

A HISTORY
OF THE
FOREIGN MISSIONS OF THE CHURCH
OF SCOTLAND

Chas. H. Watson
12/6/15

“There are three epochs of Missions in history—the Apostolic, the Mediæval, and the Modern. The result of the first was the conversion of the Roman Empire ; the result of the second was Christian Europe ; the result of the third will be the conversion of the world.”

A HISTORY
OF THE
FOREIGN MISSIONS
OF THE
CHURCH OF SCOTLAND

BY
THE REV. ROBERT W. WEIR, M.A.
MINISTER OF GREYFRIARS' PARISH, DUMFRIES



EDINBURGH: R. & R. CLARK, LTD.

1900

UNIVERSITY

DEDICATED
WITH SINCERE REGARD
TO THE
MINISTERS, ELDERS, AND MEMBERS
OF THE
CHURCH OF SCOTLAND

CONTENTS

PART I

FOREIGN MISSIONS OF THE CHURCH OF SCOTLAND

CHAPTER I

HISTORY IN THE EARLIER TIMES OF THE CHURCH

PAGE

Necessity for considering history of such enterprises from earliest times—Conversion of Scotland—Native missionaries there—Their character and work—Subsequent neglect of missions to heathen—Doctrine of Reformed Church in regard to this—Reasons for continued neglect of missions after Reformation—Missionaries accompany Darien Expedition—Scottish Society for the Propagation of Christian Knowledge missions—Principal Robertson on missions—Causes of neglect in eighteenth century

I

CHAPTER II

1796-1824

Revival of missionary zeal in Scotland—Debate in General Assembly of 1796—Popular opinion at that time in regard to missions—General Assembly's resolution in advance of this—James Haldane's missionary project—Scottish Missionary Society's efforts—Glasgow Missionary Society's efforts—Education of the people in knowledge of missions—Church of Scotland chaplains appointed for India—Dr. Bryce and his memorial to the General Assembly

14

CONTENTS

ix

CHAPTER VI

1881-1900

	PAGE
This a period of advance—Changes in Convenership of Committee—Calcutta College—Work at Madras—Abandonment of the Bombay Mission—Investigation as to opinion of experienced persons in regard to educational missions—Opinion of Presbyteries on the evidence—Panjab Mission, marked progress—Characteristics of the converts—Reinforcements of missionaries too slowly sent	82

CHAPTER VII

1881-1900—*Continued*

Advance in the newer stations—Darjeeling Mission—Growth of the plan—Progress in numbers—New buildings erected—Kalimpong Mission becomes Young Men's Guild Mission—Universities' Mission—Mr. Macfarlane's labours—His death—Present condition of Himalaya Missions—Africa Mission—Nature of work there—Industrial progress at Blantyre—Political changes there—Deaths in the Mission there—China Mission—Mr. Cockburn—Changes in workers there—Advance in contributions at home—Financial difficulties—"Advance Movement"—Present condition of the Mission—Causes for humiliation and for encouragement	95
--	----

PART II

CHURCH OF SCOTLAND WOMEN'S ASSOCIATION FOR FOREIGN MISSIONS

CHAPTER I

1837-1843

First efforts at female education in India—First schools in connection with the Church of Scotland Mission at Bombay—Formation of the Association—Dr. Duff's prediction—First efforts of the Association at home—First efforts in India	127
---	-----

CHAPTER II

1844-1868

	PAGE
The rally after 1843—Office-bearers during the period— <i>News of Female Missions</i> begun—Revenue and annual meetings—Missionaries at Calcutta, Madras, and Bombay—Missions begun at Ceylon and at Sialkot	135

CHAPTER III

1868-1882

Desire for more than orphanages and mission schools—Beginnings of Zenana work—Efforts to raise the income of the Association—Meetings in Scotland—First Women's Conference—Mrs. T. Stevenson's description of the object of these—Her son's interest in missions—Annual meetings—Income and number of missionaries	145
--	-----

CHAPTER IV

1882-1900

HOME ORGANISATION AND WORK AT THE OLDER STATIONS

Change in designation—Death of Miss Sanders—Succession in secretaries—Changes in the Association journal—Trouble at Calcutta—Increase in number of candidates for the Mission-field—Government grant—Calcutta, Madras, and Poona	155
--	-----

CHAPTER V

1882-1900—*Continued*

OPENING OF NEW STATION

Chamba—Sialkot—Medical Mission at Sialkot—Gujrat—Africa—Darjeeling—Medical Mission at Kalimpong—Ichang—Home work—Conclusion	168
---	-----

APPENDIX

	PAGE
I. First Foreign Mission Committee Report	181
II. List of European missionaries who have served under the Foreign Mission Committee	183
III. Table showing the annual income of the Foreign Mission Com- mittee from the commencement till 1899	190
IV. List of European missionaries who have served with the Women's Association for Foreign Missions	193
V. Books of Reference	197



ILLUSTRATIONS

	PAGE
DR. ERSKINE	18
DR. BRYCE	28
DR. INGLIS	32
DR. DUFF	37
DR. BRUNTON	56
DR. OGILVIE	63
DR. MACLEOD	68
DR. WATSON	69
DR. HERDMAN	76
MR. HENDERSON	78
DR. M'MURTRIE	83
INSTITUTION, CALCUTTA	84
HUNTER MEMORIAL CHURCH	91
REV. HAKIM SINGH (NATIVE PASTOR), REV. DR. YOUNGSON (MISSIONARY)	94
MISSION COMPOUND, DARJEELING	97
KALIMPONG CHURCH	99
MR. MACFARLANE	103
DR. CLEMENT SCOTT (1893)	107
OLD CHURCH, BLANTYRE	109
CHURCH, BLANTYRE	111
MR. COCKBURN	114
DR. PAGAN	118
DR. CHARTERIS	120
MRS. WILSON	128
MAJOR JAMESON	130

	PAGE
DR. ROBERTSON	136
REV. DR. NICHOLSON	137
REV. DR. MACVICAR	143
MISS BERNARD	147
MRS. FERGUSON	148
MRS. THOMAS STEVENSON	150
MR. A. T. NIVEN, C.A.	153
MISS RUTHERFURD AND HER ROOM	154
MISS REID	156
CHRISTIAN CONVERTS AT CALCUTTA	159
LADIES' MISSION-HOUSE, MADRAS	163
ST. MARGARET'S HOSPITAL, POONA	165
MISS MACPHERSON AND HER ROOM	167
GUJRAT HOSPITAL	169
LADIES' MISSION-HOUSE, CHAMBA	171
MISS CHRISTIE IN MACHILA	173
MRS. ANDERSON	177

PART I

Foreign Missions of the Church of Scotland



CHAPTER I

HISTORY IN THE EARLIER TIMES OF THE CHURCH

Necessity for considering history of such enterprises from earliest times—Conversion of Scotland—Native missionaries there—Their character and work—Subsequent neglect of missions to heathen—Doctrine of Reformed Church in regard to this—Reasons for continued neglect of missions after Reformation—Missionaries accompany Darien Expedition—Scottish Society for the Propagation of Christian Knowledge missions—Principal Robertson on missions—Causes of neglect in eighteenth century.

THE history of the Church of Scotland's Foreign Mission cannot be understood without some reference to what was done and what was left undone in regard to missions to the heathen by that Church previous to the undertaking of this enterprise by the General Assembly. Public opinion in regard to missions, and enthusiasm in their behalf, have been awakened, modified, retarded, and increased by influences which were at work in the preceding centuries; and in this, as in other matters, it may be said "history explains everything." In this quest after sources from which we may trace the present condition of the Church of Scotland's Foreign Mission we cannot ignore even memories of early endeavours in Scotland to convert the heathen. In the history of every Church there has been a stage when its founders and their followers have had to struggle for their faith with surrounding heathen, and when efforts to

convert these have been like the wars of early settlers in countries inhabited by rude and inhospitable tribes, where failure meant the loss of everything best worth having, and success meant peace and the prospect of future prosperity. At such times much heroism has often been displayed, and the remembrance of this has frequently enriched history and inspired brave resolutions in succeeding generations. A period of this kind began in Scotland early in the third century, and continued three or four hundred years—a fact worth remembering by those who despair of missions because of their slow progress.

The names of the strangers who brought the glad news to our country have not been recorded. They may have been “good centurions” or others belonging to the Roman army who taught their neighbours or servants what they knew of the truth. The first preachers of the Gospel among the people of North Britain of whom we know anything were native missionaries belonging either to the tribes converted by their efforts, or to adjacent districts, the fruits of the teaching by foreigners whose names are unknown. They had the advantage of knowing thoroughly the languages of the people, and also in most cases of being the sons of persons held in honour by those to whom they preached. Of these native missionaries there are some pleasing and inspiring memories. St. Ninian (360-430), the son of a British king, converted the people of Galloway and the Southern Picts, and left a name which for centuries was held in the highest veneration in Scotland. His successors in this enterprise, St. Palladius, St. Serf, and St. Ternan, were also long remembered. The first missionary belonging to Scotland who carried the glad news to a neighbouring country was St. Patrick (392-460). Few have had a more striking career. He was born near Dumbarton; at sixteen he was

taken captive by pirates and was sold as a slave in Ireland ; after six years he escaped ; he lived in France for a considerable period ; he went at the age of sixty to preach the Gospel in the land of his former captivity, and there, during a ministry of twenty years, according to tradition, he founded 365 churches, and baptized with his own hand 12,000 converts. It is certain that he did a great work in Ireland which was fraught with important results elsewhere. St. Kentigern (514-601), the son of a princess, converted the Britons and left an imperishable fame. St. Columba (521-597), of still greater renown, the son of an Irish prince, converted the Scots of Britain and the Northern Picts, and became known in history as the Apostle of Scotland. We are led to think of him, as of many great missionaries, as a man of varied gifts. As Montalembert says :¹ " Besides the monk and the missionary there was in him the makings of a sailor, soldier, poet, and orator. To us, looking back, he appears a personage as singular as he is lovable, in whom, through all the mists of the past and the crosslights of legend, the man may still be recognised under the saint—a man capable and worthy of the supreme honour of holiness, since he knew how to subdue his inclinations, his weakness, his instincts, and his passions, and to transform them into docile and invincible weapons for the salvation of souls and the glory of God." From St. Columba's home at Iona there went out many missionaries. The best known of these was St. Aidan, who lived at Lindisfarne and converted Northumbria. Of him Bede gives this beautiful description :² " It was the blessed consummation of his doctrine that he taught no otherwise than he lived. He neither loved nor coveted the things of this world. Whatever gifts he received he immediately bestowed on the poor. Wherever

¹ *Life of St. Columba*, p. 137.

² *Eccles. Hist.* iii. 5.

he journeyed in the town or in the country he went on foot, unless necessity compelled him to do otherwise. Whomsoever he met on the way, whether rich or poor, he stopped to converse with them; if they were still heathen he exhorted them to receive the sacrament of the faith; if they were Christians he strengthened them in their belief and encouraged them to the performance of almsgiving and all good works." The influence of St. Aidan and of his successors was felt in all the provinces from the Forth to the Thames. As Bishop Lightfoot has said, "Not Augustine but Aidan was the true Apostle of England." Indirectly the influence of this missionary, extended from Iona through the action of Irish missionaries, resulted in the conversion of heathen in various parts of the Continent. Concerning these missionary efforts which were so fruitful in christianising and civilising many savage tribes and in laying the foundation of the prosperity of Scotland and other lands we know very little. We know still less as to how the hardy heathen Norsemen who settled on the east coast of Scotland were at a later period won by the Church. After this was accomplished Scotland for a long time ceased to come into direct contact with the heathen.

The conversions in many cases were not very thorough or real. When a chief was baptized his people were frequently baptized along with him. The missionaries may have hoped that the next generation would be better, but that hope was not always realised. Thus many corruptions crept into the Christian community. One of these was forgetfulness of the claims of missions. The early missionaries were regarded as saints whose aid might be invoked. Their tombs were revered. Multitudes went there in pious pilgrimages. Relics of these holy men were almost worshipped. Magnificent churches and splendid

abbeys were reared where the Gospel had first been preached, but despite the splendid example of the saints they thus revered, the duty of handing on the torch of truth was neglected. It is true that the heathen were very inaccessible to the Scotch, but the history of the Crusades shows that even in what we call the dark ages religious enthusiasm for a cause in a far-off land could be thoroughly roused. How far this failure to understand the duty of the Church increased the corruption of the pre-Reformation Church, and how far its consequences may have reached, it would be difficult to determine.

The Confession of Faith prepared by the Scottish Reformers, which was approved of by the Estates of Scotland in Parliament in 1560, and ratified by them as the Confession of Faith of the Church of Scotland in 1567, has two texts prefixed to it, and of these one is the significant missionary declaration, "And this Gospel must be preached in all the world for a witness unto all nations, and then shall the end come."

