsalla. Mr. Merk's incumbency lasted from 1854 to 1874, with a short intermission of about two years, when Mr. Mengé acted for him while he was on furlough at home. On his death in 1874, he was succeeded by the Rev. C. Reuther. Mr. Merk now lies in the Dhurmsalla graveyard, not very far from the tomb of Lord Elgin, the late Governor-General of India; and Mr. Reuther was laid to rest in the pretty Native cemetery in Kangra, where he died in January, 1879. From that time till March, 1882, the Mission suffered from the want of a head, notwithstanding the visits of many Missionaries. Our Society has lately appointed Mrs. Reuther to the charge of the Mission, in which she is ably assisted by her two daughters, one of whom belongs to the Church of England Zenana Missionary Society.

It was the writer's privilege, in October last, to baptize no less than nineteen persons in Kangra and the adjoining station of Dhurmsalla, in Missions which our Church Missionary Society were a short time ago on the very point of relinquishing, on the alleged ground of their unproductiveness. The new converts belong chiefly to the servant class, and are most of them connected

with the family of our dear friend, the late General Prior, who died a few months ago, after a long and useful life. It will be a great encouragement to many in Northern India to hear of this accession to the Christian Church from the servant class. There are many Christian friends in India who devote much time and attention to the instruction of their servants, with, perhaps, little apparent result.\* There are many who leave India, or die, without seeing the conversion of men and women who, for very many years, may have ministered faithfully to their temporal wants, to whom they have often spoken and for whom they have often prayed. Such persons may well be content to wait. The ground of our patience is our perfect trust in God and in His Word. Just as the husbandman sows his seed, and waits for the harvest, and finds that through all the changing seasons Nature may be trusted ; so they who sow the seed of the Word of God in the hearts of men can afford to wait for the harvest of souls, because they have perfect trust in the power of the Word of God. They know the wondrous life which lies concealed in that Word, and that the vital germ will be developed ultimately in the future plant. We believe in the capacities of the human soul for the reception of the Word of God. We believe in the influences of the Spirit of God to quicken the seed and to fertilise the heart. We, therefore, are content to wait. The Christian example, and the long-continued efforts of our dear friends, General and Mrs. Prior, in Dhurm-salla, have not been lost.

The Kangra register of baptisms contains the names

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\* Dr. T. Farquhar (Civil Surgeon in Lahore, afterwards Physician to Sir John Lawrence when Viceroy) estimated that there were in the year 1862 no less than 70,000 Native servants in English families in India ; and he strongly advocated, at the Lahore Missionary Conference, the teaching the saving truths of the Gospel by laymen to their servants. Were this done, even only to some extent, what an influence would be exerted on the Native population generally, and what a benefit it would prove to the English residents themselves.

of 120 Natives, who have, through the instrumentality of the Mission, been admitted into the Church of Christ. Of these, twenty-nine were heathen men, thirteen heathen women, twenty-three heathen children, and fifty-five the children of Christian parents. There are also many other entries of European births, deaths, and marriages. The first *marriage* which was entered in the Kangra Mission register was that of Donald F. McLeod (our late Lieutenant-Governor), married on the 10th October, 1854, to Frances Mary, the daughter of Sir Robert Montgomery (also a Lieutenant-Governor of the Punjab), and grand-daughter of Mr. Thomason, Lieutenant-Governor of the North-West Provinces. The first *death* recorded in the Kangra Mission register of burials is that of Frances Mary, wife of Donald F. McLeod, on the 22nd August, 1855, aged 20. The marriage was performed by the Rev. T. H. Fitzpatrick, and the burial by the Rev. J. N. Merk, both of whom were C.M.S. Missionaries. All of these friends are now in heaven. Other names follow in the Mission registers, which are familiar to Punjab residents ; but we will here mention only the death of Frances Anne, wife of William D. Arnold, Esq. (son of Dr. Arnold, of Rugby, and first Director of Public Instruction in the Punjab), on the 24th March, 1858, aged 33 years ; and the birth and baptism of her youngest child, who is now the adopted daughter of the Right Hon. W. E. Forster, late Secretary of State for Ireland, and whose interest in Missions has led to her advocacy of its cause in her book, "Heralds of the Cross," and other publications.

In the Kangra Boys' School there are now, under Mr. Banerjea, 77 pupils. Miss Reuther has an interesting Girls' Purda School of about 15 Mahomedans in the town ; and Miss Ida Reuther is in charge of an excellent school for Hindus and Christians, which has about 40 pupils.

The Dhurmsalla Boys' School, under Marcus, has 64 names on its rolls. Most of the boys are Gurkhas, only nine Mahomedans and 12 Hindus being present. The Rev. Walter Tribe, when Chaplain at Dhurmsalla, very kindly undertook the superintendence of this school for the Society. A local committee has been appointed, of which Mr. Tribe consented to be the Secretary. The Mission in Dhurmsalla is also greatly helped by Mr. Leman, the Bandmaster of the Gurkha Regiment, and Mrs. Leman, who has become the local Superintendent of the Girls' School.

A catechist is now required in Kangra to take the place of Samuel Fathu, who, after twenty-five years' service, has retired on a small pension. A second catechist is needed in Dhurmsalla; and it is very desirable also that a third catechist should be located at Nurpur, which took its name from Nur Jehan, the celebrated wife of the Emperor Jehangir, and which is one of the largest cities in the Kangra District. The number of catechists in the Kangra Mission would then be made up to what it was formerly. We wish to see yet another catechist in Palampore or Beijnath. A Native Minister is also very greatly required, both to be the Pastor of the Native Christians in Kangra and Dhurmsalla, and also to itinerate in the towns and villages of this populous district. Bible-women are needed both for Kangra and Dhurmsalla. Some help is also required for the girls' schools. We hope that the Zenana Missionary Society will supply this.

The Kangra fort is one of the strongest fortresses in the Punjab. And what did the English do when they wanted to take Kot Kangra? What did Edward Lake, the Deputy Commissioner, and John Lawrence, the then Commissioner of the Jullundur Division, do when the country rose against the English arms? Did they *retire from it*, when they saw its strong walls and bastions,

which were held by the great army of the enemy? No; they dragged their guns with elephants and men up to the heights above the fort, from which they could breach its walls; and when the people saw themselves at the mercy of the English, they then surrendered. The Kangra *temple* is now the strongest fortress of Hinduism in the Punjab.\* And what shall Christ's soldiers do, when they see before them this strong fort of Hindu ignorance and idolatry, with all its army of priests and devotees? Shall they retire from it, and leave this fort to the enemies of Christ, who kept saying tauntingly to us, when we had no Missionary to send to them, "Where is now their God? Their God can do nothing against our idol gods. Their Missionaries die one after another and are buried, and the Christians have none others to send in their place." Nay, rather let our Christian Church put forth its strength, and win the fort, and then have rest. When they see that they are at our mercy, they will then surrender at discretion, and become obedient to the faith of Christ, as they have become obedient to the government of our Queen. We will not give up our attempt. We will not retire. The fort must fall; and until the flag of Christ is flying above its walls, we will go on. Though it be as strong as Delhi at the time of the Mutiny, it must yield to the army of Christ. The old inhabitants of Jerusalem said to David, "Thou shalt not come hither. Nevertheless David took the castle of Zion; and the stronghold of idolaters became the city of the King" (1 Chron. xi. 5). In Christ, and in His Spirit, and in His Word the Christian Church has ample forces, which are more than sufficient for the overthrow of every

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\* Archdeacon Pratt says:—"The Kangra Mission is the Punjab-Hindu Mission; Umrtsur the Punjab-Sikh Mission; Peshawur the Punjab-Mahomedan Mission." The people say in Kangra that whoever holds the fort of Kangra will have the supremacy in the Punjab; and that whoever holds the Punjab will have the supremacy in India.

spiritual fortress on earth, however strong it may be. "The weapons of our warfare are mighty through God to the pulling down of all strongholds, casting down every high thing that exalteth itself against the knowledge of Christ, and bringing every thought into captivity to the obedience of Christ" (2 Cor. x. 4, 5). It may be that more soldiers will die before the walls of a fortress like this, as others have already honourably yielded up their lives, but Idolatry must fall before the Cross of Christ, and then there will be peace.

This time may be nearer than we suppose. As we passed their golden temple and saw a fair, pretty little girl pouring water out of a vessel for the pilgrims' use, it seemed to us that we had here before us a germ and type of the innate desire for woman's ministries, which may soon be manifested in Kangra for Christ and for His Church. These people must surely feel a need of something better than what they have now around them. These boys and girls, who are now receiving a Christian training, will soon want more than idols and bulls and monkeys and Brahmins.\* "A few more steps onwards" (as the old Greek General Epaminondas said at the battle of Leuctra), and it may be that the "victory is ours." But whether sooner or later, we know that the "kingdoms of this world shall become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever," even unto the uttermost parts of the world.

The number of Native Christians in Kangra and Dhurmsalla now is 73; namely, 21 men, 18 women, and 34 children.

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\* Kangra is celebrated for four words beginning with **B**: for "Buts and Beils, Brahmins and Bandars" (its idols and sacred Bulls, its Brahmins and monkeys); just as Multan is celebrated for its four G's: "Gard and Ghurba, Garmi and Goristan" (dust and beggars, heat and graves).