Although the first Confession of Faith thus brought before the Reformed Church the duty of converting the heathen, no missionary efforts were made by the Church till long after this declaration of belief was prepared. For this failure in overcoming the long-confirmed habit of neglecting the claims of the heathen there was some excuse. In the sixteenth century the Reformed Church was engaged in a fierce struggle with the Church of Rome. When this foe was so near, and the need to overcome him was so great, it is not strange that the far-off heathen were not much considered. The prayers in the Book of Common Order bear witness to this. In these there are many petitions for protection from the power of the Church of Rome and for its overthrow, and only one for the conversion of the

heathen. Even after the follies of Queen Mary and the horror excited by the news of the Massacre of St. Bartholomew had ruined the attempt to restore the power of the Church of Rome in Scotland, work at home must have absorbed a very great deal of attention. In 1596 the General Assembly asserted that the people in many parts of the country¹ "were ignorant of their salvation and deitie to God and the King," and that there were above 400 parishes without ministers, "by and attour the kirks of Argyle and the Iles."

In the seventeenth century the successive changes that took place in the government of the Scottish Church, and the many troubles that attended these, must necessarily have turned the attention of the Church to matters very different from those of missionary enterprise among the heathen. In the various declarations of doctrine prepared in that century by the Westminster Assembly and approved of by the Church of Scotland, the only references to the duty of evangelising the heathen are in the Larger Catechism, where it is taught that the petition "Thy kingdom come" implies a prayer that "the Gospel be propagated throughout the whole world, the Jews called, and the fulness of the Gentiles brought in," and in the Directory for Public Worship, where the minister is instructed to pray "for the propagation of the Gospel and the kingdom of Christ to all nations, for the conversion of the Jews, the fall of anti-Christ, and the hastening of the second coming of the Lord."

It is creditable to the Scottish Church that the first direct contact of Scotland with the heathen world called forth an attempt at missionary enterprise. In 1595 the Scottish Estates passed a Bill incorporating a Company for trading

¹ *Book of the Universal Kirk*, p. 437.

to Africa and the Indies. This Company attempted to colonise the Isthmus of Panama, in the hope that there Scotchmen would find sources of wealth similar to those which the East India Company and the African Company had brought to Englishmen. How the expeditions sent to accomplish this purpose failed through incompetency, the jealousy of England, and the hostility of Spain need not here be told.

In the first fleet two ministers were sent, and in the second four more were dispatched. These were instructed not only to preach to their own countrymen, but to evangelise the heathen. In a letter addressed to them by the General Assembly in 1700, the hope is expressed that "the Lord will yet honour you and this Church from which you are sent to carry His name among the heathen."

The labours of these ministers were followed by the same want of success which attended the whole undertaking. One of them wrote:¹ "Our meetings among ourselves are in the woods, where the chattering of parrots, moanings of pelicans, and din of monkeys are more pleasant than the hellish language of our countrymen in their huts and tents of Kedar; and our converse with the Indians, though with dumb signs, is more satisfying than with our own people. Several of them came to our meetings, and we have exercised in their families when travelling among them, when they behaved themselves very reverently, but we have neither language nor interpreter. But our people do scandalise them both by stealing from them and teaching them to drink and to swear."

Those who know how keenly Scotland felt the failure of the Darien expedition will understand the touch of wounded pride in what Steuart of Pardovan wrote in 1707

¹ Quoted in Brown's *History of Propagation of Christianity*, ii. p. 475.

regarding the Church's duty towards missions. "As it is the constant prayer and hope of the Reformed Churches that the kingdom of Christ may and shall be enlarged by sending the Gospel to the heathen, so, in testimony to the sincerity of these hopes and prayers, they must be joined with suitable endeavour for spreading the Gospel among them. This Church hath not that happy opportunity and invitation of concurring Providence to forward that work that some other Churches have, through our want of foreign plantations, and by our being injuriously dispossessed of what we had, as the 30th minute of the proceedings in Parliament 1701 doth complain."¹

Very soon after the union between England and Scotland again brought Scotland into closer connection with foreign plantations, the foundation was laid of missionary work, which prospered more than the first effort had done.

In 1707 a memorial was prepared in which the formation of a society for propagating Christian knowledge was advocated. In this reference was made not only to the condition of the Highlands, but to the necessities of the heathen world. The memorialists called attention to the work done by Mr. Elliot, by Dutch missionaries, and by the English Society for the Propagation of Christian Knowledge, and they mentioned that certain young persons in Edinburgh "have graciously volunteered to offer their services to foreign parts on such a great design."

On 3rd November 1709 the first meeting of the Society for Propagating Christian Knowledge was held. It was formed chiefly for the purpose of providing instruction for the inhabitants of the Highlands and Islands, but its constitution stated that its purpose also was "to extend their endeavours for the advancement of the Christian

¹ *Stewart's Collections*, Book I. Title iii. 7.

religion to heathen nations, and for that end to give encouragement to ministers to preach the Gospel among them." Means for carrying on missions to the heathen were not at first forthcoming. The first money placed at their disposal for this purpose was a legacy left by the Rev. Daniel Williams, D.D., a Presbyterian minister in London, who died in 1717, leaving for charitable purposes a large estate, which he said he "had used with moderation as to himself, that he might be useful to others in life and after his death." He left to English Nonconformists a valuable library with an endowment, and a sum of money for bursaries at Glasgow University. He left to the Society for the Propagation of Christian Knowledge for Scotland an estate in Huntingdonshire, which was made transferable to them "three years after they should send three qualified ministers to infidel and foreign countries."

The Directors very naturally selected North America as the field for their mission. The settlements there had been founded under charters which provided that efforts should be made to convert the natives. Their councils had passed Acts intended to further this end. John Elliot had already laboured like an Apostle among their Indians, and had translated the Bible into their language.

In 1730 the Directors began to correspond with the Governor of Massachusetts and others in New England regarding the appointment of missionaries to the Indians. In 1732 they engaged three missionaries, who were to receive each £20 from the Society and £100 currency from the General Court of the Province. In 1735 the estate was transferred to the Society, in whose possession it still remains. It was then worth £56 yearly. Its proceeds are now paid to a Church of Scotland missionary in Africa.

The first three missionaries were dismissed on account of their want of success and refusal to live among the Indians.

By far the most renowned of the Society's missionaries was David Brainerd, who served from 1743 till his death in 1747. He laboured among the Indians in Pennsylvania and New Jersey, and baptized seventy converts, of whom thirty-eight were adults. His diary, edited by Jonathan Edwards, has long held a high place in religious literature. It was this book which roused the missionary spirit in Henry Martyn, and it has also influenced many others.

In 1762 the Society, at the suggestion of their corresponding board in Boston, asked the General Assembly to appoint a collection on behalf of the mission. The General Assembly granted the request. This first Foreign Mission collection amounted to £543:5:3. The need of schools for Indians and the advantages of a native ministry having been deeply felt, the Society in 1764 asked parish ministers to raise contributions for the furtherance of these objects. The sum of £2529:17:11 was thus provided. Scotland was then very poor, and this sum therefore indicated a considerable interest in the work. One of a deputation who came from America to plead for this collection was an Indian ordained minister. Possibly this was the first of the many deputations that have visited Scotland to collect money for good purposes.

With the exception of these collections there seem to have been during the eighteenth century no signs of general interest in the Foreign Mission work of the Society. The interest of the Williams Bequest was paid towards the salaries of missionaries to the Indians, and that of the money collected in 1764 to Daniel Moore's school for the education of Indian youths, which became attached to the

Dartmouth College. In an account of the Society published in 1774 there is mention of three separate missions to the Indians partially supported by their funds, and of these most favourable reports are given. Places of worship had been built. Indians had been induced to live in a civilised way, and their morals had been improved. The Society had then also voted money for the support of two negroes who were to go as missionaries to people of their own race at Guinea.

The payments made by the Society for this work ceased in 1775 at the beginning of the American War. They were resumed in 1783, after the conclusion of hostilities. In 1796 a Committee of the Governors was appointed, on the motion of Dr. Erskine, to inquire into its affairs. Their Report shows that the Society then gave little or nothing to Foreign Missions except the interest of the moneys devoted to that purpose. It also indicates that there were then no very cheering accounts of the work. One good service rendered by the Society for the Propagation of Christian Knowledge in Scotland was that once a year a distinguished divine preached an annual sermon, which was afterwards published. The references to mission work were generally to Home Missions, but there were exceptions, and among these was the sermon preached by the most celebrated divine of the Church of Scotland in the eighteenth century, Principal Robertson. He preached for the Society in St. Giles', Edinburgh, on 6th January 1755. The subject was "The situation of the world at the time of Christ's appearing, and its connection with the success of His religion considered." The preacher was then minister of Gladsmuir, and unknown to fame, but the sermon passed through five editions and was translated into German.¹ It is much

¹ Dugald Stewart's *Life of Principal Robertson*, p. 7.

longer than sermons now are, and it contains a careful statement of the circumstances that were favourable to the first propagation of the Gospel. The author then proceeds to point out that the attainments in science and policy of the Christian nations in like manner may become "noble instruments in the hand of God for preparing the world to receive the Gospel." "This glorious prospect," said the preacher, "may be distant, but it is not imaginary. Even in a degenerate age zealous and active spirits have arisen, and societies have been formed upon the generous plan of propagating the knowledge of Christ to nations far off which have never heard His name nor seen His glory. What they have already done encourages the most sanguine hopes of further success, and if it shall please God to increase the number and to strengthen the hands of such well-disposed persons, if He shall see fit to hasten His time when one shall become a thousand and a small one strong, then we might expect that the knowledge of the Lord would fill the earth as the waters cover the sea, that the desert would blossom as the rose, and the wilderness become a fruitful field. Then might the spirit of Christianity, which languishes so visibly in those places where it has been long planted, revive with new vigour and shine with its first splendour among the people that now sit in darkness and in the region and shadow of death." The apology which the Principal gave for the Society not doing more than it had done for this great work was the call for efforts in the Highlands and Islands. His description of the people there as "strangers to industry, averse from labour, inured to rapine," recalls the similar description which Sir Walter Scott gave in the immortal words of Bailie Nicol Jarvie.

What Principal Robertson said probably expressed the views of many thoughtful and devout persons in Scotland in

the eighteenth century. The Paraphrases were compiled about this period, and the small number of these that even remotely refer to missionary enterprise also exhibits the place which that work then had in the minds of even the most devout. The difficulties of intercourse with heathen nations, the want of information regarding these peoples, the troubles caused by wars at home and abroad, the lack of example elsewhere in missionary labours, the poverty of resources, the absence of any commanding spirit to inaugurate a missionary effort, and the prevalent dread of what seemed to savour of enthusiasm, all combined to make the last century nearly sterile in regard to missionary enterprise in the Scotch Church. We are the poorer and the world is the poorer for the lethargy of these generations. How far we, who have much more information and many more opportunities and such noble examples, are, in proportion to our advantages, better than our ancestors we need not now consider.

CHAPTER II

1796-1824

Revival of missionary zeal in Scotland—Debate in General Assembly of 1796—Popular opinion at that time in regard to missions—General Assembly's resolution in advance of this—James Haldane's missionary project—Scottish Missionary Society's efforts—Glasgow Missionary Society's efforts—Education of the people in knowledge of missions—Church of Scotland chaplains appointed for India—Dr. Bryce and his memorial to the General Assembly.

AT the close of the eighteenth century there was a widespread movement in the intellectual and religious life of the nation. One result of this was a revival of interest in the long-neglected duty of promoting missions to the heathen. The flame of the new enthusiasm was kindled by William Carey. In 1792 the Baptist Missionary Society was founded in London, and in 1795 the London Missionary Society was formed. Scotland did not lag behind. In February 1796 there were formed, in Edinburgh, the Scottish Missionary Society, and, in Glasgow, the Glasgow Missionary Society. It is mentioned in the *Scots Magazine* that the first sermon in behalf of the Scottish Missionary Society was preached on the 24th April 1796 to a very crowded congregation in St. Andrew's Church by Dr. Erskine. It also records that the Society had met with the greatest encouragement. It had not existed above a month, and it had received £700. Both these Societies were undenomina-

tional. The stricter Dissenters held aloof from them because they were averse to co-operation with members of the Church of Scotland.¹

As most of the founders of these Societies belonged to the Church of Scotland, it naturally occurred to some to overture the General Assembly to render help. This led to the memorable debate in the Assembly of 1796. Fortunately a full account of this discussion has been preserved in a pamphlet published at the time. The anonymous compiler stated in his preface that "as persons were being asked to contribute to missions, it was important that the constitution, and probable consequences of these, should be known, and that as none should be more qualified to facilitate such an inquiry than the ministers of the National Church, he had undertaken to reproduce as far as possible the debate." He mentions that he had written out the speeches from memory, and that in several cases these had been revised by the speakers. It is therefore probably as accurate an account of what took place as was possible in days when shorthand was unknown. In 1842 Hugh Miller published a pamphlet entitled "The Parties in the Church established as the Missionary and the Anti-missionary." This contains an account of the report of this debate, which may be compared to an historical romance written by a violent partisan. It gives the main incidents detailed in the original narrative, but to these it adds much imaginary matter coloured by strong prejudice. Unfortunately some writers on this subject have obtained their knowledge of the debate only from the version of the bitter controversialist, and the real character of the proceedings has thus sometimes been misrepresented.

Three overtures on this subject came before the General

¹ M'Kerrow's *History of the Secession Church*, p. 49.