## CHAPTER X.

## CASHMIRE.

CASHMIRE was formerly a great Missionary centre for Buddhism, as much as Iona and Lindisfarne were Missionary centres for Scotland and Northumbria. Cashmire at one time sent forth 500 Buddhists to convert Thibet. Colonel Yule tells us that the fourth Buddhist Council, marking the point of separation between North and South Buddhism, was held in Cashmire, under the patronage of the great King Kanishka, in the century before our era. Again, when Buddhism had been extirpated in Thibet, at the end of the ninth century, it was restored a hundred years later by fresh Missionaries proceeding from Cashmire. From Cashmire Buddhism penetrated to Candahar and Cabul, and thence to Bacia. The extensive ruins which remain at Markund and other places in Cashmire are now visited by many travellers. General Cunningham says of the ruined temple of Martund that "it ever looks on the finest view in Cashmire, and perhaps in the world." . . . "From wonderful Martund the vast extent of the scene makes it sublime." The valley is remarkably fitted by its geographical position, by its salubrious climate, and by its beauty and fertility, to become a great Christian Missionary centre for the vast countries of Thibet, China, Yarkund, Afghanistan, and Turkistan, which lie around it. If only its people had as much of Christian life and power as they have already of natural vigour and talent, they might stir all Asia for

Christ, as they have in times past done much to form its destinies.\*

In the summer of the year 1854, just thirty years ago, Colonel Martin and the writer of these pages made an exploratory tour through Cashmire, Ladak, and Iskardo. They were received with much kindness by the Maharah-jah Gulab Singh, the Chief of those countries, who gave his willing consent that Missionary work should be carried on in his dominions. The Cashmiris, he said, were so bad that he was quite sure the Padres could do them no harm. He was curious to see if they could do them any good. The Missionaries were entertained courteously and hospitably, and presents were given to them, which were sent home. We are reminded of King Ethelbert's reply to Augustine and the Missionaries who had come to England from Rome in A.D. 597: "Your words," said he, "and promises are very fair, but they are new to us, and I cannot approve of them, so far as to forsake that which I have so long followed with my whole nation. But because you are come far into my kingdom, and, as I conceive, are desirous to impart to us those things which you believe to be true, and most beneficial, we will not molest you, but give you favourable entertainment, and supply you with necessary sustenance; nor do we forbid you to preach, and gain as many as you can to your religion."

Would that every Chief and Prince and King in India, who desires that his country should become as great and powerful as England now is, would use the means to make it so; and say to the present teachers of Christianity what King Ethelbert said nearly 1,300 years ago to the Christian Missionaries of his time: "We shall do

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\* The traveller, Moorcroft, writes, in p. 129, vol. II., of his travels:—"I am convinced that there is no part of India where the pure religion of the Gospel might be introduced with a fairer prospect of success than in Cashmire."

you no hurt ; we shall show you all hospitality ; and you shall convert whom you can."

The Maharajah Gulab Singh was in this respect a wise ruler and a great man.

One of the results of this first journey to Cashmire was the establishment of the Moravian Mission of Lahoul in Thibet, through the influence and pecuniary assistance of Colonel Martin. The Mission has been carried on, and has prospered, ever since.

It was in 1862 that the first serious thoughts were entertained of establishing permanently a Christian Mission in Cashmire during a visit to the country of the Rev. W. W. Phelps and the Rev. R. Clark. A sermon was preached in Murree, and published by the desire of Sir Robert Montgomery, the Lieutenant-Governor ; and his signature was the first one which was attached to a requisition to the Church Missionary Society to ask them to commence Missionary work in Cashmire. This requisition was signed by Sir R. Montgomery, Sir Donald McLeod, Sir Herbert Edwardes, General Lake, Mr. R. Cust, Mr. E. A. Prinsep, Sir Douglas Forsyth, General R. Maclagan, General James Crofton, and by almost every leading officer then in the Punjab. It begins thus : "Sirs, we, the undersigned Residents in the Punjab, deeply feeling our responsibility as Christians living in a heathen land, to use every means that lies in our power to spread abroad the knowledge of the Word of God, desire to express to the Committee of the Church Missionary Society our confidence in its principles, and our earnest hope that its work, both in this land and in other countries also, may be abundantly blessed. We have observed with much thankfulness the extension of the Society's labours in the Punjab—to Umritsur, Kangra, Peshawur, Multan, and the Derajat ; but we continually witness many other important districts which still remain unevangelised ; and we trust

that their efforts in this Province may be largely increased. . . . We appeal to you therefore for Missionaries for Cashmire, whom we will endeavour to aid." . . . . Subscriptions were set on foot in different parts of the Province ; Sir R. Montgomery, the Lieutenant-Governor, contributed Rs. 1,000, and many other friends gave large sums, so that in a short time Rs. 14,000 were collected.

In the meantime the Punjab Missionary Conference was held in the winter of the same year, at which it was decided, chiefly by the advice of Sir Donald McLeod, Dr. Cleghorn, and General Maclagan, that a Medical Mission should be united with the Clerical one in Cashmire. The Rev. W. Smith of Benares, and the Rev. R. Clark of Peshawur, were deputed to Cashmire in 1863, and in 1864 the Mission was established permanently. Preaching was openly carried on throughout the city and neighbourhood by the Missionaries, and a Hospital was established by Mrs. Clark in the city, which was often attended by 100 patients a day. This was the commencement of the present Cashmire Medical Mission.

The bright prospects of the commencement of the work were, however, soon overclouded. The Governor of the city himself organised a disturbance ; and the hired Mission House in the city was by "order" attacked. The people were friendly enough, and smiles were on many faces as they surrounded the house with sticks and stones. The Christians closed the doors and engaged in prayer. The Missionary sped hastily to the palace for protection and assistance, but the Governor was "asleep, and could not be awaked." A French gentleman, the agent of a large Paris house for Cashmire shawls, was the one to come to the rescue. The people slunk away, saying, "What could we do ? We were *told* to do it."

An appeal was then made by the Governor of the city

to the English Government, to the effect that the Mission had so excited the people's minds, that there was danger of the bloodshed of two little children of an English lady and her unarmed husband, if Christianity in any form were offered to the people. The Missionary was ordered by the Resident to desist from preaching, and leave the city. When the truth was known, the Resident, Mr. F. Cooper, recalled his order, and the Missionaries remained.

A school was then commenced. So important an event as this was discussed in Durbar, and the parents of the children received domiciliary visits from the Police. They were told that if their children went to school they (the parents) would be banished to Ghilghit. One man persisted. He said that he could not afford to pay for a private Tutor for his sons, as the Maharajah did ; and he therefore sent them to learn English in the English School. He was told in as many words, that if he sent his children he would be *killed*. Being a man of influence and independence and good family in the Maharajah's Army, he still sent his boys to school. He was dismissed summarily from his employment, and had to leave the country. At the first halting-place, his camp was attacked by "robbers" at night. He seized the "robbers," and they proved to be the Maharajah's own sepoy. They said, "What could we do? We were *told* to do it."

On another occasion several Cashmiris applied to the Missionary for instruction, stating that their desire was to become Christians. The heads of the families were at once imprisoned in the private prison of one of the chief officials. The Missionary interceded for their release. He was told that the idea of their imprisonment was altogether a mistake, for they were not in prison at all. The Missionary at once went to the prison house where they were confined, and spoke to them behind the

bars. The official came running out to him, and in his hurry forgot his head-dress. Poor man, he died suddenly and in disgrace, a short time afterwards; some said by his own hand.

Another inquirer was confined for some weeks in the Palace, Sher Gharri, and had a log of wood attached to his leg. Another was severely beaten in the presence of the Missionary.

In 1865 Dr. Elmslie was appointed to the Cashmire Medical Mission, which soon, through his kindness and skill, won a reputation throughout the Valley. The people flocked to it in crowds. A cordon of soldiers was established, and the order was given, that if they could not hinder the people from coming to the hospitals they were at least to take down their names. Yet many of the Maharajah's own soldiers themselves became patients, and were amongst the most constant attendants at the Hospital. A Hindu Hospital was (very properly) shortly afterwards opened by the Cashmire authorities, with a skilled Native Doctor, and its medicines and instruments were exposed to view at the windows, but the Mission Hospital was the one which the people loved. Dr. Elmslie laboured on with patience, love, and skill; and the people came in crowds, and were healed, and many heard him gladly. Bishop Cotton wrote:—"Dr. Elmslie is knocking at the one door, which may, through God's help, be opened for the truth to enter in." The Maharajah offered him Rs. 1,000 per month if he would desist from Christian preaching and teaching, and leave the Mission, and enter his service. But Dr. Elmslie came out to be a Medical Missionary for Christ, and a Missionary he remained to the end of his life.

In due time he was joined by his loving wife, who greatly strengthened his hands. But the order of the English Government necessitated their leaving the country for the winter months. Pathetically and earnestly did

Dr. Elmslie appeal to them for permission to remain, but no answer was received. At last he was obliged to return ; and he crossed the Himalaya mountains for the last time, in the autumn of 1872, after having thrown himself with all his soul into the work of a bad cholera season. Ill and dejected, he walked till he could walk no more. His wife gave up her dhoolie to him, and then she walked across the snows, where bears stood and looked at her, when she could not keep up with the dhoolie-bearers, and was left behind to walk on alone. His illness increased alarmingly, and no doctor was near. In a dying state he arrived at Gujerat, at the house of dear Christian friends, Mr. and Mrs. H. E. Perkins. On the 17th November, 1872, the writer of these pages was telegraphed for ; but he found him dead. He had given up his life for the people in Cashmire. He was buried by many sorrowing mourners the next day. On the day following, the letter arrived from the Indian Foreign Office, granting him permission from the English Government to remain in Cashmire during the winter months !

In the following years Cashmire was visited by other Missionaries, and amongst them by the present Bishop of Lahore, and the Rev. R. Clark. They began as usual to preach in the city, but were stopped by a letter from the Resident, asking them not to do so. He had been told by the authorities that this was a novel practice (although it had been carried on systematically and regularly as long as the Mission had existed), and that it could not be allowed. Explanations were made, and the order of the Resident was cancelled. There is now no order against Missionaries preaching in the city of Srinagar, or in villages throughout the Valley.

In 1874 Dr. and Mrs. Theodore Maxwell were appointed to Cashmire. Dr. Maxwell was a nephew of General John Nicholson. The writer of these pages accompanied

him to Jummoo, and when introducing them to the Maharajah, he watched with interest His Highness' face, as he scanned the features of the sister's son of John Nicholson, who had come to be a Missionary in Cashmire. Great kindness was shown, a comfortable house given, and a hospital built. But Dr. Maxwell's health broke down, and he returned to England the following year.