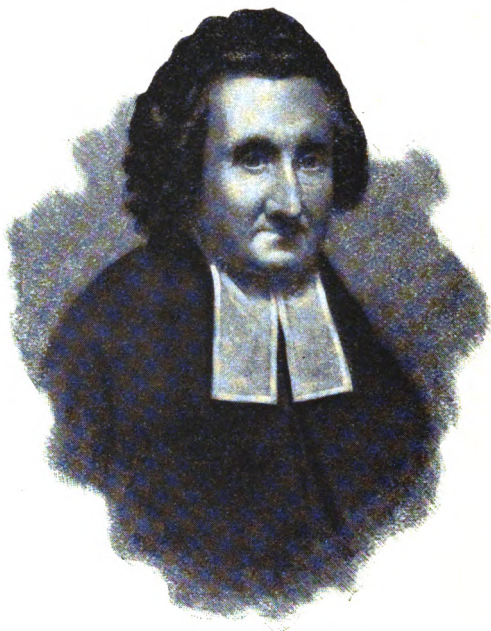
Assembly of 1796. The Synod of Fife asked the Assembly to consider "the most effectual means by which the Church may contribute to the diffusion of the Gospel over the world." The Synod of Moray asked that an Act might be passed "appointing a general collection throughout the Church to aid the several Societies for propagating the Gospel among the heathen nations." Mr. William MacBean asked that "in respect a very laudable zeal for sending the Gospel to heathen nations has appeared in both England and Scotland, the Assembly should encourage this spirit and promote this most important and desirable object by appointing a general collection over the Church, or adopting whatsoever other methods may appear to them most desirable." After a discussion it was carried by a majority that the overtures should be considered together. They were supported by speeches by Mr. MacBean, minister of Alves, and Dr. Johnston, minister of North Leith, a man well known for his advocacy of philanthropic efforts, whose memory is revered as the founder of the Edinburgh Blind Asylum. Mr. MacBean referred to the duty of communicating to others the blessings we had received, and alluded to the predictions regarding the spread of the Gospel. Dr. Johnston spoke of the prayer, "Thy kingdom come," and of faith in Jesus Christ being a religion of love. He said that the heathen were suffering, and that he hoped the Assembly would not be like the priest and Levite in the parable who passed by the wounded man.

The motion in favour of the overtures was made by Mr. Heron, elder, from New Galloway. As amended on the suggestion of Mr. David Dickson, Advocate, elder, from Biggar, it was as follows: "That the General Assembly are of opinion that the object proposed in the overtures is of the highest importance, but in respect the facts and circum-

stances which are necessary for bringing the Assembly to any conclusion are not sufficiently explained that a committee be appointed to report to next General Assembly." Mr. George Hamilton, minister of Gladsmuir, moved that the overtures be dismissed. He appears to have been a man of some ability, and in 1805 he was Moderator of the Assembly. Unhappily, he held the views in regard to missions that were then too commonly entertained. He said that "to spread the knowledge of the Gospel among heathen and barbarous people seemed to him highly preposterous, in so far as it anticipates, nay, as it seems, reverses the order of nature. Men must be polished and refined before they can be enlightened in religious truth. Philosophy and learning must in the nature of things take the precedence." He appealed to the history of the Jews and to the history of the teaching of our Lord and His Apostles. He added that "even if a nation could be found ready to receive the Gospel, that it would be improper and absurd to send missionaries abroad as long as there remained any at home who had not the opportunity of acquiring religious knowledge." He believed that the appropriation of church collections for purposes other than that of the relief of the poor was illegal, and he objected to the appropriation of money which ought to be given to the poor to an object "so extraordinary and romantic." He concluded by saying, "While we pray for the propagation of the Gospel and patiently wait its period, let us heartily unite in resolutely rejecting this overture."

Dr. Erskine seconded Mr. Heron's motion. Few ministers at that time held a higher place in the esteem of the community for ability, learning, and Christian philanthropy. He was long the colleague and friend of Principal Robertson. He belonged to the party which opposed

Patronage, and favoured what was called "evangelical" preaching, a party which was then in a minority. Readers of *Guy Mannering* will recall the description of him given by Sir Walter Scott. He had been one of the founders of the Edinburgh Missionary Society, and was well acquainted



DR. ERSKINE.

with all that was then known of missionary enterprise. He began by acknowledging the eloquence of Mr. Hamilton's speech. He replied to it by reminding his hearers that St. Paul said that he was "debtor both to the Greeks and to the barbarians." He quoted the testimony of the Fathers of the second century to the manner in which

Christianity had then spread among barbarous tribes, and he called attention to the labours in modern times of the Moravians, of Elliot, and of Brainerd. As for the want of money, he said that as long as there were so many handsome equipages and so many rich feasts, it could not be said that there was no money for the spread of the Gospel.

Dr. Carlyle of Inveresk seconded Mr. Hamilton's amendment. His well-known autobiography shows that he was a man of ability and of much knowledge of the world, but of no very fervid religious zeal, and one who was not without cause represented in a contemporary caricature as "the enemy of enthusiasm in the Church." In his speech on this occasion he said that he had been a member of the Assembly during a period of fifty years, and had never before heard such a proposal. He thought that in a time when there was so much infidelity and licentiousness at home it was absurd to propose missions abroad. He thought that, while praying for the kingdom of Christ, ministers should instruct their flocks to show a good example to the world; that, he thought, "would be much better than giving countenance to views that might be called visionary."

The motion that was carried was moved by the acknowledged leader of the Moderate party, Principal Hill, the author of the admirable lectures on theology which were long the text-book in Scottish divinity classes. In his speech he criticised unfavourably the manifestoes of the new Societies, and expressed the fear that members of different Churches would not work harmoniously together. About that time the panic in regard to revolutionary societies was so great that even so judicious a man as Dr. Hill was unable to divest himself of the fear that the Missionary Societies might be used in that interest, and he stated this as an additional reason why the Assembly should not approve

of the overtures. He nevertheless regarded them in a way very different from that shown in the speeches of Mr. Hamilton and Dr. Carlyle.

His motion treated them with respect, dismissed them only because it was inexpedient at the time to deal with them, and, what was still more important, pledged the Assembly to do its utmost as soon as the circumstances would admit of such action. The terms were, "That the General Assembly considered the overtures, and judging it highly inexpedient at this time to appoint a collection over Scotland by the authority of the General Assembly, and not considering the circumstances of the time favourable for the General Assembly adopting any particular measure, dismiss the same. At the same time, they recommend to all members of the Church, in their several stations, to use every competent means of promoting within the sphere of their influence a knowledge of the Gospel, a just sense of the inestimable blessings it conveys to all those who embrace it, and the practice of those virtues by which Christians make their light to shine before men. And while they offer fervent prayers to Almighty God for the fulfilment of His promise in giving His Son the heathen for His inheritance, they resolve that they will embrace with zeal and thankfulness any future opportunity of contributing by their exertions to the propagation of the Gospel of Christ which Providence may hereafter open."

In the after course of the debate Mr. Boyle, Advocate, afterwards Lord Justice-General, declared still more emphatically than Principal Hill his conviction that these Missionary Societies might become dangerous political bodies. He said that "their funds might in time, nay, certainly will, be used against the constitution of the country." For that reason, he said, "the overtures called for serious disapprobation and immediate opposition." Dr. Erskine deemed

it necessary to vindicate himself and the new Societies from any complicity with revolutionary movements, and when doing so, he stated his disapproval of public meetings. Even when advocating the abolition of slavery, he had, he said, declined to attend a popular demonstration in its favour because "he did not like to see the common people becoming disputatious politicians. Such speculations dissipate their minds and do harm, with no equivalent good to society"! The motion made by Mr. Hamilton was withdrawn. On a vote being taken, Principal Hill's motion was carried by 59 to 45. The picturesque tale of "rax me that Bible" is not found in the contemporaneous narrative of what then took place. Hugh Miller gives it, but states no authority for its authenticity. There is no mention of this debate in the memoirs of Erskine, or Carlyle, or Hill, and probably at the time it excited no very great attention. The decision seems strange to persons familiar with Assembly collections and with the literature of modern missions. In the days when church collections for any purpose except the poor were all but unknown, and when information about missions was very scanty, public opinion on this subject was necessarily very different from what it now is.

Some of the sentiments expressed by Mr. Hamilton and Dr. Carlyle have been unfairly quoted as if they had been the resolutions of the General Assembly. They exhibited opinions then common in all the Churches. In 1786 the Baptist ministers at Northampton called Carey¹ "a miserable enthusiast" because he urged that the command to "preach the Gospel to all nations" was still obligatory on all Christians. In 1811 Dr. Samuel Butler, the great headmaster of Shrewsbury, and afterwards Bishop of Worcester, wrote,²

¹ Smith's *Life of Carey*, p. 81.

² *Life of Bishop Samuel Butler*, vol. i. p. 73.

“Unless our Government act cautiously, these methodistical proselytisers, by their absurd enthusiasm, will bring about the loss of India. How can we reasonably hope for the conversion of Oriental races to Christianity?” Many similar examples of ignorance and indifference in regard to missions among men of reputation at this period could be quoted.

Professor Cowan is, no doubt, correct in saying,¹ “Probably at that time there was no other Reformed Church in Europe, except the Moravian, whose supreme court or council would have shown a minority so large in favour of official and direct immediate missionary action.”

The year which saw the auspicious beginnings of the two Missionary Societies in Scotland, and the pledge so unenthusiastically given by the General Assembly to prosecute missionary enterprise at some future time, saw also a very chivalrous attempt at missionary effort by a layman of the Scottish Church.² In 1783 Robert Haldane of Airthrey, then twenty years of age, on the conclusion of peace with France, left the Navy, in which he had served three years. He afterwards married, and passed his time in the pursuits of a country gentleman. Politics were then keenly debated, and Mr. Haldane became attached to the party of which his county neighbours strongly disapproved. Finding their society uncongenial, he began to have more intercourse with the neighbouring ministers. Some of these were men of fervent piety, and their influence led to a great change in Haldane's life. With characteristic decision he came to the conclusion, “Christianity is everything or nothing. If it be true, it warrants and commands every sacrifice to promote its influence. If it be not true, let us lay aside the hypocrisy of believing.” His subsequent career

¹ *The Scottish Church in Christendom*, p. 37.

² *Life of Robert and James Haldane* (2nd ed.), p. 97 *et seq.*

showed that he was prepared to act up to this standard. An account of Carey's mission led him to think of the field of labour open to Christians in seeking to make the natives of India know the truth. Then, according to his own narrative, "a strong desire occupied my mind to engage in the honourable service. The object was of such magnitude that, compared with it, the affairs of time seemed to sink into nothing, and no sacrifice seemed too great in order to its attainment."

Haldane was fond of his own way, and he does not appear to have thought of joining one of the existing Societies, or even of asking their counsel. He made his plans on a magnificent scale. He fixed Benares as the place where the mission should be established. He selected as coadjutors Dr. Bogue, a Presbyterian minister at Gosport, Mr. Innes, one of the ministers of Stirling, and Mr. Greville Ewing, a probationer of the Church of Scotland. To these were to be added a printer, catechists, and schoolmasters. In order to provide for the expenses, which were estimated on a very liberal scale, Haldane proposed to sell his family property. He intended to defray all preliminary costs, and to set aside £25,000 in investments for the upkeep of the enterprise. In those days no one could settle in India unless permitted to do so by the East India Company. Mr. Haldane's first work was to crave this permission. He was related to persons of high position, and he strained every effort to obtain a favourable reply. He had also the warm advocacy of Wilberforce, who felt deeply interested in the proposal. It is related that when Haldane called on Wilberforce to explain his plan he found him with his feet wrapped in flannel, suffering from gout, and obliged to apologise for not rising to receive his visitor. The conversation had not gone far when Wilberforce became

so interested that he forgot his gout and walked about the room. When the Directors replied to Haldane's request they said that they had "weighty and substantial reasons which induced them to decline compliance." Wilberforce thought that Haldane's politics injured his cause, but the Directors in making the refusal only acted in accordance with their usual policy. They, no doubt, thought Haldane's views visionary, and dreaded an attempt to carry them into effect as likely to disturb the peace of their dominions. Haldane's mission had to be abandoned, and it remains among the great might-have-beens. Baffled in his endeavour to found a mission in India, Haldane devoted himself to mission work at home, and later on at Geneva. Indirectly his efforts helped the growth of a missionary spirit in Scotland, in Switzerland, and in France.

The new Missionary Societies were not daunted by Haldane's failure to found a mission. They selected a field of work more accessible than India in Sierra Leone, where certain rich philanthropists were seeking to form a colony for the amelioration of the condition of freed slaves. The Directors of the Company which had power there favoured missions, and the Governor, Mr. Zachary Macaulay, was not only zealous in all good works, but was a Scottish minister's son, and therefore probably known to some of the founders of the Societies. At this time no better starting-place could have been found. In 1797 each Society sent out two agents. Unfortunately they were not suited for the work. There was a quarrel on the voyage out, and though the adversaries settled, by the advice of the Governor, at different stations, no good work seems to have been accomplished. The mission was abandoned in 1800. In that year the Scottish Missionary Society began a mission at Karass, half way between the

Caspian Sea and the Black Sea. Alexander I. was well affected to Protestant missions, and he gave the Society a grant of land and certain privileges. The mission never did much, and when at last a convert was made, the Greek Church authorities made such efforts to secure him for their communion that the position of the missionaries became difficult. In 1824 the mission was abandoned.

While the two first efforts were failures, those which followed were fruitful in great results. In 1822 the Society began a mission in Bombay Presidency. The first minister ordained by the Church of Scotland as a missionary to India was the pioneer of this mission, the Rev. Donald Mitchell. He was the son of a minister of Edzell, and early resolved to study for the ministry. After some years at Aberdeen University he adopted views which made him relinquish this intention. He got a cadetship in the Company's service. In India intercourse with a London Missionary Society missionary brought him back to his old beliefs. In 1820, after seven years' service, Lieutenant Mitchell returned to Scotland. He resumed his studies, and in due time was ordained as a missionary. He sailed in 1822. He died eight months after he landed. His dying words were, "The earth shall be full of the knowledge of the Lord. Amen and Amen."¹

The Society obtained a very good staff of men for Bombay. The mission was taken over by the General Assembly in 1835. In 1824 this Society began a mission in Jamaica which has had great results.

The Glasgow Society was also the parent of several prosperous missions. After the failure of its first effort in 1802 this Society till 1821 simply collected money for other Societies. In 1821 it started a mission

¹ *Reports of Scottish Missionary Society.*

in Kaffraria. In 1835, in the heated controversies on the voluntary principle, some members found it impossible to work with voluntaries. The result was an amicable division into two Societies, one connected with the Church of Scotland, and the other with the Secession Church.

These Societies must have done a great deal to educate the people in a knowledge of missionary work. In the early part of this century local branches of one or other of these Societies existed in most of the towns of Scotland. These had their committees, their collectors, their annual meetings, and their annual sermons. The Edinburgh Bible Society, founded in 1809, and the Glasgow Bible Society, founded in 1812, had local branches which, in a similar manner, diffused information and excited interest in the community. The sums raised were not inconsiderable. In 1817 the total raised in Leith for Foreign Missions, Jewish Missions, and the Bible Society was £250. From 1824 to 1830 the average income of the Scottish Missionary Society was about £7000.¹

In the columns of the *Edinburgh Christian Instructor* much missionary intelligence was given. Other periodicals with missionary news were also read, and so were such books as Claudius Buchanan's *Christian Researches in India*, published in 1811, and Henry Martyn's *Life*, published in 1813. The growing religious life of the period found nutriment in the news of missionary activity shown in the formation of Missionary Societies in Holland, Germany, France, and Switzerland. When deputations from the English Missionary Societies visited Scotland they reported that nowhere had they been more heartily welcomed.²

All this new zeal and new information brought into

¹ *St. Giles' Lectures on Scottish Church*, p. 296.

² Duff's *India Missions*, p. 475.

existence the beginning of an interest in missions very different from that which was exhibited in the General Assembly of 1796, and prepared the way for the Church of Scotland redeeming the pledge it then made to prosecute mission work. Various things led up to this result. In 1813, 827 petitions were presented to the House of Commons praying that in the charter of the East India Company, which had that year to be renewed, provision should be made for the opening up of India to missionary enterprise. The first that was lodged was from the General Assembly of the Church of Scotland. That body also craved that provision should be made for the appointment of Presbyterian chaplains. Both objects were attained. The appointment of Scottish chaplains had a great effect directly and indirectly on the mission work of the Church. It directed that work to India, and to the zeal of the chaplains and their congregations much afterwards was due. The first chaplain appointed was Mr. James Bryce, minister of Straiton. Early in life he had been deeply interested in India, and in 1810 he had obtained the Claudius Buchanan Prize offered at the University of Aberdeen for an essay on "The best means of civilising the people of India and diffusing a knowledge of Christianity among the people of the East."

The essay got him the chaplaincy, and then he felt, as he afterwards said, "that the warmest wishes of his heart were gratified." He had at first the difficulties of a new position. The Bishop of Calcutta, who went to India in the same ship with him, regarded him as an interloper, and sought to treat his services as those of Dissenters were then treated in England. The Bishop endeavoured to prevent the Scottish church being adorned with a spire or any other ecclesiastical adornment. This was too much for

Scottish human nature, and not only was the spire built, but, by the aid of a subscription, it was reared higher than the spire of the Cathedral. An effort by the same arrogant



DR. BRYCE.

Bishop to prevent marriages being celebrated in the Scottish church was also successfully defeated.

Mr. Bryce had gone to India believing that there was very little hope of success in direct missionary work. Experience and reflection changed these views. He found in Calcutta some small societies founded by natives for the

acquisition of European knowledge, and these appeared to him to indicate a desire which might lead to important results. This impression was deepened by conversations with a remarkable Hindu gentleman, Rajah Rammohum Roy, who had left his ancestral faith, and frequently attended St. Andrew's Church. The result was that Mr. Bryce wrote an elaborate memorial to the General Assembly, convened to meet in May 1824, which he dated 8th December 1823. It set forth that the memorialist had been nine years in India, and that he and his Kirk-Session had assiduously inquired how the establishment of the Church of Scotland in India might lead to the moral and religious education of the people of India; that he was well aware of the Missionary Societies then existing in Scotland, but that he considered that the existence of these did not relieve the Church from the duty of co-operating as a body in the promotion of this object; that he had observed with the greatest respect the disinterested zeal of Christian missionaries in India, and with regret the scanty return for their labours. The memorial then goes on to say that in the opinion of the memorialist the missionaries had for a time trusted too much to the effect of desultory harangues to the lower and illiterate classes of the people, and that as these had produced little effect, they were now confining their attention to schools with a success which he hoped might lead to considerable results, were the example of reformation set before them by a few of the better and more respectable of their countrymen. He alluded to the change which had come over the people from contact with Europeans, and he urged that the Church, leaving the education of the people, through the medium of schools, in the present able and zealous hands in which it is now placed, should try the effect of addressing the better-informed natives in the

capital in their own language, from under the roof of an established Christian temple, and under the sanction and countenance of an established ecclesiastical authority.

He proposed that two or more probationers or clergymen of the Church should be placed under the control of the St. Andrew's Kirk-Session and trained in St. Andrew's Church to preach in the native language to such congregations as might attend their ministrations. To procure means for their support a parochial collection was suggested. This was the first proposal for a General Assembly's mission and the first suggestion of what have become so familiar as the "Schemes." Dr. Inglis planned and Dr. Duff carried out a very different kind of mission from that which Dr. Bryce proposed, but Dr. Duff testified that he had no kinder friend and no warmer sympathiser with his work than the senior chaplain of St. Andrew's Church.¹

¹ Duff's *India Missions*, p. 456.

CHAPTER III

1824-1843

Overtures on missions to General Assembly of 1824—Dr. Inglis—Decision of General Assembly of 1824 in regard to missionary overtures—Report of Committees appointed—First collection—Duff ordained as first missionary—Dr. Duff's beginning of work at Calcutta—Continuation of his work at Calcutta—Bombay Mission—Madras Mission—Work at home—Duff's great work in rousing enthusiasm—Report to Assembly of 1842—Anxiety caused by Church controversies—Communications to missionaries in regard to these.

SOME understanding must have been arrived at among influential Churchmen that the General Assembly of 1824 was to inaugurate a new departure in missionary effort. There were submitted to it, in addition to Mr. Bryce's memorial, overtures in favour of a Foreign Mission being undertaken, from the Synods of Aberdeen and Moray, and from the Presbyteries of Edinburgh and Linlithgow. Overtures were submitted to the same Assembly in favour of the establishment of an Education Committee which might prosecute, with the help of the whole Church, the work which the Society for the Propagation of Christian Knowledge had attempted to accomplish.

The discussion of the Foreign Mission overtures took place on the 27th of May, the anniversary of the discussion on the same subject twenty-eight years previously. The General Assembly was still sharply divided into the two parties, and of these the Moderate was in the majority. The unquestioned leader of that party was Dr. Inglis, the

minister of Old Greyfriars, Edinburgh. In him the cause of missions found a very able, very influential, and very zealous advocate. Dr. Duff, who knew him well, pro-



DR. INGLIS.

nounced on him this panegyric: "A man of lofty and commanding intellect, who seldom failed to carry conviction by the marvellous skill wherewith he disembarrassed the most mazy scheme of its intricacies, not less than by the transparent clearness of his statements and the argumentative force of his reasonings; a man whose sagacity, acuteness, and comprehensive business habits were universally acknowledged to be unrivalled; a man whose personal honour and high moral

integrity were held to be so unimpeached and unimpeachable that in almost all difficult cases of church policy he was consulted with like freedom and confidence by opponents as by friends; a man, finally, whose unobtrusive but ripening piety threw a mellow of lustre over his latter days, irradiated his passage through the dark valley, and ceased not to brighten onwards till eclipsed by the more glorious sunshine of Jehovah's presence."¹

Dr. Inglis moved the motion on the overtures on Foreign

¹ Duff's *India Missions*, p. 476.

Missions.¹ He referred to the debate in 1796, and reminded the Assembly that the resolution carried contained a pledge to proceed to missionary efforts so soon as the obstacles which then existed had been removed. These, he held, had now disappeared, and he therefore urged that the pledge should be redeemed. He expressed the opinion that little could be expected from mere preaching to an uneducated and barbarous people. He said that he did not doubt the power of divine grace, but that he believed education to be a necessary instrument whereby superstitions might be driven away and the minds of people might be made open to receive the truth. He thought that many circumstances led to the belief that the time had come when well-educated and enlightened missionaries, co-operating with the influences of commerce and the arts of civilised life, might, by the blessing of God, be the means of communicating our holy religion to the people of India. The motion was seconded by Principal Baird, another distinguished member of the Moderate party. Several members of Assembly expressed their hearty approval of the motion.

Dr. Duncan of Ruthwell, while approving of the motion, expressed disapproval of what had been said by Dr. Inglis regarding the value of preaching to the heathen. In support of his views he referred to the work done among the South Sea Islanders by missionaries who began by preaching. This was the first sign of the difference of opinion so long entertained among friends of missions in the Church of Scotland on the comparative merits of evangelistic and educational missions. The controversy is perhaps even yet hardly at an end. Most impartial persons are of opinion that in a sense both are

¹ *Scotsman*, 29th May 1824.

right. The educational mission is incomplete without the evangelistic, and the evangelistic mission is equally incomplete without the educational. Their relative proportions must vary according to circumstances. In this case Dr. Inglis and Dr. Duncan were speaking of races in very different conditions. The minute records that "the motion was unanimously and cordially agreed to." It was as follows:—"The General Assembly approves the general purpose and object of these overtures, and appoints a committee to draw up and report to next General Assembly a specific plan for the accomplishment of that object, and leaves for the consideration of next General Assembly the means of providing the requisite funds by appointing a general collection at all the parish churches and chapels in Scotland and by opening a general subscription for the accomplishment of this pious and benevolent object."

The Committee included most of the best known men of both parties, and Dr. Inglis was named Convener. The list included the names of Dr. Chalmers, Dr. Cook, Dr. Mearns, Dr. Andrew Thompson, Sir Henry Moncrieff Wellwood, Dr. Muir, Dr. Baird, Dr. Grant, Dr. Davidson. The same Assembly also started a Committee under the convenership of Principal Baird, charged with the duty of improving the education in the Highlands and Islands. This became a source of great blessing to Scotland.

Dr. Inglis and his Committee were not remiss in considering their subject, and in procuring and weighing advice from competent advisers. The report laid before the Assembly of 1825 is a quaint and masterly production, which deserves to be remembered.¹

The Committee had recommended that the Mission should be begun in India, and in 1826 the Committee

¹ See Appendix I.

reported that they had received the permission of the Directors of the Honourable East India Company, and that they desired to make the collection. They had waited till a collection for the Education Committee had been made. They modestly proposed a collection once in five years! The powerful appeal prepared by Dr. Inglis for the ministers and congregations of the Church ended with these words: "Having our own hope in Christ and in His salvation, it would be altogether unnatural that we should not have a desire to communicate this blessed hope to those who with ourselves have one common Father, whom one God hath created. Is it possible that we can rely on the merits of Christ as a Saviour for the exercise of that mercy and grace by which alone we can be delivered from everlasting misery, and made partakers of everlasting happiness, without an earnest desire to make known the way of salvation through Him to others who partake of our common nature? Or is it possible that this benevolent desire should not be promoted and strengthened by the precious hope of advancing, at the same time, the honour of Him who redeemed us? Is it possible that the promise of the Spirit of all grace to strengthen and prosper us in every righteous undertaking, and the most special promise imparted to us by our Heavenly Master in reference to this most blessed work, that He will be with us alway even unto the end of the world, should not effectually encourage us in such labour of love? Or is it possible that the assurance which is given us of the ultimate and universal prevalence of the Redeemer's kingdom should not establish our minds in the use of all wise and righteous means for hastening that happy time when the knowledge of the Lord shall cover the earth?"

The year 1826 was one of great drought and great

scarcity of food. The Committee had to report to the Assembly of 1827 that "even this great object had to stand aside before the still greater necessity of helping starving people at home." Fifty-nine churches and sixteen chapels had contributed £937 : 13 : 9. The donations received were £301 : 15s. The annual subscriptions promised were £86 : 13s. Encouraging letters had, however, been received from all parts of the country from ministers who said that as soon as the present distress was over they would make collections. The Committee refused to be discouraged. They said, in words that might well be engraven on the wall of the meeting-place of the Foreign Mission Committee: "When engaged in such a cause it would ill become us either to despond or to relax our efforts on account of such discouraging efforts as those to which reference has been made. Your Committee feel that such are only a call upon them in the course of Providence to more patient and energetic endeavours."