In the meantime the Rev. T. R. Wade took up the work, and as he knew medicine, he became for a time both the Clerical and Medical Missionary. In 1876 Dr. Downes was appointed to Cashmire; and when the terrible famine of 1878 broke out, it was providential that both Mr. Wade and Dr. Downes were there. Thousands of pounds sterling, amounting to tens of thousands of rupees, were collected by them at home and in India; but there was no *food*. Convoys of food were pushed through the passes by the Missionaries, with the help of the English Government, yet whole villages were depopulated. Wherever the Missionaries went, unburied corpses were seen, on the river's bank, by the roadside, or under the trees. The hospital was thronged by thousands and thousands of famished, diseased men, women, and children, and they were fed, and many of them were cured. About 300 patients attended the Hospital every day; and as many "as 3,360 were counted at one time, men, women and children, Mahomedans, Hindus and Sikhs, Pundits and Punditanis, lame, blind, deformed, decrepid, sick and starving, waiting patiently for the scanty dole which each one was to receive." Orphan children were received by Mrs. Downes and Mr. Wade; and the lives of 400 were saved. But they were in Cashmire. To baptize them without any prospect of being able to train them afterwards in the Christian faith was hardly desirable. The children remained in the Missionaries' care till the boys could work, and the girls were of some market value; and then of those 400

orphans, whose lives the Mission had saved, not one remained. There were not wanting men and women to produce a crowd of witnesses who could prove and swear that in one way or another each child belonged to them. Even children were not allowed to become Christians in Cashmire.

“We can only hope (writes Mr. Wade) that many of the 400 children who became inmates of the orphanages, but are now scattered over the Valley, will not readily forget the religious instruction which they had received, and that the knowledge of the Saviour, and the texts of Scripture they learnt, and the hymns they were taught to sing, may not pass from them, but with God’s blessing in His own good time, may bring forth fruit.” . . . “The people (said Mr. Wade) wondered what our motives and objects could be in caring so much for the poor, the sick, the aged, and the starving, whom so many despise. They have seen with their own eyes what Christians have done for them during their time of suffering; and though it is difficult to convince a Cashmiri that any one should care for him, except with the selfish object of seeking to make gain out of him, yet the fact that more than Rs.50,000 should have been subscribed by Christians (most of them strangers who had never seen Cashmire), and have been spent during the famine, in curing the sick, caring for the orphans, feeding the starving, clothing the naked, irrespective of creed or caste, so different from the customs of the Mahomedans or Hindus, puzzles them, and makes them ask, What Christian charity is? There is a greater spirit of inquiry amongst the people, and a greater desire for instruction, than I have ever known since my first visit to the country in 1866. The great want now is, that of earnest Native Christian Teachers.” . . . “Less obstacles (Mr. Wade adds) would have been encountered, and more spiritual results might have been anticipated, during the whole of the past

history of the Mission, if all visitors to the Valley from Christian lands had observed more the spirit which marked the proceedings of some of our earliest discoverers. King Edward the Sixth, in his orders to the sailors in Willoughby's fleet, agreed with Sir Humphry Gilbert's Chronicle, that the sowing of Christianity must be the chief intent of such as shall make any attempt at foreign discovery, or else whatever is builded upon other foundations shall never obtain happy success nor continuance."

After six years of very remarkable work, Dr. Downes last year returned with Mrs. Downes to England. His fame, and that of the Mission, had spread to Ladak and Iskardo, to Yarkand and Khotan. He had become a great power for good in Cashmire. God's gifts of healing, which had been given to him, and his acts of beneficence were so numerous, that his name, like Dr. Elmslie's, had become a household word. In one year 30,000 visits were registered in the Mission Hospital. In the year 1882, 8,000 new cases were seen, and they paid more than 24,000 visits. More than 1,200 operations were performed; 1,000 in-patients were received into the wards, and to these more than 16,000 meals were supplied.

Dr. Downes has been succeeded by Dr. Neve, whose colleagues are the Rev. J. H. and Mrs. Knowles. But the lack of funds, alas! caused the Hospital to be temporarily closed for a short time. The expenses of such numbers of patients amounts to £600 a year. The food of in-patients alone is £200, and the salaries of assistants nearly £200 more. Unless money comes in, the work must be curtailed. Dr. Downes is no longer there with the funds which he gave liberally from his own resources, or which were given through him by rich relations and friends to the Cashmire Medical Mission. We therefore appeal to friends, both in India and at

home, asking that the Cashmire Mission, which was commenced by the advice and help of some of our greatest Indian administrators, a work which has proved itself in Cashmire to be one of such great beneficence to the people, may not now flag for want of funds. We believe that our Medical Missions are of the greatest importance to the work generally in India. At our late Conference of C.M.S. Missionaries in Umritsur, when the subject of Medical Missions was discussed, one of our Frontier Missionaries, who by God's blessing had had great success in schools, rose and said, that if he were asked which agency he thought likely to do most good in the evangelisation of the country, he should say that more could be effected by Medical Missions than by schools. When our Lord sent out His apostles, "He gave them power and authority to cure diseases, and He sent them to preach the Kingdom of God and to heal the sick" (Luke ix. 1, 2).

An important fact respecting Cashmire appeared in the Lahore *Civil and Military Gazette* of the 7th June, 1883, where it was stated that the Cashmire Government has refused to permit Mr. Heide, a Moravian Missionary of Lahoul, to rent, purchase, or build a Christian place of worship at Leh, on the ground that "it would interfere with the trade of Cashmire towards Central Asia." The Maharajah's advisers have evidently yet to learn that those countries which, like England, have the greatest number of Christian Churches, are those which have the most honesty, and are therefore those which have the most trade, and in which wealth most increases.

We acknowledge with thankfulness the permission which the Maharajah has accorded to the Missionaries to reside in one of his guest-houses, though he has not yet allowed them to build a house for themselves. We acknowledge also His Highness' kindness in building a Hospital for the Medical Mission, which they would

have gladly built for themselves had he allowed them. But he has not yet even granted permission (though he has been repeatedly solicited) that a Christian Church may be built in Srinagar for the English visitors and residents, although Cashmire is yearly thronged by tourists. English visitors are in this respect treated in no country in Europe as they are by the Maharajah of Cashmire. In every continental city in Europe, in Rome, St. Petersburg, and Constantinople, in seaside watering places, in mountain resorts, or on the borders of lakes, wherever there are English tourists, there is always an English Church. The only place on earth where this is disallowed to Englishmen, and is not freely and gladly conceded, is, as far as we know, in Srinagar, the capital city of Cashmire.

As regards the Missionary work, which through God's mercy still continues to be carried on, and the action of the local authorities towards converts to Christianity in Cashmire, we commend to the earnest perusal of the Maharajah that part of our Queen's Proclamation of the 1st November, 1858, which bears on religious toleration ; and we do so with the conviction that kingdoms and States can only be firmly established, and built up, on the principles which that Proclamation embodies. It was the Queen's own desire that such a document should breathe feelings of generosity and benevolence, as well as of toleration.

The document runs thus :—

“Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in any wise favoured, none molested or disquieted by reason of their religious faith and observances ; but that all shall alike enjoy the equal and impartial protection of the law . . . . In their prosperity will be our strength, in their contentment our security, and in their gratitude our best

reward. And may the God of all power grant unto us, and to those in authority under us, strength to carry out these our wishes for the good of our people."

With reference to Missionary work which is carried on in Indian Native States generally, we would draw attention to the following letter written by Lord Clarendon, then Secretary of State for Foreign Affairs, to the British Ambassador at Constantinople, as long ago as the 17th September, 1858. The letter runs thus:—

"Her Majesty's Government are entitled to demand, and they do distinctly demand, that no punishment whatever shall attach to the Mahomedans who become Christian, whether originally a Mahomedan, or originally a Christian, any more than punishment attaches to a Christian who embraces Mahomedanism. In all such cases, the movements of the human conscience must be left free, and the temporal arm must not interfere to coerce the spiritual decision."

The celebrated Hatti Humayoun was then enacted by the Emperor of Turkey, in February, 1856, in which the Sultan thus speaks:—

"As all religions are freely professed in my dominions, none of my subjects shall be hindered in the exercise of the religion he professes, nor shall he be molested in the exercise of it."

Several years afterwards, on the 26th October, 1864, a very influential deputation waited on Earl Russell, then Secretary of State for Foreign Affairs, in London, to complain of the infringement of the Hatti Humayoun in Turkey. It will be remembered that the Empire of Turkey was not then, nor is it now, in any way tributary or subject to any one, but is an independent monarchy.

Earl Russell then said:—

"The Hatti Humayoun appears to me to justify any person changing his religion from Mahomedanism to Christianity. The Turkish Government cannot dispute, and they do not

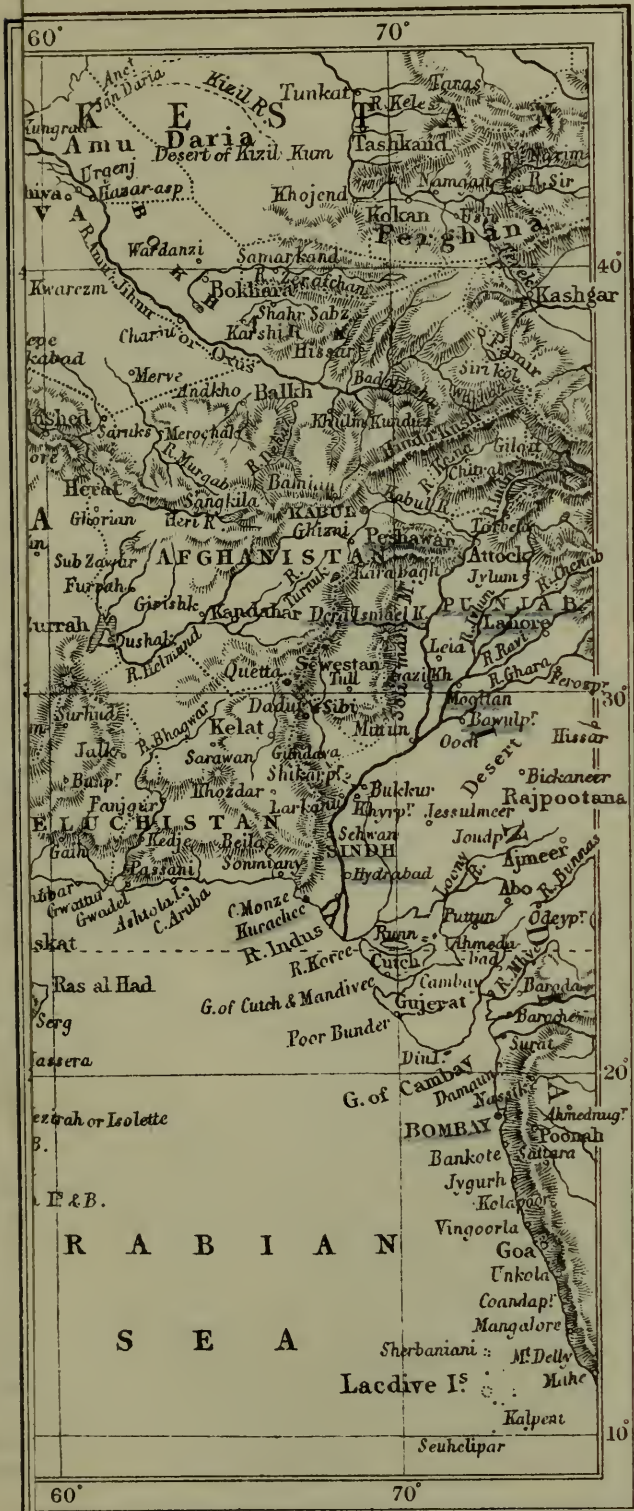
dispute, that persons who are Protestants, or Christians of any other persuasion, may profess that religion; that they may attend church, and have service performed according to their religious belief.