Animated by such a spirit the Committee could not fail, and the collections in 1827 justified their confidence. They were soon placed in a position to appoint a missionary. They secured as their first missionary one who became one of the greatest of modern missionaries. On 13th August 1829 Alexander Duff, then twenty-three years of age, was ordained in St. George's Church, Edinburgh. Dr. Chalmers officiated. A month previously Dr. Inglis had officiated at his marriage. Duff had been known as the most distinguished student of his time at St. Andrews. To great intellectual abilities he added apostolic fervour and a wonderful gift of eloquence.

Mr. and Mrs. Duff had a most unpropitious voyage. They were twice shipwrecked. A valuable library of eight hundred volumes, which the missionary had hoped would be of great service to him, perished in the first shipwreck. He

was left with no book except a Bible, which friends had given him as a parting gift. He was comforted by the thought that this might be a sign that his Master desired that he should think more of the Scriptures than of other books. This Bible was carefully preserved. It is now in the Library of the University of St. Andrews. Mr. Duff was hospitably received at Calcutta, and he lost no time in ascertaining the methods of missionary work then in practice. The Committee had thought that Calcutta would not be a suitable place for the mission. Duff judged differently. He deemed it essential to begin where there was a dense population, where there was a readiness to value the instruction given, and a likelihood that the people would allow their



DR. DUFF.

young people to be taught by Europeans. These conditions he found in Calcutta, and the Committee of the General Assembly afterwards approved of his choice. He had the courage to start on new lines. Dr. Inglis in his letter of 1826 had remarked that the desire of the natives of India to acquire the English language opened up a new hope for missionary enterprise. Dr. Duff seized this idea, but in referring afterwards to his plan he said that "Dr. Inglis was of this the sole and undisputed author." The missionaries hitherto had trusted to preaching in the streets, and the missionary schools had taught Bengali, a language which

had no literature, and was of no great value for teaching or other purposes. Duff said that the use of this language in schools was like giving instruction in Ossian in a Highland school, and attempting to use the Gaelic language in explaining the results of philosophy and science. The Government high schools taught Sanscrit. Duff rejected that system as opening up a literature very inferior to that of the West.

He determined to open a school where English would be taught and where English would be used as a means of conveying instruction. His attempt was disapproved of by the older missionaries, with the exception of Carey. It had the warm approval of Rajah Rammohum Roy, the Indian reformer, who helped him to secure rooms and encouraged pupils to attend. He arrived in Calcutta on 27th May 1830, and he opened his school on 12th July.

In a few days there were more pupils than there was room to place them, and Duff was able to insist that none should remain who did not give evidence of their intention to persevere in their studies. In the offices of the Church in Edinburgh there is a bundle of faded letters of application for admission which Duff sent home to the Committee. We quote one verbatim :—"Sir—Having heard that you are pleased to establish a new Academy, free of all schooling charges, for the purpose of bringing up young lads, amongst others my son, Mardulchunder Mookeyia, was in attendance Saturday last in the hope of being admitted therein ; but you will kindly require of him either to bring a letter of recommendation from some respectable gentleman or a letter from his parent stating the period of his being engaged to read and so forth. I beg leave to say, as his father, that it is quite impossible to obtain the former, and hope that this, my letter, will satisfy you as to his learning. It is upwards of a year he is engaged therto, and I sincerely hope you

will be so kind as take him as a student of the Academy above alluded to, and your so doing will ever be remembered with gratitude and thankfully.—I am, your most obedient servant, MULDULCHUNDER MOOKEYIA."

From the first Duff made it plain that he would teach the Bible, and when objection was taken he asked why people should be afraid to know the books of another religion. He stated that his desire was to impart to them all the knowledge he himself had acquired, literary, scientific, and religious. His first Bible lesson was the Lord's Prayer; after that he took in succession the parable of the Prodigal Son, 1 Cor. xiii., and the Sermon on the Mount. The effect on his pupils was very striking. When reading the description of charity, one youth exclaimed, "Oh, sir, that is too good for us! Who can act up to that? who can act up to that?" The answer was that the great object of the Bible is to show us how to attain this charity. The young men were delighted with the teaching which they received, and they spoke of it eagerly to their relatives and friends. One result was an attempt to empty the school.

A Hindu paper raised the cry, "Hinduism is in danger," and besought parents to forbid their children giving attendance at the school. There was a panic, and the pupils were withdrawn; but this lasted only about a week. Duff simply announced that the school would go on whether the number was large or small. Shortly afterwards the school was more crowded than it was before. Duff's first attempt to have public lectures on Christianity excited so much opposition that it had to be abandoned. He nevertheless at that time got access to some debating societies, and there explained his views of the truth.

On 26th August 1832 the first convert was baptized. On 17th October the second was baptized at his own

request in a room where he had often publicly stated his objections to Christianity. Soon after, two more followed. Dr. Inglis was able in his Report for 1833 to say that, while in the previous year he could speak of the hope of conversions, "blessed be God, we can now speak of this hope as in some measure fulfilled." Duff exhibited extraordinary energy. He taught his school six hours daily, he edited a series of school books, he learned Bengali, he started a newspaper, he wrote pamphlets, and he held weekly discussions with all comers on the merits of Christianity. Even the strong frame of the stalwart Highlander could not long stand this. In 1834 Duff was carried on board a homeward-bound ship, apparently a dying man. The Rev. William Sinclair Mackay had arrived as second master at the close of 1831, and he happily was able to continue the work when Duff was laid aside. In 1834 the Rev. David Ewart arrived, and the mission then got a much needed reinforcement.

Duff's personal influence was felt in many ways in Calcutta. It was largely owing to his advocacy, and to the remarkable success of his school, that the system of the Government colleges was remodelled after the plan which Duff had devised for his seminary. There were then Government colleges at Calcutta, Benares, Delhi, Agra, and Hugli, where Sanscrit, Persian, and Arabic classics were the text-books. When it was proposed in the Council to substitute for these the masterpieces of English literature, there was at first great opposition on the part of some of the members, and a doubt was expressed as to the legality of thus using the money which the charter of 1813 required to be spent on education. It fell to the legal member of the Council, Mr. T. B. Macaulay, afterwards Lord Macaulay, to pronounce an opinion on this point. He wrote a minute, in which he proved that

“being free to use our funds as we choose, we ought to employ them in teaching what is best worth knowing ; that English is better worth knowing than Sanscrit or Arabic ; that the natives are desirous to be taught English and are not desirous to be taught Sanscrit or Arabic ; that neither as the languages of law nor as the languages of religion have the Sanscrit or Arabic any peculiar claim to our encouragement ; that it is possible to make natives of this country thoroughly good English scholars, and that to this end our efforts should be directed.”¹

On 7th March 1835 the Governor-General published a minute stating that it was the opinion of his Lordship in council that all the funds appropriated for the purposes of education would be best employed in English education alone, and giving orders for the gradual substitution of English for Oriental studies. It also directed that no more money should be spent on the printing of Oriental books, and that English should be used in giving instruction in English literature. Duff wrote in 1837 a pamphlet entitled “A New Era of the English Language and English Literature in India.” In this he called attention to the greatness of the change and its probable consequences. Regarding the latter he remarked, “We do not expect sudden or instantaneous changes, but we do look forward to a great ultimate revolution. We do regard the Lord W. Bentinck’s act as laying the foundation of a train of causes which may for a time operate so insensibly as to pass unnoticed by careless or casual observers, but not the less surely as concerns the great and momentous issue.” He anticipated that this new knowledge would destroy belief in the Hindu religion. He regretted that the Government had not gone further and enjoined the teaching of Christianity in their colleges.

¹ *Life of Dr. Duff*, p. III.

In 1837 buildings which had been begun the previous year were opened for the use of the College. That year the number of pupils was 620, and a considerable number were refused admission from want of room. In 1835 the Rev. John Macdonald resigned a charge in London, and was sent to join the mission at Calcutta. In 1839 the Rev. Thomas Smith was ordained as a missionary for Calcutta.

In 1840 Dr. Duff was allowed to return to Calcutta. After his arrival there he wrote to Dr. Brunton contrasting the condition of the mission with what it was ten years before on his first arrival in India :—"Then I had no commission but to hire a room for educational purposes at a low rent or to erect a bungalow at a cost not exceeding £30 or £40; now there stood before me a plain, substantial, but elegant structure which cost £5000 or £6000. Then it was a matter of delicate and painful uncertainty whether any respectable native would attend for the sake of being initiated into a compound course of literary, scientific, and Christian instruction; now 600 or 700 pursuing such a course were ready to hail me with welcome gratulation. Then the most advanced pupils could only manage to spell English words of two syllables without comprehending the meaning. Now the surviving remnant of that class were prepared to stand an examination in general English literature, science, and Christian theology which might reflect credit on many who have studied seven or eight years at one of our Scotch colleges. Then the whole scheme was not merely ridiculed as chimerical by the worldly-minded, but as unmissionary and un-Christian by the pious conductors of other evangelical missions. Now the missionaries of all denominations resident in Calcutta not only approve of the scope, design, and treatment of the scheme, but have for many years strenuously and not un-

successfully attempted to imitate it." Dr. Duff when at home had carefully inquired as to the best methods of conveying instruction, and on his return to Calcutta reorganised the Institution, and began public lectures on Christian evidences, which were largely attended. In 1842 there were at Calcutta at the Institution and the branch stations six missionaries: Dr. Duff, the Rev. Messrs. W. S. Mackay, D. Ewart, J. Macdonald, and Thomas Smith, and Mr. Fyfe, a teacher.

In 1835 the missionaries of the Scottish Missionary Society in the Bombay Presidency petitioned the General Assembly to be received as missionaries acting under the Foreign Mission Committee. The petition was favourably received, and an amicable arrangement was made with the Society, which was beginning to feel a pressure of circumstances arising from a transference of interest to the work of the Assembly's Committee. The missionaries were well worth having. The Rev. Dr. Wilson became at Bombay all that Dr. Duff was at Calcutta. His colleagues, Messrs. Mitchell and Nisbet, were able fellow-workers. In 1838 Dr. Murray Mitchell joined the mission, and in 1840 Mr. Aitken.

They had a branch station at Poona, and after the mission was taken over by the Committee of the General Assembly they established at Bombay an Institution similar to that which Dr. Duff had founded at Calcutta. They had good friends in the Scotch chaplains and in a number of officers and civilians, some of whom were specially attracted by the learning and personal influence of the missionaries. In 1838 it was reported that the number of scholars was 1000, and that there were small native churches both in Bombay and in Poona. In 1840 the missionaries were made glad by a visit from Dr. Duff on his way to Calcutta. The same year the growing influence of the

missionaries called forth opposition, and gave a temporary check to the prosperity of the schools. Dr. Wilson had written a treatise on the Parsee religion, which evoked replies from some of the ablest adherents of that faith. In one of these it was confidently asserted that no Parsee would ever be converted by the missionaries. In 1839 three Parsee youths who attended the Institution asked to be baptized. During the time of probation one of the three fell away. The other two were afterwards baptized. This caused great excitement. The young Parsees were converts from the school, and a rival school was established. A lawsuit was instituted by the relatives of the converts claiming custody, and a petition was drawn up requesting the East India Company to forbid missionary efforts. The lawsuit was unsuccessful, and so was the effort to get signatures to the petition. After a time the Parsee boys were sent back to school.

At the sixth annual examination in 1842, 1446 were under instruction, of whom 568 were girls. No fewer than 155 young men were studying such subjects as were taught in Scotch universities. Handsome mission premises were then in course of erection. In the beginning of 1843 Dr. Wilson left for England on sick furlough. He had before then travelled through many parts of India, and had acquired a great reputation for Oriental learning and knowledge of the people. On the occasion of his leaving India for temporary absence he received various recognitions of the esteem in which he was held. He was at that time and for long afterwards one of the most notable and influential men in Western India.

The Madras Mission was formed later than those of Calcutta and Bombay. There, as in the other towns, the mission in its earlier stage received great assistance

from the Scotch chaplains and their congregations. Under their care a mission school was established in 1835. The year afterwards the Rev. John Anderson arrived as missionary from the Church of Scotland, and took over charge of the school. In 1839 the Rev. R. Johnston joined, and in the following year the Rev. J. Braidwood, who was sent by the Edinburgh University Association.

In 1840 the missionaries were visited by Dr. Duff. In Madras, as at Bombay, there occurred a crisis in the history of the mission school. It arose from the refusal of the missionaries to expel certain pariah boys who had been received as pupils. The parents of the high-caste boys resented this, and withdrew their children. The missionaries were firm, and after a time the pupils returned. In 1841 the first baptisms took place. Those baptized were two youths, a little over eighteen. They had to pass through much persecution. As in the case of the baptism of the Parsee youths at Bombay, a lawsuit took place as to their guardianship. The court held that they were of age to choose for themselves, and might live where they pleased. In 1842 these two, and a third baptized later, were being prepared for the ministry. They afterwards became ordained ministers, and did good service in connection with the Free Church Mission. In 1842 the Chief Justice of Madras presided at the sixth annual examination of the school, when 278 scholars were present.