“Another question that arises is with regard to the distribution of Bibles. I confess that it appears to me, that it is impossible, without an infringement of religious liberty, to interfere with persons offering the Bible for sale. It is said that this is an attack upon Mahomedanism. I cannot allow that description of it. I do not think it is right to say, if a person is offering what is supposed to be a superior mode of faith, ‘You attack our religion’; and, therefore, I have contended with the Turkish Government, through our diplomatic minister, that the distribution of Bibles ought to be unmolested. . . . It appears to me that if any person is of a religious conviction, and is allowed to entertain that conviction, it carries with it the right to attend Divine Worship; and it carries with it the right of telling others that he is convinced that there is a better mode of faith than that which those persons profess, and in the abundance of his convictions speaking the arguments which have induced him to that persuasion.”

## CHAPTER XI.

## PESHAWUR.

THE Peshawur Mission was really founded, we believe, by the faith, prayers, and courage of one man, the same officer who was the main instrument in founding our C.M.S. Punjab Mission. His regiment was ordered to Peshawur, and he went there unwillingly and with many misgivings. But he was a true soldier, and where he was ordered to go, there he went. He went in faith and prayer, and so he prospered. He had not been there very long before he applied to the Commissioner of Peshawur for his sanction to the establishment of a Mission. Peshawur, it is well known, was, and is, the home of the most turbulent, fanatical, and bigoted people who are under the English rule in India. It was thought that it would be fatal to our Government policy to allow of any Christian teaching amongst the Afghans, and the Commissioner's reply therefore was, that no Missionary should cross the Indus as long as he was the Commissioner of Peshawur. Our friend the officer went on praying. A few short months, and everything was changed. The Commissioner was sitting one afternoon in the verandah of his house, when an Afghan appeared and presented him with a petition. He took it, and began to read it, and the next moment the Afghan's dagger was plunged in his heart. He was one of the most distinguished officers in India, whose loss, Lord Dalhousie, the Governor-General, said in the Government official Gazette, "would have dimmed a victory."



# THE MOHAMMEDAN LANDS OF THE EAST.



Prayer continued to be made for the Afghans; and in God's good Providence, Sir Herbert Edwardes was appointed Commissioner, and Agent of the Governor-General on the Frontier. He took a different view of the position; and the Mission was allowed. The writer of these papers was invited to Peshawur in the winter of 1853; and on the 19th of December of that year a public meeting was held to establish the Mission. Few meetings like this have ever, we believe, either before or since, been held in India. It was the day of the Peshawur Races, and it was suggested that the day which had been fixed for the Missionary meeting should be deferred. "Put off the work of God for a steeple-chase?" exclaimed our friend the officer, fresh from his closet of prayer: "*Never!*" The meeting was not postponed on account of the races, but was held on the appointed day. There were comparatively few present at it; but God's Spirit had been invited by prayer, and He was present, and He made His Presence unmistakably felt: and men's hearts, and women's hearts too, then burned within them, as they spoke one to another, and heard the words of Sir Herbert Edwardes, which seemed to be almost inspired, when he took the chair at the meeting. We remember that this was at a time when the blood of his murdered predecessor was not yet effaced from his verandah.\* His speech, which at the time thrilled through all India, and through many parts of England, was as follows:—

LADIES AND GENTLEMEN,—It is my duty to state briefly the object of this meeting; but happily it is not necessary to enlarge much either on that, or the general duty of assisting Missions. A full sense of both brings us here to-day. . . .

But as Commissioner of this Frontier it is natural that of all in this room I should be the one to view the question in its public light, and wish to state what I understand to be the mutual relations of the Christian Government and Christian

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\* The writer saw the marks of his blood still remaining on the pillar of the verandah at the time of the meeting.

Missions of this country—our duties as public and as private men in religious matters.

That man must have a very narrow mind who thinks that this immense India has been given to our little England for no other purpose than that of our aggrandisement—for the sake of remitting money to our homes, and providing writerships and cadetships for poor relations. Such might be the case if God did not guide the world's affairs; for England, like any other land, if left to its own selfishness and its own strength, would seize all it could. But the conquests and wars of the world all happen as the world's Creator wills them; and empires come into existence for purposes of His, however blindly intent we may be upon our own. And what may we suppose His purposes to be? Are they of the earth, earthy? Have they no higher object than the spread of vernacular education, the reduction of taxes, the erection of bridges, the digging of canals, the increase of commerce, the introduction of electric telegraphs, and the laying down of grand lines of railroad? Do they look no farther than these temporal triumphs of civilisation, and see nothing better in the distance than the physical improvement of a decaying world? We cannot think so meanly of Him, with whom "one day is as a thousand years, and a thousand years as one day." All His plans and purposes must look through time into eternity; and we may rest assured that the East has been given to our country for a mission, neither to the minds or bodies, but to the souls of men.

And can we doubt what that mission is? Why should England be selected for this charge from the other countries of Europe? The Portuguese preceded us and the French followed us here. The Pope of Rome gave India to the one, and the god of War was invoked to give it to the other. Yet our Protestant power triumphed over both; and it is a remarkable historical coincidence that the East India Company was founded just two years after the great Reformation of the English Church. I believe therefore firmly, and I trust not uncharitably, that the reason why India has been given to England is because England has made the greatest efforts to preserve the Christian religion in its purest Apostolic form, has most stoutly protested as a nation against idolatry in any shape, and sought no other Mediator than the one revealed in the Bible.

Our Mission, then, is to do for other nations what we have done for our own. To the Hindoos we have to preach one God; and to the Mahomedans to preach one Mediator.

And how is this to be done? By State armies and State

persecutions? By demolishing Hindoo temples, as Mahmud of Ghuznee did? or by defiling mosques with Mahomedan blood, as Runjeet Singh did? It is obvious that we could not, if we would, follow such barbarous examples. The 30,000 Englishmen in India would never have been seen ruling over one hundred and twenty millions of Hindoos and Mahomedans if they had tried to force Christianity upon them with the sword.

The British Indian Government has wisely maintained a strict neutrality in religious matters. Hindoos and Mahomedans, secure of our impartiality, have filled our armies, and built up our Empire. It is not for the Government, as a Government, to proselytise India. Let us rejoice that it is not. Let us rejoice that pure and impure motives, religious zeal and worldly ambition, are not so lamentably mixed up.

The duty of evangelising India lies at the door of private Christians. The appeal is to private consciences, private efforts, private zeal, and private example. Every Englishman and every Englishwoman in India—every one now in this room, is answerable to do what he can towards fulfilling it.

This day we are met to do so—to provide the best means we can for spreading the Gospel in the countries round us.

They happen to be Mahomedan countries of peculiar bigotry. Sad instances of fanaticism have occurred under our own eyes; and it might be feared, perhaps, in human judgment, that greater opposition might meet us here than elsewhere. But I do not anticipate it. The Gospel of Peace will bear its own fruit, and justify its name. Experience, too, teaches us not to fear. The great city of Benares was a far more bigoted capital of Hinduism than Peshawur is of Mahomedanism, yet it is now filled with our Schools and Colleges and Missions; and its Pundits are sitting at the feet of our Professors, earnestly, and peaceably, though doubtless sadly, searching after truth.

For these reasons, I say plainly, that I have no fear that the establishment of a Christian Mission at Peshawur will tend to disturb the peace. It is of course incumbent upon us to be prudent, to lay stress upon the selection of discreet men for Missionaries, to begin quietly with schools, and to wait the proper time for preaching. But having done that, I should fear nothing. In this crowded city we may hear the Brahmin in his temple sound his “sunkh” and gong; the Muezin on his lofty minaret fill the air with the “Auzán”; and the Civil Government, which protects them both, will take upon itself

the duty of protecting the Christian Missionary who goes forth to preach the Gospel. Above all, we may be quite sure that we are much safer if we do our duty than if we neglect it ; and that He who has brought us here with His own right arm will shield and bless us, if in simple reliance upon Him we try to do His will.

The following persons who were present signed the document, asking the Church Missionary Society to commence a Mission in Peshawur: Major (afterwards Sir Herbert) and Mrs. Edwardes; Captain James, Deputy Commissioner; Major W. J. Martin, 9th Native Infantry; Dr. Baddeley; Lieutenant W. H. (now Sir Henry) Norman; Lieutenant Pritchard; Colonel Frere; Lieutenant W. A. (afterwards General) Crommelin, R.E.; Captain (afterwards General Sir James) Brind; Lieutenant J. Ross, 71st Native Infantry; Lieutenant (now Colonel) and Mrs. Urmston; Rev. R. B. Maltby, Chaplain; Lieutenant A. H. (now Colonel) and Mrs. Bamfield; Lieutenant (now Colonel) Stallard; Dr. and Mrs. Kemp; and Mrs. Inglis.