All this increase of the mission required a large increase of revenue. This was obtained by the wave of enthusiasm caused by the addresses given by Dr. Duff during his enforced stay in this country. But for the sickness which drove him home, it is difficult to see how the Church could have been roused to raise the money required. He arrived in Scotland when the attention of people was absorbed in

politics and in the great Voluntary controversy. He found the Committee weakened by the recent death of Dr. Inglis, and its members not yet alive to the issues at stake. He found the Church at large still less aware of the claims of missions. In 1831 Dr. Inglis wrote to Duff expressing his great satisfaction that the Presbytery of Edinburgh had promised an annual collection, and saying that he proposed to aim at a revenue of £1200. Duff replied, "Not £1200 but £12,000, and do not stop there." Dr. Brunton marked in pencil on the margin, "Is he mad; has the Indian sun affected his head?" In 1834, on the death of Dr. Inglis, Dr. Brunton was made Convener of the Committee. The good doctor, when his marginal note was pointed out to him by Dr. Duff, tore it off and said, "No more will be said on this subject."

Contrary to the advice of his doctors, Dr. Duff addressed the General Assembly in 1835 on the work it had overtaken in trying to convert "a hundred and thirty millions of idolaters." It was a magnificent oration, and made a profound impression on the General Assembly. At its close the Rev. Dr. Gordon was called on to lead the Assembly in prayer. The Assembly ordered it to be printed. In 1835 Aberdeen University made Duff Doctor of Divinity at the early age of twenty-nine. That year, and the years that followed, as far as health permitted, Dr. Duff addressed Presbyteries and large meetings of people in country towns on Foreign Missions. His addresses told on the receipts of the Committee. In the year of his return they were £1805:0:5. In the year 1836-37 they were £4502:4:4½. From 1837 to 1843 the average income was £6550. It reached its highest point in 1839-40, when it was £8383:3:3½. In 1837, just a month before the accession of Queen Victoria, Dr. Duff made his second oration in the General Assembly. It

is printed in the volume of his addresses under the title of a "Vindication of the Church of Scotland's India Mission." Much of what he said has been said again and again since by many speakers, but never with greater power. The objections he refuted have been repeated times without number. In the slough of objections to Foreign Missions, as in Bunyan's Slough of Despond, "have been swallowed up twenty thousand cart-loads; yea, millions of wholesome instructions that have at all times been brought from all places of the King's dominions."

From 1837 to 1843 there was much contention in the Church Courts and party spirit was very keen. Nevertheless, in the matter of Foreign Missions members of both parties worked together in harmony. A proof of this is to be found in the dedication of the very able and interesting book, entitled *India and Indian Missions*, written by Dr. Duff and published in 1839: "To the Rev. Alexander Brunton, D.D., Convener, the Rev. Robert Gordon, D.D., Secretary, the Rev. Thomas Chalmers, D.D., LL.D., the Rev. David Ritchie, D.D., the Rev. William Muir, D.D., the Rev. James Grant, the Rev. John Paul, the Rev. John Hunter, the Rev. John Bruce, members of the Committee of the General Assembly of the Church of Scotland for the Propagation of the Gospel, under whose wise, paternal, and prayerful counsels the missionary enterprise of the Church has hitherto been conducted with such unbroken harmony of design and such multiplied tokens and pledges of the divine approbation."

The Committee then consisted of the ministers of the Presbyteries of Edinburgh and Glasgow and a large number of elders, with a Sub-Committee of nine. The nine names must have been either selected from among those of the most prominent members, or else have been those of the

Sub-Committee. In either case, it is remarkable that they are those of men who at that time were in constant opposition to one another in the Church Courts. They all lived to 1843, and then three joined the Free Church. Dr. Brunton in 1840, in a letter to Dr. Wilson at Bombay, alluded to the same harmony :—"The Church fever is by no means abated. It is carrying its lamentable heat far too much into private society, but it has not yet touched the Committee. Nothing can be more harmonious and united than it continues to be."

This Committee had in those years great encouragement. In 1838 the starting of the *Home and Foreign Missionary Record* marked the rise of interest in missionary intelligence. It was attended with success, and in 1842 the circulation averaged 10,000 monthly.

In 1838 there was held the first annual meeting of the Ladies' Association, which had been projected and begun by Major Jameson, an officer in the Indian army. At the Universities of Glasgow and Aberdeen, Missionary Associations were formed in 1838, and in 1839 the older Missionary Association of Edinburgh University undertook to pay the salary of a missionary to Madras. Dr. Duff, till his return to India in 1839, continued to address meetings on Foreign Missions. Like Edward Irving, he spoke regardless of time, and yet the people flocked to hear him. On 7th March 1839 he officiated in St. Andrew's Church, Edinburgh, at the ordination of a young missionary, who is now the venerable Emeritus Professor Thomas Smith, D.D. The service began at 11 A.M. and ended at 3.30 P.M. The sermon and charge were afterwards published in a small foolscap octavo volume, entitled *Missions the Chief End of the Christian Church*. The sermon occupies 32 pages, and the charge 132 pages. The delivery of the

latter took an hour and a half. The young missionary stood the whole time before the crowded congregation.

In 1839 Dr. Duff gave his farewell address to the General Assembly. Professor Robertson, then minister of Ellon, in a letter to his wife, recorded in his Memoirs,¹ gave what was probably the impression left on many:—"Duff delivered his farewell address on Thursday, and drew tears from almost every eye. There was the usual mixture of the most profound philosophy, the most elevated poetry, and the most genuine and single-hearted piety, and these, added to the peculiar position of the Apostle of Hindostan, occupied in being about to return to his Eastern field of labour, there to preach the Gospel, there to die, and there to be buried, did, as you may well suppose, render the effect altogether overpowering." In 1840 the General Assembly sent a pastoral letter to the members of the Church in India which appears to have been highly appreciated.

In 1842 Dr. Brunton reported to the General Assembly that there were 14 missionaries, of whom 13 were ordained ministers; that there were three central stations, and that these had branch stations; that there were about 2000 scholars in the schools; that there were able and devoted converts being trained for the ministry, and that there were other cheering signs of progress. The income that year was £5802 : 4 : 2½. It was a most satisfactory Report, and yet black care followed the Convener and his Committee. On 28th April of that year Dr. Brunton wrote to Dr. Wilson in regard to an offer of money made by an Indian officer for the establishment of a mission at Nagpore:²—"The only ground of doubt is the present state of the Church. I am forced to consider our funds as in a very precarious state. Even if the establishment escapes from the wreck there will

¹ *Life of Dr. Robertson*, p. 79.

² *Life of Dr. Wilson*, p. 382.

be a more or less embittered secession. Or though things remain as they are now, a great part of the bounty which used to flow in the various channels of Christian charity is diverted to the interminable lawsuits of the Church. Altogether our prospects are anything but cheering. Human aid seems of little avail, but God is able to give deliverance. Oh, may He send it speedily, for His own name's sake."

After the Assembly of 1842 it was evident that the dominant majority would not rescind any of the measures that the supreme courts of law had declared to be illegal, and that under these circumstances the Government would pass no new Church legislation. Steps then were taken by those who considered that this necessitated their leaving the Church.

On 2nd May 1843 the Rev. C. Brown wrote to the missionaries in the name of the Provisional Committee for the contemplated "Free Presbyterian Church," informing them that a disruption was imminent, and that it would be one of the chief objects of their Church to maintain the present Missions to their full efficiency. On 29th May Dr. Brunton wrote that while hitherto he had refrained from entering into correspondence upon controversial matters that agitated the Church, "the discussion has become inevitable; alas! the disruption has taken place." He intimated the intention of the Church to persevere in all her schemes, and particularly in her missionary efforts. He concluded thus: "We earnestly hope, therefore, that you will see it to be consistent with your sense of duty to remain in that connection with us which has been to us in the past a source of so much satisfaction and thankfulness." Dr. Duff, in his reply to Dr. Brunton, alluding to the two communications, said, "We deem it proper to express in a word our admiration of the calm, dignified, and honourable way in which both parties have addressed us."

CHAPTER IV

1843-1864

Dr. Robertson's speech on Foreign Missions in the Assembly of 1843—Missionaries join the Free Church—Loss thus sustained—Reconstruction of missionary organisation after 1843—Question of where the new missionaries were to go—Dr. Brunton's answer to Free Church claim—Missionary Report and speeches at Assembly of 1844—Reopening of Institution—Fair prospects in 1847—Dr. Brunton resigns—His successors—Period of depression—Controversy as to grants in aid—Beginning of missions to Panjab and Gyah.

At the opening of the Assembly of 1843 there took place the secession which resulted in a loss to the Church of Scotland of 289 parish ministers, 162 ministers of chapels, and a large number of communicants.

The Committee's Report for 1843 has not been preserved in the Assembly's papers. From the Report of 1844 we learn that it expressed some anxiety for the future. On the occasion of the Report being given in, Mr. Robertson of Ellon, in a speech which was loudly applauded, expressed the hope that their efforts for this scheme would be redoubled.¹ "I hold the support of such an institution as has here been reported on, to be the great end of the Christian Church. But if the time should ever come when the Church of Scotland loses its missionary spirit, then indeed will its death-knell be rung. And one comfort arises in my mind from the union of both sides of the Assembly

¹ *Life of Dr. Robertson*, p. 178.

on this occasion, that when our cause of difference has been taken out of the way we shall amply and fully occupy the time of future Assemblies in attending to the great objects of the provision and diffusion of the everlasting Gospel, from sea to sea and from the river to the ends of the earth."

It was several months before letters came from the missionaries in reply to Dr. Brunton's communication. They brought tidings that all had joined the Free Church. The agents of the Ladies' Association, with the exception of Miss Saville at Calcutta, also threw in their lot with those who left the Church. The letters on both sides are admirable in temper, in courtesy, in clearness of statement, and in appreciation of the melancholy aspect of the separation. Great regret was expressed by all the missionaries at the severance of official connection with their Moderate Convener. Evidently they had regarded him not only with respect but with warm affection.

Only two days after he had dispatched his letter of official farewell, Dr. Duff wrote to Dr. Brunton as if that had never taken place, full of delight at the baptism of a convert. It is the letter of one who writes to a friend who, he is assured, will fully share the interest and pleasure he expresses. The missionaries remained in the old buildings till the close of the session, and during that time various other letters respecting the mission work were sent to Dr. Brunton by Dr. Duff.

Among the many losses sustained by the Church in 1843 none were greater than that of her missionaries. They were men of ability and zeal and most efficient workers. They continued their splendid work in the Free Church Mission. As a sample of what was thought of them by other missionaries we may quote what Mr. Lacroix, of the London Missionary Society, wrote from Calcutta in 1845 to the

Directors of that Society :¹—"We want men of the stamp of our four Scottish brethren, who are all six feet in height, and robust in proportion. The work they go through is amazing. They certainly do as much as six missionaries, and thus save to the Free Church annually the salaries of two missionaries." What Dr. Duff afterwards achieved in organising the Free Church for the support of its Foreign Mission recalls the saying that the Duke of Wellington was worth ten thousand men in the field.

After 1843 the organisations in Scotland for Foreign Mission work were reconstructed. The Free Church heard with very great satisfaction that the missionaries in India had joined their ranks, and the work of raising money to provide new mission buildings and an annual Foreign Mission income was begun and carried on with much enthusiasm. About the same time the keen ecclesiastical feeling of the time led to the old Missionary Societies being absorbed into Church organisations. In 1844 the missionaries and property of the Glasgow Missionary Society in connection with the Church of Scotland were transferred to the Free Church. The large Mission of that Church in Kaffraria is the outcome of that transaction. In 1847 the missionaries and property of the Scottish Missionary Society and of the Glasgow Missionary Society, both previously undenominational Societies, were taken over by the United Presbyterian Church, which came into existence that year. The prosperous Missions of that Church in Kaffraria, in Jamaica, and in Old Calabar are the results of these annexations. At the period when the Free Church and the United Presbyterian Church thus acquired missions which were prosperous and full of promise, the Church of Scotland had to recommence Foreign Missions under very

¹ *Life of Lacroix*, p. 268.

adverse circumstances. Many good friends of Foreign Missions seceded in 1843, and not a few who were not enthusiastic in the cause were among those who remained faithful. To fill the place of the fourteen missionaries who left the Church would have been difficult at any time, but it was more than ordinarily difficult when so many fields of labour at home had been left vacant. It is not wonderful that there was some delay.

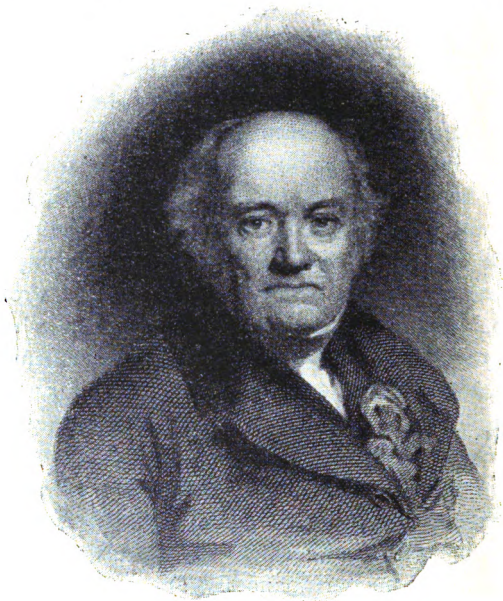
Before the new missionaries were appointed the Committee had to decide whether these should be sent to the old stations or to new fields of labour. A correspondence took place between Dr. Gordon, the Convener of the Free Church Foreign Mission, and Dr. Brunton.¹ Dr. Gordon, at the suggestion of Dr. Duff, proposed that the new missionaries of the Church should be sent to Delhi and Agra, or some other entirely new field, and that the Free Church missionaries should be left in possession of the Mission property on payment of part of the cost of the buildings. The contention was that as those who joined the Free Church had contributed a considerable sum for these buildings, the whole price should not be exacted. For a similar reason a claim was made for a portion of the capital funds in possession of the Committee. Along with this letter there was sent a copy of a carefully-worded address to the missionaries at Calcutta, signed by the missionaries of other Churches in that city, expressing admiration for their work, the conviction that no strangers could carry it on with the same success, and deep regret that there should be reason to fear that any hindrance to the carrying on of their Mission should arise. Dr. Brunton's answer was courteous but firm. As to future work, the Committee, he said, had satisfied themselves by inquiry

¹ *Church of Scotland Missionary Record* for 1844, pp. 331, 332.

that the best field was in the Presidency towns, both because of their peculiar circumstances and because there the Missions could have, as they could not have elsewhere, the sympathy and support of the Scotch chaplains and their congregations. The Committee, he said, had satisfied themselves that there was ample room in these cities for both Missions, and they intended to give instruction to their missionaries to act in harmony with the missionaries of the Free Church. As to the property, he gave the only answer that could have been given. His Committee, and even the General Assembly itself, were only trustees, and they had no power to divest themselves of their property. With regard to the so-called "equitable" claim, he remarked, with great truth, that the Free Church had in reality got far more than its share. "You have received," wrote Dr. Brunton, "the missionaries themselves, men who were anxiously and prayerfully selected, who were hopefully and affectionately trained, on whose fidelity and success we were implicitly trusting at the very time when they severed themselves from us. You have received them already domiciled in India amidst the fulness of their efficiency. Thus even in the far inferior view of pecuniary outlay you profit to more than the extent of the claim which you yourselves make on our finances. The outfit and passage money of these missionaries have cost us £4781 : 4s., and their salaries during the period of their training for efficiency not less than £1500 in addition. All this expense we must meet anew, and after it has been incurred we are left in circumstances greatly more unfavourable than those at which we stood at the date of your separation from us."

The Report to the General Assembly of 1844 was such as became the resolute and sagacious men who in her darkest hour refused to despair of the Church. It told that the

Church had no longer any foreign missionaries ; that of the work built up by thirteen years of labour nothing remained to the Church except the buildings which the Committee, in spite of many unjust reproaches, were endeavouring to retain ; that as yet no new missionaries had been appointed ;



DR. BRUNTON.

and that the income, gathered in a time of confusion and uncertainty, had amounted to only £2610:7:3½. "Your enterprise is thus thrown back on to the very rudiments of its first beginnings, with all the anxieties and all the difficulties with which it had at first to struggle. But your Committee have by your authority pledged themselves that it shall be strenuously and effectively resumed. But there

are many things to encourage even amidst sore bereavement. There is thankful remembrance of blessings which have been vouchsafed in the past, and which will not be withheld from the power of faith. There is the proof obtained from experience that the hopes of missionary usefulness in India are no delusion. There is the softening of native prejudices through the growing enlightenment of native intelligence. There is the new and rapidly-increasing demand for Christian instruction. Such presages as these lead your Committee to thank God and take courage." When referring to the closed buildings at Calcutta the Convener wrote: "May the Lord be pleased in mercy to shorten the heart-crushing interval, and to revive there His own work with power!"

The proceedings at the annual meeting of the Ladies' Association that year gave an auspicious beginning to the new efforts. It was held in the Music Hall, then newly opened, and long before the hour the hall was filled. On that occasion Mr. Norman Macleod, minister of Dalkeith, said:¹ "Our missionaries have deserted us. Yes, they have gone from one regiment to another, and though we may think that in doing so they only bred confusion without adding one soldier to the army, why should we lay down our arms and cease to fight for our great King? These things may be against us, but in spite of them all we must do our duty. They may discourage us from the work, but they cannot dissuade us from the work. They may for the moment cause us despondency, but not for one moment shall they cause us despair." The new missionaries that were sent from Scotland were good men, and most of them afterwards did excellent work. Some doubt as to the legal question about the property led the Committee to begin work first at Madras, where there was no Mission property. In

¹ Report of Meeting in Association's Reports.

November 1844 the Rev. James Grant, formerly minister of the Scotch Church, Tweedmouth ; the Rev. James Ogilvie, formerly master of the Grammar School, Aberdeen ; and Mr. James Sheriff, formerly parochial teacher, were dispatched to this city. They hired premises in Black Town, and on 24th February 1845 they opened their school. They began with 19 lads from seventeen to twenty years of age, and in a fortnight they had 100. Early in 1845 Messrs. Mengert and Brandt, two ministers of the German Reformed Church, were sent to Bombay, where they were afterwards joined by Mr. Miller, a teacher. Mr. Mengert had had the advantage of having been previously for five years in Bombay. These reopened the building belonging to the Church on 25th July. They began with 59, and a month later they had 155. The success at Calcutta was still greater. On 22nd August 1845 Mr. Herdman was ordained as missionary for that city in the town church of St. Andrew's. A little later Mr. Ogilvie was transferred from Madras to Calcutta. On 12th November 1846 they began work in the buildings which had been closed since Dr. Duff and his colleagues had left. On the opening day there were 520, and the number rapidly rose to nearly 1000. The missionary character of these schools was distinctly avowed in an opening address by the Rev. Dr. Charles. The number of pupils was taken as an evidence of the increasing readiness of the people to seek instruction for their children. Some of the scholars had been at heathen schools, and some at an anti-missionary college. Very few had been at any Christian school. The intelligence of these successes cheered the Committee at home, and strengthened them in the conviction that they had been justified in continuing the work where it had before been carried on.

Fortunately the chaplains at the Presidency towns all remained in the Church. They were deeply interested in

missions, and they did much to assist the recommencement of the work. It is pleasant to know that the new missionaries were everywhere well received. The Free Church missionaries had thought it their duty to start congregations in connection with the new Church in each of the Presidency towns, and to give lectures on Free Church principles. The lectures then given by Dr. Duff in Calcutta have been referred to, not without cause, as among the worst examples of the exaggerated statements of the differences between the Churches often made in those times, which subsequent events have so abundantly discredited.¹ The statements on this subject made by the Calcutta missionaries called forth a strong remonstrance from a great friend of their Mission, Archdeacon Dealtry, afterwards Bishop of Madras.² Notwithstanding all this, the missionaries in each station were able to record in their letters that they had been well received by the Free Church missionaries, and, as Mr. Ogilvie wrote, they "had been able to begin not as rivals, but as fellow-workers in the service of the great Master." In 1846 the Mission in Calcutta was strengthened by the arrival of the Rev. J. Anderson (now minister emeritus of Coulter), and Mr. Smith, a teacher. When Dr. Brunton gave in his last Report in 1847, he was able to tell of the three Institutions as in full working order under the care of nine missionaries; of a branch station at Ghospara, reopened under the care of three converts; of the baptism of a youth at Calcutta, of several inquirers at Madras, and of a young Christian who had been sent from Madras to be trained at a Scottish Normal School. Dr. Brunton retired that year, being then seventy-five years of age. He appears as Convener to have commanded general respect and con-

¹ *The Church of Scotland*, edited by Dr. Story, vol. iv. p. 118.

² *Church of Scotland Missionary Record*, 1844.

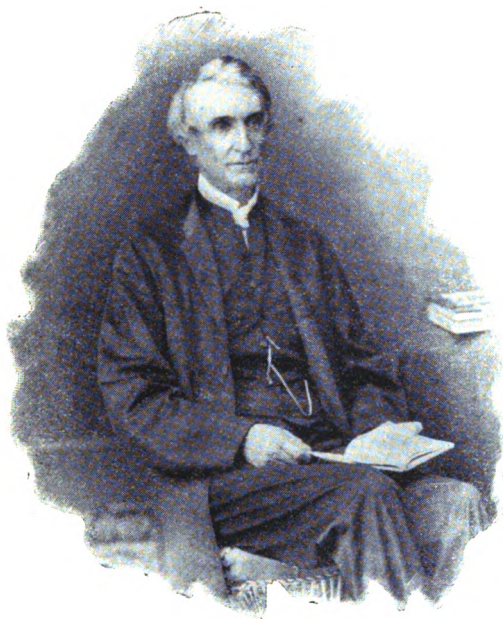
fidence, and in a critical time he showed firmness and true Christian courtesy. He was succeeded by Dr. Veitch, minister of St. Cuthbert's, who resigned in 1852. Dr. Macfarlane, minister of Duddingston, was Convener from 1852 to 1856. Dr. Craik of St. George's, Glasgow, held the office from 1856 to 1862, and Dr. Robertson of Glasgow Cathedral from 1862 to 1864.

For a good number of years after 1847 there was not the progress at home that might have been expected from the start made at the recommencement of the Mission. Excellent reports were written annually, and a large portion of the *Missionary Record* was devoted to missionary intelligence. But except in behalf of the Ladies' Association, there were no public meetings, hardly any deputations to Presbyteries, and no missionaries at home able to speak in the General Assembly and elsewhere as Dr. Duff spoke. At that time Professor Robertson was showing what enthusiasm could do in behalf of the Endowment Scheme. Had any one then been able and willing to do a like work for Foreign Missions, the course of events in connection with this enterprise of the Church would have been different. The income in 1845 was £3922:18:11½, and in 1864 £4588:18:11. Except when legacies were large or an extra collection was made, the income rarely exceeded the latter sum, and then only to a small extent. What was still more serious was the dearth of missionaries. From 1847 till 1854 no new missionaries were appointed except the Rev. Alexander Walker, who in 1855 was transferred from being a teacher in the service of the Ladies' Association at Madras, to which he had been appointed in 1847. This was the more serious as the small band sent out to re-organise the Mission was before long weakened by losses. In 1849 Messrs. Mengert and Brandt were recalled from

Bombay, and in the same year the Rev. James C. Herdman accepted an appointment as chaplain in the Honourable East India Company's Bengal establishment. In 1852 Mr. Miller was invalided, and in 1856 Mr. Anderson resigned. Even when missionaries were got for the work of the Institution, for various reasons they did not serve long. In 1854 the friends of the Mission were made glad by the ordination of three missionaries, and a special collection was made to defray their outfit and passage; but of these two left almost immediately, and the third was invalided after only four years' service. A fourth missionary—ordained in 1856—remained only two years. In 1858 there were only three European missionaries in India. In 1860 the Committee appear to have been very thankful that they had six European missionaries. The Mission at Bombay was several times left without a European missionary. On these occasions Dr. Stevenson, one of the chaplains who had been a missionary in connection with the Scottish Missionary Society, took charge of the Institution. Still this epoch was not without results. In 1849 the Institution at Bombay was enlarged, and in 1853 mission premises were purchased at Madras for £4000, of which £1000 were given by the Ladies' Association. In 1845 a legacy of £500 for scholarships in philosophy and arts was received from Mrs. Wilson, and in 1856 £1000 from Mrs. Crichton of Friars Carse to found "Crichton Bursaries" for students of theology in India. The work done was much more than might have been expected from the number of missionaries employed. At Calcutta the number of pupils was ordinarily about 1000, at Madras from 600 to 800, and at Bombay, which was the weakest point, about 300. From time to time there were baptisms. Preaching in the vernacular was carried on at

Calcutta and at Madras, and at both places small native congregations were formed. In 1854 the mission at Vellore was begun with a school, established by Lieutenant Cook, H.E.I.C.S., who shortly afterwards was killed in battle. Questions of policy for a time largely occupied the attention of the friends of the Mission, and the differences of opinion, it is said, tended both to discourage the missionaries abroad and to weaken the interest of supporters at home. In 1854 the Directors of the East India Company, acting on the advice of many friends of missions, adopted an educational policy, which proceeded on the now familiar plan of grants in aid for secular subjects and took no cognisance of religious teaching. The Committee resolved that as there was no recognition of religious teaching they could take no advantage of these. The Assembly of 1855, in a small house, approved by a majority of this resolution. In the Assembly of 1856 a more reasonable spirit prevailed, and by a considerable majority in a full house a resolution approving of the acceptance of grants in aid was carried. The Committee also took up the question of the policy of having educational missions, and ultimately proposed that the large buildings at Calcutta, Bombay, and Madras should be sold, and the missionaries instructed to devote themselves to preaching and to training candidates for the ministry. The subject was discussed for several years. Interesting minutes were sent home from the corresponding Boards. Very able and exhaustive papers were written by Mr. Ogilvie, the missionary at Calcutta. He pointed out the difficulty of obtaining native ministers. Writing in 1856 he said that since the reopening of the Institution there had been fourteen baptisms. Two of these converts he had training during five years for the ministry. Then he had found that there was no work for them as preachers. They became teachers

and left for better paid employment. It was then, he said, he felt something of the real difficulties of missionary enterprise. "All the trials we had hitherto experienced were as nothing to what we were now subjected to." As to the project of confining the instruction to lectures on Christianity,



DR. OGILVIE.

he despaired in such a place as Calcutta of getting young men to attend lectures on Christianity unless they got instruction along with these on other subjects. He concluded by saying that the system hitherto pursued was "well adapted to spread a knowledge of Christianity among a large number of people, but ill adapted to furnish its con-

ductors with means of stating to subscribers encouraging circumstances." The General Assembly took a wider view than the Committee. It was ultimately agreed that the educational missions should be continued, and that others on different lines should be begun. This in every way was the wise policy. Educational missions are admirable as a preparation for a great future, and are the only method of reaching the higher classes of the Hindus; but their progress is slow, and they do not interest the mass of mission supporters as do those missions that have more rapid results. The way to having the more evangelistic missions was opened up by the relief to the funds afforded by the grants in aid, the acceptance of which was opposed by those who advocated the proposal to make the missionaries confine their efforts to preaching. Ever since grants in aid have been taken and fees charged, the cost of our educational institutions to the Mission has been small compared with the total amount expended upon them.