The collection after this meeting amounted to more than Rs. 14,000; following immediately after a collection of Rs. 1,800, which had been made in the Church on the previous Sunday; and in a few weeks the amount collected rose to above Rs. 30,000, of which Rs. 10,000 were given by an anonymous friend to the Parent Committee, and Rs. 5,000 at the meeting, also anonymously, through Mrs. Urmston. At the collection after the Sunday sermon one officer, Dr. Baddeley, R.A., put Rs. 600 into the plate and *many* gave their hundreds. At the meeting, a day or two later, many gave their thousands; and there was great rejoicing, for willing offerings always cause much joy to those who give them. It is God's power alone which enables His people, and gives them *strength*, to offer thus willingly to Him (1 Chron. xxix. 9, 14).

The following is an extract from a letter written by

Sir Herbert Edwardes to his friend General John Nicholson, a few years afterwards. We mark the date. It is dated Peshawur, 20th August, 1857, when Edwardes held Peshawur during the Mutiny, and Nicholson was about to storm Delhi and to die :—

I am very anxious for this mail, because it will tell me how — bore the first news of the Mutiny. She could not anticipate that Peshawur would remain so safe as it is. Rather a rebuke this fact is to the senators in the House of Lords, who on the 6th of July discussed the impropriety of Lord Canning subscribing to Missions. Surely Peshawur is the most likely place in our Empire for a manifestation against Missionaries, but not a word has been said against them. When the Peshawur Mission was first started there was an officer in this station who put his name down on the subscription list thus :—“One rupee towards a Deane and Adams Revolver, for the first Missionary.” He thought the God of the world could not take care of the first Missionary in so dangerous a place as this. Well, this same officer went off with his regiment to a safe place, one of our nicest cantonments in Upper India, and there his poor wife and himself were brutally murdered by Sepoys, who were not allowed Missionaries. Poor fellow ! I wonder if he thought of these things before he died.\*—See Kaye’s *Lives of Indian Officers*, p. 375.

The first Missionaries to Peshawur were the Rev. Dr. Pfander from Agra, the Rev. R. Clark from Umritsur, and Major Martin, who had left the service of the Government to become a Missionary.

Dr. Pfander began to teach and to preach. He was told that if he did do so he would be killed. Leading men from the city had told the Commissioner so, and repeated it to Dr. Pfander. He went on preaching. The matter was discussed in the Local Committee, and special prayer was made. It was thought by some that

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\* *Note.*—He had said that the Missionaries could not exist in Peshawur without the protection of his sepoy; and he was the first officer who was himself cut down, together with his wife, by his own sepoy, at the very commencement of the Mutiny in Meerut.

preaching should be for a time suspended. Dr. Pfander, in his quiet simple way, said that he must act as God might guide him, and he went on preaching. The well-known Colonel Wheeler had acted in this way before him. When told that if he preached in Peshawur he would be killed, he laid the matter before God on his knees, and went on preaching; feeling, as he said, that he was safer in God's hands than if he had been protected by 10,000 British bayonets. From that time to this danger has often been near. Yet though many officers of rank have been struck down around them by Afghan knives, no Afghan has ever touched a Missionary to do him harm. It is true that the Rev. Isidore Loewenthal, a Missionary of the American Presbyterian Society, was shot by his Sikh chowkedar in his garden at night, in 1864, but this had no connexion with Missions, and the man who did this was a Muzabee Sikh. A knife was once raised against Mr. Tuting when preaching, but it was not allowed to fall. Other Missionaries have known that danger was near, yet they have lived alone for months and even for some years in the city, which they have traversed, alone and unarmed, at all hours of the day and night; but covered by the shadow of God's hand, they have feared no evil, and have, through God's mercy, received no injury at all. It is said of Luther, that whenever he found himself assailed, he forthwith laid hold of some *text of the Bible*, and thus found peace. When God is their "hiding place," His servants may pass through many dangers, and their minds remain perfectly at rest, whilst they themselves are secure from harm.

On the subject of Missionaries in Peshawur living in the city, where a Mission-house had been built in the Gurkhatri in the midst of the people, the Rev. E. C. Stuart, the then Secretary of the Calcutta Corresponding Committee (now Bishop of Waiapu, in New Zealand)

wrote thus in the Church Record Book in Peshawur, on the 15th December, 1866 :—

The advantages of the Gurkhatri as a Mission residence strike me at once, and living in it for a few days confirmed to me this impression. The Afghans are a sociable race, and will readily avail themselves of opportunities of intercourse, especially with any European who can speak their own Pushtu. A Missionary thoroughly at home in that language might with very great effect reside in the city ; and I should advise his doing so, even though it might be necessary for his family to live for some months every year in the station, or at the Hills, and he himself also be compelled to make an annual visit of some duration to a sanitarium. In the cold weather I should imagine the Gurkhatri is quite habitable, but in the hot months it must be very trying. I hope the day may come when it will be occupied in the way I have indicated ; and in the meantime I trust the Missionaries will continue to make use of the house as a place to meet Native visitors and inquirers, as far as health will allow. The addition of a verandah would mitigate the heat.

The *Gurkhatri* was visited by the Emperor Baber in the year 1525, when he “put his foot on the stirrup of resolution and his hand on the rein of confidence in God, and set out on his march from Cabul to invade Hindustan.” He thus describes it :—“There are no where else in the whole world such narrow and dark hermits’ cells as at this place (the Gurkhatri). After entering the doorway, and descending one or two stairs, you must lie down, and proceed crawling along, stretched at full length. You cannot enter it without a light. The quantities of hair, both of head and beard, that are lying scattered about, and in the vicinity of the place, are immense.” These excavations were very ancient, and were of Buddhist origin. The hair lying scattered about was what had been cut off and left by the Pilgrims as votive offerings. The whole Punjab was then said to be almost uninhabited, except for a few strongly defended and walled cities, in which the unwarlike Hindus could live

in some security from the Highlanders of Cabul. Baber hunted the wild rhinoceros at Peshawur.\*

The Gurkhatri then became a royal serai, built on the top of a hill in the city, where General Avitibale lived in the time of Runjeet Singh, and from which he governed the whole country, and by his cruelty and iron-handed despotism broke the spirit of the Pathan tribes, and under God's providence prepared the way for the mild and just government of our English Empress over the valley of Peshawur.

If any one wishes to know about the Afghans of Peshawur and its neighbourhood, he should read Sir Walter Scott:—

“I charge thee, boy, if e'er thou meet  
With one of Asynt's name,  
Be it upon the mountain side,  
Or yet within the glen,  
Stand he in martial gear alone,  
Or backed by armed men,  
Face him as thou would'st face the man  
Who wronged thy sire's renown;  
Remember of what blood thou art,  
And strike the caitiff down.”

But the Afghans have not yet had a Sir Walter Scott to tell of all their prowess, and humour, and treacheries, and jealousies, and hospitality. They are a grand nation, or *will* be so (as the Scotch are now), as soon as they have their John Knoxes, and Maitlands, and Wisharts, and Erskines, and Hamiltons. May God send them to them soon. At present the Afghans are not reliable, for they lack self-control and moral courage. They are said to be deficient in endurance, and not to have the courage of adversity. Their “impatience has often been proved as fatal in advancing as in retreat; and they must be backed up by more steady troops, if we would avert disaster. But for energy, and *elan*, and courage, there are, with the

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\* Taken from “The Invasion of India from Central Asia.” Bentley.

exception of Sikhs and Gurkhas, few who are their superiors in Asia."

The Peshawur Mission school was opened by Mr. Clark, and a new schoolroom was built by Major Martin; a Chapel was erected, which is now called the "Martin Chapel," and the present Mission-houses were purchased also by Major Martin.

But few officers in the Punjab have ever become Missionaries. Major Martin, of the 9th Native Infantry, was the first; Dr. Downes, the well-known Missionary in Cashmire, formerly a Lieutenant, R.A., and Assistant Engineer in the Staff Corps (Irrigation Department), is another instance. Mr. Brinkman, formerly an officer in an English regiment, became also for a short time a Missionary in Cashmire, and is now a clergyman at home. Mr. Frederic Tucker, late C. S. and Assistant Commissioner in Umritsur and Kangra, and now the leader of the Salvation Army in India, is another case. We do not remember any other instances of English officers in the Punjab becoming Missionaries. We may notice the special advantages which are given to the cause, especially in India, where men are called by the Holy Spirit to leave the service of the Government for the direct service of God. In the eyes of the people Government service is the greatest which can be desired. It is seen that officers who have become Missionaries have given up something, and this gives them much influence amongst the Natives. In secular work our Missions especially need the help of laymen. When Major Martin became a Missionary he gave an impetus to Missionary work in the whole Province. He organised the whole of the secular work of the Mission. He kept all the accounts. He carried on most of the ordinary correspondence. He set on foot the Poor Fund, which still continues to give Christian charity to the diseased and the blind. Owing to his efforts the Peshawur

Mission has been, almost to the present time, one of the very few C.M.S. Missions in the country, which for thirty years has been of little or no expense to the Parent Society beyond that of the allowances of the Missionaries; thus setting the Society free to extend their operations in other places.

We have often heard that other Civil and Military officers have at different times seriously contemplated this question, and have thought of becoming Missionaries. But, as yet, none except the officers above named, as far as we know, have done so. When their time of service expired, all others have retired in the usual way, and have generally returned home. We hope that Major Martin's example may still incite others to follow in his footsteps and to glorify God, and to honour Him before the people of this land, and seek the welfare of the people by becoming Missionaries, if God calls them to do so. The fact of their having once been in the Government service will give to such men, in the eyes of the people, a position which in this respect others cannot have.

Let us give one anecdote of our friend Colonel Martin, the Lay Missionary of Peshawur, which is hitherto unknown. One Sunday morning, when returning from church, he heard that Sir Herbert Edwardes, the Commissioner, and Colonel (afterwards General) John Nicholson, the Deputy Commissioner, had arranged to drive together after lunch to Nowshera, a station 20 miles from Peshawur. He merely said, "The Commissioner is going to Nowshera to-day, and to-day is *Sunday, and he is a Christian man!*" He went to his closet and shut the door. When he came out he took his hat and his stick and walked straight to the Commissioner's house. What he said to him is not known, but a servant was called and the carriage countermanded. The Commissioner and the Deputy Commissioner went to Nowshera on the Monday and not on the Sunday. General Nicholson

was afterwards heard to say that "he would sooner have faced a cannon's mouth than have dared to do what that man did," and he honoured him ever afterwards. Our Lay Missionary's spirit burned within him, that Christian men who professed to know and love God should by their actions appear to deny Him by not keeping His Commandments. That God should be dishonoured amongst the heathen he could not endure. The way in which the message was received was as honourable to those who received it as to him who gave it. It will be remembered that Colonel Martin at this time was an officer, as well as a Christian, of considerable standing.

Twenty Missionaries of the C.M.S. have laboured in Peshawur, of whom five have died there, and now lie in the Peshawur graveyard; seed sown by God to ripen for the harvest, seed fallen into the ground in order that it may bring forth much fruit. Towards the end of October, 1862, there were four Missionaries in Peshawur, all of them in good health. At the beginning of February, 1863, only one remained. Two had died, and one had been sent home ill, never to return. The Rev. T. P. Hughes has now, through God's goodness, been able to remain nineteen years at his post, and the Rev. Worthington Jukes ten. The Peshawur Mission has thus had the advantage of having the same Missionaries for a succession of years, who have had a definite aim and policy before them, and adhered to it. That policy is bearing fruit year after year.

The leading features of the Peshawur Mission, which appear to give ground for much hope, are the following:—

#### I. THE SCHOOL.

This school, now called the "Edwardes Memorial School," has been thirty years in existence, and contains

now 571 scholars. Many of them are young men who are evidently of good family, as well as of considerable talent and attainments ; men who, if they live, will hereafter have influence. In former years there were but few Afghan boys in the school, now there are many. Through Mr. Jukes' efforts, the discipline, behaviour, and progress of the pupils are very noteworthy. In Mr. Dutta and Mr. Ghose, Mr. Jukes has able and devoted assistants, who take part with him, not only in imparting instruction, but in educating their scholars for life's duties and struggles, and who, above all, are giving a quiet Christian tone and character to the whole institution. It is interesting to observe that most of the other teachers were former pupils of the school, some of whom have passed the Entrance Examination from it.

In this school lay formerly the germ and the chief part of the Peshawur Mission work. When but little could be done on this Afghan Frontier in other ways, the school maintained its steady course without interruption. This school-work will, we hope, be always vigorously and perseveringly carried on. The seeds of truth have long been sown, and are still being sown, in many youthful minds. With God's blessing they will in due time germinate and take root, and the influences of the school have great effect on the future of the Mission.

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## 2. THE CHURCH.

The congregation consists now of 96 baptized Christians, of whom the Rev. Imam Shah has been long the faithful Pastor. It had been long felt that the former Church building, however suitable and convenient in other respects, had been too much hidden, and shut up from the sight of the people within the walls of the school. It was quite time that these two perfectly distinct departments of Church and school should be formally separated

from each other, and become altogether independent agencies. Their methods of working are necessarily different ones, and their centres and basis of operations and lines of working should be different also. It is, therefore, a cause of thankfulness that a new Church has been built, to be, as we trust, in the eyes of all the people a House of Prayer; a house for special meeting with God, in which many Hindus and Mahomedans, as well as Christians, may hear God's Word read and preached; in which many who are now afar off may be baptized into the family of Christ, and many Christians may have communion with Him and with His people in receiving by faith His body and blood. The former Church-room was required for the purposes of the school, and the Church had become a necessity. The desire to make it a "Memorial Church"—in which the names and memories of former Missionaries who have given up their lives in Christ's service and cause in Peshawur and died for the life of the Afghans are to be recorded—was thoughtful and kind.

The Church was opened on the 27th December, 1883. It is one of the most beautiful churches, although, of course, it is very far from being the largest, that we have seen in India. It is situated in a public thoroughfare, very near to the Edwardes Memorial School, and close to one of the gates of the city. Instead of facing the east it exactly faces Jerusalem, as the point to which all believers look for the second coming of the Lord. Its plan is cruciform, and is a successful adaptation of mosque architecture to the purposes of Christian worship. The symmetry and proportions of the columns and arches are almost perfect. At the end of the chancel is a beautiful painted window, the gift of Lady Herbert Edwardes, in memory of her late husband. Above the chancel arch is another small painted window, erected by the Rev. Mr. and Mrs. Worthington

Jukes to the memory of their little child. The transepts are separated from the nave by two carved screens, one of which is the gift of the Rev. C. M. Saunders, and the other of the Rev. A. Bridge, both chaplains of Peshawur. One transept is set apart for purdah women, and in the other is the baptistery, the gift of Mr. Hughes, which is adapted for the administration of Holy Baptism by immersion. The carved pulpit is the gift of Mr. Jukes. The handsome brass lectern is the gift of Miss Milman, sister of the late Bishop of Calcutta, and bears the following inscription :—" In loving memory of Robert Milman, Bishop of Calcutta, who died 15th March, 1876. He preached his last Urdu sermon to the Native Christian congregation in the city of Peshawur. His last English sermon was on behalf of the Peshawur Mission. His last public act was an address to the pupils of the Peshawur Mission School. 'I will very gladly spend and be spent for you.' " The communion-table is of Peshawur carved wood-work. The book-desk on the holy table is the gift of Mr. Graves, who laid the foundation-stone of the church in 1882. The floor of the chancel is of Peshawur pottery in different patterns. The kneeling cushion before the communion-rails was worked by the late Mrs. Freeman, who, together with her husband, was a large contributor to the church.

As we enter the church from the public road, we observe the following text, which stands in bold relief in Persian over the entrance door, from Rev. vii. 12 : "Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." Over the chancel arch inside appear in large letters the words, "I will make them joyful in My house of prayer" (Isa. lvi. 7), which were chosen by our Bishop. Many other texts adorn the building, and we especially notice the two following at the chancel end of the church : "The salvation which

is in Christ Jesus," from 2 Tim. ii. 10; and, "Jesus Christ the same yesterday, and to-day, and for ever," from Heb. xiii. 8.

But the chief feature of the church is the screen, beautifully carved in wood, of different native Peshawur patterns, which divides the chancel from the ambulatory behind it. In this ambulatory are placed mural tablets to the memory of deceased Peshawur Missionaries, on account of which the church is called All Saints' Memorial Church. The tablets are as follows:—The Rev. C. G. Pfander, D.D., 1825—1865; died 1st December, 1865, aged 62. The Rev. T. Tuting, B.A., 1857—1862; died 27th October, 1862, aged 36. The Rev. Roger E. Clark, B.A., 1859—1863; died 14th January, 1863, aged 28. The Rev. Isidor Loewenthal, M.A., 1856—1864; died 27th April, 1864, aged 38. The Rev. J. Stevenson, 1864—1865; died 23rd December, 1865, aged 26. The Rev. J. W. Knott, M.A., 1869—1870; died 28th July, 1870, aged 40. Alice Mary, wife of the Rev. T. R. Wade; died 8th October, 1871, aged 21. Minnie and Alice, infant children of the Rev. T. P. Hughes.\* To these names must now be added that of Miss Annie Norman, who died on the 22nd May, 1884.

The dome-covered cupola of the tower is seen from a great distance, and contains a fine-toned bell, which is heard all over the city and neighbourhood, the gift, many years ago, of the Rev. George Lea, and other friends in Birmingham, to the Peshawur Mission, through Colonel Martin. The cupola is surmounted by a large gilt cross, showing the Christian character of the building, and distinguishing it from other public edifices in the city.

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\* Mr. Tuting died of cholera; Mr. Roger Clark of dysentery, "never regretting that he had become a Missionary"; Mr. Stevenson of fever; Mr. Knott of heat apoplexy; Mr. Loewenthal was shot by his Sikh chowkedar, just after he had completed the translation of the New Testament into Pushtu. With the exception of Dr. Pfander, who died at home, all these died in Peshawur.

Connected with the church is the parsonage-house, built in Native fashion, in the form of a square, and near to it the vestry-room and Native library, two guest-rooms on an upper story, below which are dwelling-places for the servants. Everything is thus provided in connexion with the church for all purposes required. The cost of the whole of the buildings has been about Rs. 25,000. Rs. 3,000 are still required to pay off the debt which has been necessarily incurred.

At noon on the 27th December, the day of the opening, the church was filled from end to end by a very large and attentive audience. The two transepts were then filled with English officers, amongst whom we noticed the Deputy Commissioner. One side of the nave was occupied by English ladies and their Native sisters, and the other side by the men and boys of the congregation, and the members of the Punjab Native Church Council, who had received a hearty invitation from Mr. Hughes and Mr. Jukes to be present at the opening of the church, and to hold the eighth meeting of the Punjab Native Church Council in Peshawur. The completion of the Indus bridge at Attock, and of the Punjab Northern State Railway to Peshawur, enabled them to accept the invitation ; and many Native friends from different parts of the Province availed themselves of the true Afghan hospitality which our Peshawur hosts bestowed bountifully on us all.

Fourteen clergymen, five of whom were Natives, were present, and took part in the service ; and in the absence of our beloved Bishop at home, it devolved on the Rev. R. Clark, senior representative of the Church Missionary Society in the Punjab, by the invitation of the Missionaries, to say such prayers at the opening service as could be taken by an ordinary clergyman. The lessons were read by the Rev. W. Jukes and by the pastor of the church, the Rev. Imam Shah. A brief statement of the

object of the service was made by the Rev. T. P. Hughes, who presented the pastor with a copy of the Holy Scriptures, in the original languages, and with the sacramental vessels of the church, which were then reverently placed by him on the Lord's table. The sermon was then preached by the Rev. Moulvie Imad-ud-din, Chaplain to the Bishop of Lahore, from the words of our Lord : "If I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you" (St. Luke xi. 20). The sound of the psalms and hymns swelled loudly and harmoniously through the church, and the service was concluded with praise, thanksgiving, and prayer. The proceedings were very solemn, and verily God Himself was present with His people ; and He made His presence felt, even as He had manifested it in an unmistakable manner at the first Missionary meeting which had been held at Peshawur thirty years before.

Some of our supporters in India may perhaps ask, "Why this apparent departure from some of the cherished traditions of the Church Missionary Society, by the erection of this beautiful church in one of their chief stations?" The answer is very clear. It is no departure at all. The object of the Church Missionary Society is to build in every heathen land living temples to the Lord, and to use whatever means will best conduce to this end. We wish to bring the people of this and of every land to the Cross of Christ. For nearly thirty years has the Gospel been preached in the bazaars and streets and villages of Peshawur city and district, and it has been met with scorn and derision and insult. For the last few years the policy of our Peshawur Missionaries has been changed. The efforts which are now made are those of conciliation and friendship within the church, in the school, in the hujrah, and the anjuman. On Thursday last were seen, perhaps for the first time in Peshawur, many leading Native chiefs, who reverently sat behind

the red cord which separated the unbaptized from believers in the faith of Christ, and who listened attentively to a Native Christian Moulvie as he preached to them boldly and very plainly the Gospel of Christ. There was no opposition at all. A leading Khan of Eusufzai was there, with members of some royal families. A Rajah from the frontier afterwards took his place as a listener, if not a worshipper, in a Christian church. Expressions of approbation and congratulation were heard from Mahomedans and Hindus in Peshawur. "We serve God in our way," said they, "and it is right that you should serve Him in yours." Services of song and preaching have since then been daily held, and for the first time in the history of the Peshawur Mission has a Christian church been thronged by people who are not Christians, and who are not yet willing to listen quietly to Christian preaching when delivered outside.

We believe that it has been given to our friends, Mr. Hughes and Mr. Jukes, to devise one more way to gain the Afghans. The *hujrah* or guest-house is another. The school is another. The *anjuman* another. If religious services can be carried on, and religious instruction given, without controversy or noisy opposition and disputation, to Afghans in a beautiful church, then let us have the church. We have seen in some other places rooms in schools, in houses, or room-like—so-called—churches, where services have been unattended except by a few paid agents of a Mission. If the fault in a church is merely that it is beautiful, then let us accept the fault, if its consequences are the bringing in of souls to Christ, or even if it is only the inducing heathen and Mahomedan men and veiled women to listen to the Gospel. In this case the church is not an expensive one: Rs. 21,000 is not a large sum for a well-finished, suitable, and commodious church; and even this sum

has been in a great measure given by private friends, who have presented most of what is ornamental.

We believe that a new era in the history of the Afghan Mission has been entered on by erection of this church in the Peshawur city. An onward movement has been made, and although we know that a mere building is nothing without God's presence and blessing in it, yet, if the Cloud of glory fills this house, even as it filled the tabernacle and the temple of old, this building will not be without its special service in the evangelisation of the Afghans. Our earnest prayer is that this new era may now be signalised by the coming of many Afghans into Christ's own fold; for "unto Him shall the gathering of the people be."

We read in Bishop Caldwell's "Tinnevely" that—"The practice of assembling the people of every Christian village morning and evening for united prayer in Church, a practice which is universal in the Missionary congregations of the Church of England in Tinnevely, and which gradually extended itself to other localities, appears to have been first introduced by Rhenius." Well would it be for the interests of true Christianity if this practice, which prevails also in Peshawur, were universal in all our Punjab Missions.

It was once said of a minister, that he read the prayers so hastily, and carelessly, that it was evident that "he meant *nothing* by this service," and regarded it only as a work to be performed. Our Peshawur Missionaries evidently mean *much* by this service, for they conduct it with reverence and devotion; or, as Lord Beaconsfield would have said, "with precision."

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### 3. THE CONGREGATION.

The converts in the Peshawur Mission have been few in number, but generally men of mark.

The first was *Hāji Yāhiya Bākīr*. About the year 1854 he undertook a pilgrimage to Mecca and Medina. One night while lying asleep in the prophet's tomb at Medina, he dreamt that he saw a venerable old man, with his wand of office, sitting in the midst of his pupils, and teaching them. This he was assured was Mahomed. Presently the door behind him opened, and a still more venerable man came in, and taking from him the wand, himself began instructing the students. This he was persuaded was Christ; and the meaning of the dream was that Christ was a greater teacher than Mahomed; and that the Mahomedans would soon yield themselves to Him and become His disciples. He at once determined what to do. He had heard of Dr. Pfander at Agra, and he set out through Central Asia to find him. In the mean time Dr. Pfander had come to Peshawur, where they met; and after due instruction, he was baptized. A few days afterwards he was found lying senseless and covered with wounds and blood in the native house which he was occupying at the bottom of the Peshawur Mission Garden. The Mahomedans had tried to assassinate him as an Apostate. Through God's mercy he recovered with the loss of two fingers, and lived for many years, travelling about in Shikarpore, Candahar and Central Asia. He became a kind of medical Missionary, and dosed his numerous patients with some kind of pill. His own account of them was, that "he prayed over them, and they all got well." It is believed that he died at Shikarpore in Sindh. His nephew also became a Christian, and spent his years in travelling about between the Russian and English lines in Central Asia as a seller of precious stones. His head-quarters were Shikarpore and Candhar; so far as we know, he may be still living.

Another convert was *Fazl Huqq*, a policeman, and afterwards a soldier; and a very true soldier of Christ. He was first known to the Missionary when he followed

him on his way home from the Bazaar preaching. He received Christ like a little child, and was baptized. When the Bazaar of Peshawur was once placarded with a paper in opposition to Christianity, he waited till night, and soon after came smiling into the Missionary's room in the City House with the words, "I've got it!" and produced from under his cloak the placard, which he had torn down almost at the risk of life. He volunteered to go as a Missionary to Kafirstan; and the first Christian Missionary to that country was an Afghan. The account of his visit was published in the July number of the *C.M. Intelligence* for 1865. He took some medicines with him, and wrote an amusing account of his reception as a medical man, although he had only received one hour's instruction, together with some labelled bottles, from Mrs. Clark. In one place he doctored a girl, who was ill with neuralgia, but the girl still went on crying; on which the mother boxed her ears, saying that if she was not well, *she ought to be*, for she had had her medicine. In another place he witnessed the slaughter of 28 armed Mahomedans by the Kafirs. "The Kafirs brought a drum and pipes, and began to sing and dance, throwing their hands and feet about, the women looking on; then suddenly, without one moment's warning, each Kafir's knife was unsheathed, and seen poised high above his head; and with a loud whistle, four or five Kafirs rushed on each Mahomedan, stabbing him in every part. The whole was over in a minute, and all had sunk down dead covered with wounds. They then beheaded them, and threw them all down into the river below." The body of gentle, loving, brave Fazl Huqq now lies in the churchyard of Abbottabad awaiting the resurrection.

Another convert of the Peshawur Mission was *Subahdar Dilawur Khan*, of the Sindh Corps. Formerly a robber, and a plunderer, and killer of "Infidels," he

joined the English as a soldier, because he said "he would always be on the strongest side." When he heard of Christian Missionaries he went at once to them to confute them. But instead of doing so, he himself became impressed, that what they said was right, and that the Mullahs were wrong. He immediately came over to "the strongest side." He was once riding with Sir Herbert Edwardes between Altock and Peshawur, and he spoke to Sir Herbert of what was nearest his heart, and asked him arguments which would "confound the Mullahs." Sir Herbert told him of a Saviour's love—as Dilawur Khan had never heard of it before—and so impressed him with the truth and self-satisfying power of Christianity, that (as he described his feelings afterwards) his heart turned within him as he talked with him by the way. He was baptized by Mr. Fitzpatrick, and remained in his regiment, doing excellent military service everywhere, and especially at Delhi. He was known throughout the country as the Christian convert or Infidel who "confounded the Mullahs," by his bluff incisive words, every one of which told against the Mahomedans. He almost always went armed, and kept good hold on the bridle of his horse.

Respecting the congregation, Mr. Hughes wrote thus in his paper read at the Allahabad Conference :—

Amongst our Afghan converts there have been men who have done good service to Government. When Lord Mayo wished to send some trusted Native on very confidential service to Central Asia, it was an Afghan convert of our Mission who was selected. Subadár Diláwar Khán, who had served the English well before the gates of Delhi, was sent on this secret mission to Central Asia, where he died in the snows, a victim to the treachery of the King of Chitral. His last words were : "Tell the *Sarkar* (Government) that I am glad to die in their service ; give my *salam* to the Commissioner of Peshawar, and the *Padri Sahib*."

Some three years ago an officer wanted a trustworthy man to send to ascertain the number and condition of the Wahábis

residing at Palari, on the banks of the Indus. An Afghan convert was selected for this difficult and dangerous undertaking.

In the Umbeyla War of 1863, it was necessary that Government should have a few faithful men who could be relied on for information. Amongst others selected for this work were two Afghan Christians, converts of our Mission. Yes, Christianity is (according to the political ideas of some) dangerous, but surely it is *useful*. Oh, when will our Government learn that Christians are their best subjects, and the propagation of Christianity most conducive to the best interests of the State!

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#### 4. THE PASTOR AND THE NATIVE PARSONAGE.

The Parsonage has been built in purely Native style, and is in all respects suitable to the wants of the Native Minister. It is airy and commodious, neat in appearance, and a dwelling worthy of the Pastor of the Peshawur Church.

We thank God for the faithful services of our friend and brother, the Rev. Imam Shah, who has devoted himself for many years to this Pastorate with constancy, fidelity, faith, and love.

Respecting his evangelistic work in Peshawur, the Rev. Imam Shah, in his Report of 1875, wrote thus:—

The preaching in the Bazaar at the Martin Chapel has been carried on as usual. The attitude of the people towards us has been much the same as in former years. The same questions have been put, and the same objections raised. The same abuse has been given. There are of course some people who listen impartially, and are pleased with the words of the preachers, and who discuss with fairness and speak with respect and love. God, however, alone knoweth the thoughts of their hearts; but there are some who seem not far from the kingdom of Heaven.

Generally, the audience is exceedingly troublesome, especially when the European Missionary is not present. During the past year they have done their best to persecute us, sometimes following us to some distance from the preaching place, and

shouting after us the whole way. Oftentimes the people treat me and my native helpers in such a manner that I can scarcely refrain from weeping ; not so much on account of the abuse we receive, but rather when I think that perhaps instead of exalting our Holy Saviour's name in the sight of the heathen, we have been an occasion of bringing shame upon it. We do, however, remember that the Lord Himself hath said, "The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you."

When the city is filled with strangers from Kabul, then it is that our troubles increase. Their desire to persecute and slander us makes them gnash with their teeth, and if we were not most patient in our bearing towards them, they would most certainly strike us.

One day a Pathan said, "It is in my heart to kill you. I should of course be hung for it, but then I should be a *Shahid* (martyr)." I replied, "A martyr is one who patiently and without resistance suffers for the truth. You wish to use force. Where is the martyrdom in such an action?"

When the fire broke out in the city several years ago, some of the people humbled themselves before God, but it was not so with all, for one day when I was walking through the city in company with some Christian brethren a Mahomedan said, "This great calamity has come upon us on account of these men." It is, however, recorded in early Church History, that the Christians were once accused of setting fire to a great city, so that this charge is no new thing. Although the English exerted themselves very much in trying to put out the fire (indeed Mr. Jukes laboured incessantly for three days) yet I heard many say, "Oh, the Government wanted to widen the streets, and now they have the opportunity of doing so!"

It has been the custom of late years in Peshawur to substitute religious conversation, as far as possible, for the Bazaar preaching. Much angry feeling on the part of the people has been thus avoided. We wait for the time when the Afghans will of themselves turn to the Lord. The meaning of the word Ishmael is "God hath heard"; "The Lord hath heard thy affliction"; "God heard the voice of Ishmael, where he was; and she (Hagar) saw a well of water, and she went and filled a bottle with water, and gave the lad to drink." God

still hears, and in due time will show them the well of the water of life—perhaps during some affliction—and then they will drink, and live.

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### 5. THE HUIJRAH, OR GUEST HOUSE.

The Mission owes the existence of this institution to Mr. Hughes, who, with intuitive knowledge of the character and customs of the Afghans, has in this way adopted what are probably the best possible means of conciliating them. The influence which he has gained amongst them in this and in many other ways is very great.

People from every part of the country are thus brought into close and friendly contact with the Missionaries, who use their opportunities to tell to the Afghan people of the gentleness and meekness of Christ, and His great love for men. He never killed others to save Himself. He never sent any empty away. He loved His enemies, and died praying for His murderers, desiring no "Avenger." The number of Mission guests in this Huijah sometimes amounts to 40 or 50 at a time. Influential Khans and grey bearded Mullahs are seen availing themselves of the hospitality shown by the Christian Missionary, who after giving them a good meal will come and sit with them, and explain to them the Gospel. In the evening the large room inside the Mission House is at times fairly filled with earnest men, seated on chairs or on the ground, who over a cup of tea will thoughtfully, quietly, for hours together, discuss the merits and claims of Christianity.

The Huijah is supported by local funds at a cost of from Rs. 60 to 100 per mensem; Mission money well spent in Mission work. In the Missions of the Middle and other ages great attention was given to the enter-

tainment of strangers. The Missionaries won their way by their friendly hospitality, and by seeking to conciliate the chiefs of the countries in which they laboured. Too often has this been forgotten in our modern Missions. The Peshawur Mission has given to the whole of the Punjab an example which may be advantageously followed according to the circumstances of the case by other Missions in the country.

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#### 6. ITINERATION.

Formerly the Missionary in the Peshawur valley appeared to be safe nowhere. The writer remembers how once in 1855, when he was walking a few hundred yards beyond the limits of cantonments, he was met by Sir John Lawrence, then Chief Commissioner of the Punjab, and Sir Herbert Edwardes, then Commissioner of Peshawur, who were driving past with a large escort; and who with many rebukes for his thoughtlessness, ordered him to enter their carriage, and to desist in future from such dangerous practices as taking a walk outside the boundaries. But now (through the influence of the Hujrah, and on account of the personal character of the Missionaries) we can go everywhere, with apparent safety. The Missionary is always welcomed, and often invited to stay in the Afghan villages. Mr. Jukes is making his way amongst the people much as Mr. Hughes has done before him.

It is evident that Peshawur needs now another Missionary, with vigour both of mind and body, who is willing to be taught, and to move in the lines which have already been marked out. Such a Missionary, whilst learning Urdu and Pushtu, and preparing to take his part hereafter in general work, could at once relieve the Missionaries of a good deal of the teaching in the

school, and of some other duties, and allow them more time to itinerate amongst the Afghans, who live not in the city but in the villages. The Rev. E. C. Stuart, now Bishop of Waiapu in New Zealand, wrote in December, 1866, when Secretary of the C.M.S. Committee in Calcutta :—" I join in the hope, that as a *fourth* labourer in this most interesting field, the Society may soon be able to send out a medical Missionary." Archdeacon Pratt, in February, 1870, wrote : " This frontier Mission ought to be strengthened, and if possible *four* Missionaries be placed here." We must remember that Cabul, Kafristan, Badakshan, and Turkistan, lie before us from Peshawur, as well as Hajara and Kohat, and the Eusufzai country, and many of the Afghan tribes dwell in the immediate neighbourhood.

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#### 7. WOMAN'S WORK.

This work was formerly almost an impossibility in Peshawur. It is now very promising. There are now, chiefly through the exertions which have been made by Mrs. Hughes and Mrs. Scott, 86 pupils in two girls' schools. Many Zenanas are open now for regular instruction. It is pleasant to find that Mrs. Clark, who was here almost at the beginning of the Mission, is still remembered in some of them.

Two lady Missionaries of the Church of England Zenana Society were appointed to Peshawur in the autumn of 1883, one of whom, Miss Mitcheson, had been trained as a medical Missionary ; the other was Miss Annie Norman, daughter of Sir Henry Norman, who had been one of the founders of the Mission thirty years before. In May, 1884, Miss Norman was taken ill of dysentery, which was followed by high fever. The doctors tried to send her away from Peshawur to Murree.

She arrived at Ranul Pindi, and there died, ascending to heaven on the morning of Ascension Day, the 22nd May. When Mr. Jukes told her very gently that she was going to die, her face lighted up at once with joy and gladness. She sent many loving messages to her friends. To the poor people in her district at Kensington she sent the words, "Tell them it is not hard to die, it is only falling asleep in our Father's arms." At another time she said, "They say there is a shadow in death. There is no shadow where Christ is." She was sorry to leave her work, "having," she said, "done so little." "I wanted," she said to Miss Mitcheson, "to tell the women of Peshawur of Christ. Now you must do so. Tell them to come to Christ." She asked Mr. Jukes to thank the Lord for all His mercies to her, and then she died. Her body was carried back by Mr. Jukes and Miss Mitcheson to Peshawur, and laid in the Native Cemetery amongst the Native Christians; and there was "a general mourning in the Zenanas, and amongst the people also." Several months before her death she said, "I love Peshawur, and the work so much, that I should never wish to leave it." The Lord has doubtless need of the young as well as of the old, for special service in heaven, where, whilst they rest from all labours and from pain, they rest not day nor night from praise. She died at the early age of 27.

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#### 8. KAFIRISTAN.

It has been with feelings of much thankfulness that the Missionaries have lately welcomed Syad Shah back again in Peshawur on his return from his successful Mission to Kafiristan, where he had been sent by Mr. Hughes. As long ago as 1856 the attention of the Peshawur Mission has been drawn to that country. In

the winter of that year the first Kafir came down to Peshawur, at the invitation of the Missionaries, and was the guest of the Mission for several months; Sir Herbert Edwardes having presented Rs. 150, for the special purpose of entertaining him, and of establishing friendly relations with a new tribe. The Missionaries to Kafiristan were Fazl Huqq and Moulvie Nurullah, who were sent there in 1864, and who returned, after receiving a very hearty welcome from the people. The same welcome has been now accorded to Syad Shah, and the invitation again been sent heartily by all the people, that some English Missionary would visit, and if possible remain in their country. It would appear to be of great importance that friendly visits should be made regularly to Kafiristan. At one of the Kafir towns, Kamdesh, Syad Shah met with the celebrated Turukh Chumlu, called "Tor Chumlu" or the Black Chumlu, by the Pathans; a chief of renowned bravery, who has killed sixty men with his own hand. His brother, Turukh Mirakh, has slain 140 men. After Syad Shah had explained to him the accounts of the creation, deluge, and the life of Christ, Turukh Chumlu (as the representative of his tribes) said :—" You must understand that we are an ignorant people. We worship idols because we know no better. If any one will come and teach us, we shall be very glad to learn better things. If the Missionaries at Peshawur will come and establish schools in our country, we shall be very glad, and we will learn more about God."

Both Turukh Chumlu and his brother Mirakh, Syad Shah says, are very amiable, and not like his own wild and savage people in Kunur. He was "much struck with their mildness and humility !"

No European, it is believed, has ever yet penetrated to Kafiristan. Dr. Downes, who started on the 15th April, 1873, to endeavour to do so, was forcibly brought back to Peshawur by our English Government.

Kafiristan, says Colonel Yule, is "one of those knots of mystery which now remain to afford perpetual enjoyment in seeking to disentangle it." It is believed that its people are descended from those Greeks who accompanied or followed Alexander the Great on his expedition to India.

The parent Society has very gladly sanctioned the sum of £100 to the Peshawur Mission, for the maintenance of the communications which have been already made with that country and with the intervening tribes.

There are many other subjects to which reference should be made in any systematic account of the work of the Peshawur Mission, especially to the translations of the Holy Scriptures, which are being made into Pushtu, the Peshawur Anjuman\* and reading room, and the noble Mission library which has been formed by Mr. Hughes. Special efforts are being now made to maintain an outstation in Hazara. May God long preserve our present Missionaries in Peshawur, that they may each year witness the growth and enlargement of the work; and in due time may see numbers of Afghans of many tribes, both rich and poor, Mullah and Faqir, prince and peasant, enter into the kingdom of Heaven, and willingly submit themselves to Christ, as their Prophet and King. At present the happiness and comfort of the Afghan tribes seems chiefly to lie in murder and treachery. They are like Esau who "*comforted himself, purposing to kill his brother Jacob.*" Dilawur Khan, before he became a Christian, used to say that there was no happiness on earth like that of overtaking a flying foe, and raising the sword to strike him down. It has been said that it is so

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\* This consists of 36 Vernacular-speaking and 54 English-speaking members. It has a paper of its own, called the *Akhbar-i-Anjuman-i-Peshawur*, which is conducted by the school staff. A monthly grant, Rs. 100, is given to this Anjuman by the Municipality.