The latter part of the period referred to in the heading of this chapter is remarkable for the starting of missions not primarily educational. In 1836 £1000 were given by General and Mrs. Campbell of Lochnell to found a mission among the Sikhs, in memory of a brother of Mrs. Campbell, Captain Murray, who had served in the Panjab. The money was a legacy left to Mrs. Campbell by Captain Murray. She mentioned in a letter to Dr. Muir, her minister, that as soon as she heard of it she resolved "to dedicate it to the Lord," and that she thought that this might best be done by founding a mission in the country where her brother had long been known. In 1838 Dr. Brunton consulted Dr. Wilson as to the possibility of accomplishing this. There were difficulties then and afterwards, and not till 1856 was the Mission begun. The Rev. T. Hunter

was set apart for this work. He had all the making of a good missionary. How he went to Bombay ; how in his year's work there he made seven converts ; how with one of these, afterwards an able ordained minister, he travelled to Sialkot ; how after a few months' residence there he and his wife and child, on 10th July 1857, were murdered by mutineers in the great Mutiny ; how his memory was revered by the Europeans who knew him there ; how as of old the blood of the martyrs became the seed of the Church ; how in 1859 the Rev. J. Taylor and the Rev. R. Paterson (now minister of Glasford) went to Sialkot ; how a Hunter Memorial Church was built there, and how this mission had begun to give promise of its future success even in 1864—this and much more belonging to this period is all written in Dr. Youngson's most interesting story of the Panjab Mission. Another mission, also intended to be evangelistic, was begun at Gyah in 1860 by the Rev. A. Clark (now minister of Wick). That city is a stronghold of idolatry, and the soil there did not prove so productive as that of the Panjab. In 1861, in connection with the needs of this Mission, Dr. Norman Macleod made the first of his appeals to the conscience of the Church in regard to the lack of missionaries. In 1863 and 1864 the Committee became very keenly alive to the unsatisfactory condition of the missions. They reported that each station would require at least two missionaries, that this would require an income of £7000, and that their average income was little more than £4000. They said that they must either concentrate or have a larger income. The General Assembly of 1864 said that they must advance, and recommended that deputations should be sent to the Presbyteries of the Church to plead the cause. Then began a new epoch in the history of the Church of Scotland's Foreign Mission.

CHAPTER V

1864-1880

Dr. Norman Macleod appointed Convener—His efforts—His visit to India with Dr. Watson—Their work after their return—Changes in Mission staff—Proposal to join Madras Christian College abandoned—Mission to aborigines at Darjeeling begun—Reasons for relinquishing Gyah—First converts at Darjeeling—Dr. Macleod's last Report—Dr. Herdman appointed Convener—Chamba Mission acquired—African Mission begun—Troubles at Blantyre—Deputation sent—China Mission begun—"Courageous policy"—State of missions in 1880.

AT the Assembly of 1864 Dr. Norman Macleod was appointed Convener of the Foreign Mission Committee. In his journal of 12th June 1864 he wrote,¹ "There are several events in my life which I should like to record. The first of these is the unanimous offer—unsought for and unexpected, God knoweth—by the General Assembly of the Convenership of the India Mission. I have accepted this without doubt, though not without solemn and prayerful consideration, for I have tried for the last twenty-five years to accept of whatever work is offered to me in God's providence. Mission work has been a possession of my spirit ever since I became a minister; I feel that God has been educating me for it. I go forth tolerably well informed as to facts, and loving the work itself with heart and soul and strength. I accept it from God, and have perfect confidence in the power of God to give me the men

¹ *Memoir of Dr. Norman Macleod*, vol. ii, p. 169.

and the money. Thank God for calling me in my advancing years to so glorious and blessed a work." Dr. Macleod and his Committee lost no time in carrying out the recommendations of the General Assembly as to the sending of deputations. At the Assembly of 1865 it was reported that the Convener had addressed three Synods, twenty-four Presbyteries, thirty-six public meetings, and the students of Edinburgh, Glasgow, and St. Andrews Universities.

The writer of this can vividly recall the scene in the Church History class-room of Edinburgh University when Dr. Macleod gave his address there. The fame of the speaker brought together an audience much larger than that of the ordinary meetings of the University Missionary Association. His eloquence and enthusiasm riveted the attention of all present, and his appeals to the understanding and to the conscience suggested thoughts that were new to some regarding the grandeur of missionary enterprise. Occasionally there were touches of humour. The writer recalls the contrast he drew between the interests and opportunities of the young man who went to India as a missionary and those of the young man who became a minister of a small country parish, from which he would send annually to Foreign Missions the sum of £1:15:5½. The effect of the addresses given about this time and afterwards by Dr. Macleod was felt at the time, and is felt still. There had been nothing like it in the Church of Scotland since the days of Dr. Duff. The Report of 1866 stated that there was an increase of income to the amount of £1500, that the Committee had asked seven probationers to go as missionaries, that four of them were willing to go, and that there was hope that ere long each of the five stations would have at least two European missionaries.

Dr. Macleod in this Report reviewed at some length the

history of the Mission, and gave it as his opinion that the wisdom of Dr. Inglis and Dr. Duff in establishing educational institutions in the great towns had been fully justified. He urged that there should be variety of method, that there should be confidence in our missionaries, and that it should be recognised that of late the work had been



DR. MACLEOD.

carried on with an insufficient staff. He summed up the statistics thus:—Principal stations, 5; European missionaries, 13; native pastors, 4; catechists, 10; teachers, 22; native communicants, 250; scholars, 2110. The condition of the Mission he characterised thus:—"Our army is small, our treasury inadequate, and our resources for the supply of both are hardly drawn upon." He urged a systematic

system of collecting for Foreign Missions, but the time for that unfortunately was not yet begun. It is only now beginning. The knowledge which Dr. Macleod had, led him to understand how many problems there were to solve, and made him desire to have a personal inspection of the work. He became convinced that sending a deputation from the Committee to India would be of great advantage to the Mission cause.

Friends were found willing to defray the expense, and in the autumn of 1867 Dr. Macleod, accompanied by his friend Dr. Watson, minister of St. Mary's, Dundee, sailed for India with a commission to visit all the mission-stations and furnish a Report of what they saw and heard. They left after



DR. WATSON.

the good wishes of many friends had been expressed at public meetings and in other ways. They were kindly received in India by many public officials, from the Governor-General of India downwards, by the missionaries of all the Churches, and by all Scotchmen and others who knew about "Norman Macleod" and *Good Words*. They spent three months in India, and during that time they saw and heard a great deal about missionary enterprise. The impressions of two men so well prepared to

make observations after such opportunities are of much value. They are contained in the Report drawn up by Dr. Watson, which was presented to the General Assembly of 1868, and in the address given to that Assembly by Dr. Macleod, which was afterwards published at the request of the Foreign Mission Committee. Nowhere is there more vivid description of mission work as it then existed than in Dr. Watson's Report, and never, except in Dr. Duff's addresses to the General Assembly in 1835-1837 and 1839, had there been any speech in that Court dealing so fully and so ably with the problems of missionary work as the address of Dr. Macleod. The practical recommendations as to the work abroad were: (1) The strengthening of the European staff at the educational institutions; (2) the appointment at each institution of a missionary who would devote his whole time to preaching; (3) the establishment of a mission to the aboriginal tribes in the north of India; and (4) the establishment of an Invalid and Retiring Fund, from which retiring allowances to missionaries might be given. As regards work at home, Dr. Macleod pled with great earnestness for (1) more earnest conviction as to the necessity of the work; (2) more money; and (3) more missionaries.

The Assembly received the deputation with much enthusiasm, and their words produced a great impression. The practical recommendations for the work abroad were more or less carried out. Dr. Macleod and Dr. Watson addressed many meetings throughout the country, at which they told what they had seen and heard in India, and in connection with these they took steps to increase the Invalid and Retiring Allowance Fund, which at 15th April 1868 was stated to amount to £7263:2:1. Before 1873, when the Regulations for the Retiring Fund were drawn up, the amount had been raised, chiefly by the exertions of Dr.

Macleod, to about £17,000. The recommendations as to strengthening the staff of the educational institutions were carried out as far as circumstances would allow, but that, unfortunately, was not as far as could have been desired. In 1866 the Rev. Charles M. Grant, B.D. (now minister of St. Mark's, Dundee), was ordained as a missionary to Calcutta for the special purpose of preaching. He remained there till 1872, when he was forced to come home on account of his health. In 1871 Dr. Ogilvie died. He had remained at his post for twenty-five years without once returning home. During that time he had to contend with many difficulties and meet many disappointments, but his courage never failed him. Dr. Macleod, when referring to the impression he made on Dr. Watson and himself, said, "We felt that in him we had a ripe scholar, a refined gentleman, and a Christian with a single eye, and a clear head, and a warm heart, and imbued by out and out truth in purpose, word, and deed."

Dr. Ogilvie was succeeded by the Rev. Dr. Jardine, who was transferred from Bombay. He remained with no European colleague except Mr. Wilson till 1876. In 1878 the Rev. Wm. Hastie, B.D. (now Professor of Divinity in Glasgow University), was ordained as Principal of the Calcutta Institution. About that time the staff was at last brought up to something like what it ought always to have been. In 1880, in addition to Mr. Hastie, there were the Rev. James Edwards, M.A.; the Rev. James Thomson, M.A. (now minister of St. Andrew's, Glasgow); Mr. Fish and Mr. Wilson, teachers. The staff of the Madras Institution was also only very slowly reinforced. The Rev. G. Anderson was superintendent from 1866 to 1869. From 1869 to 1873 the Rev. A. Clark, transferred from Gyah, was in charge. For three years there was no ordained missionary,

but in 1880 there were two and Mr. Sinclair, who had been a teacher there since 1870. In 1880 Mr. C. A. Paterson, M.A., LL.B., a member of the Faculty of Advocates, joined the Mission as a teacher.

A proposal was made in 1877 that the Church should join with the Free Church and some other Missionary Societies in supporting the Madras Christian College. Negotiations went on for several years, but ultimately, owing to lack of funds, the Committee had to abandon all thought of joining in this undertaking.

Bombay suffered worse than either of the other two. The superintendent was constantly changed, and Mr. Melvin, teacher, was really the only permanent member of the staff.

Considering how they were dealt with, these Missions prospered remarkably well. In 1864, when the Calcutta Institution was affiliated to the University and its pupils came to compete with those of other institutions, it was seen what able educators Dr. Ogilvie and Mr. Wilson were, and what efficient native assistants had been selected and trained by them. At the close of the period named in the heading of this chapter the Calcutta Institution stood very high among the other colleges at Calcutta. At Madras also good work was done, and the native church there prospered considerably.

The recommendation of the Committee as to the establishment of a mission to the aborigines has been fraught with great results. After a report by the Rev. W. Macfarlane, missionary at Gyah, Darjeeling was fixed on as a site for the new Mission. Money for the establishment and maintenance of the Mission was promised by the University Missionary Associations and by the Sunday Schools. The Committee about the same time asked and obtained permission to abandon Gyah and transfer Mr. Macfarlane and the teacher, Mr. Campbell, to the Mission at Darjeeling.

The Mission at Gyah was established with the intention of trying how a mission conducted chiefly on the basis of preaching would prosper in a stronghold of Hinduism. The experiment was tried under able and faithful missionaries who believed in this system of missionary work. The result was a justification of the wisdom of the policy of the founders of the Scotch Mission.

In 1870 Mr. Macfarlane, who had declined to go to India if he were to go as a teacher, feeling the hopelessness of his work, asked that either he should be allowed to teach at Gyah or to go and preach to the aborigines. The final report in regard to Gyah, drawn up by the Rev. C. M. Grant and the Rev. W. Macfarlane, summed up the case against continuing the Mission under four heads—that the field was unfavourable for evangelistic work, both on account of its being a stronghold of idolatry and because of the sluggish temperament of the people; that vernacular education was so little in demand that pupils could not be got for vernacular schools; that Anglo-vernacular schools were contrary to the principle on which the Mission was founded, as an undertaking conducted on lines different from those of the educational institutions of the Presidency towns, and were, moreover, not likely to be successful; and that the Orphanage had been justly characterised as a failure.

Messrs. Bechtold and Beutel, laymen, recommended by some pastors in Berlin, were sent to assist Mr. Macfarlane and Mr. Campbell at Darjeeling. The missionaries were well received by the European population at Darjeeling in 1870, and the help given at first has been continued ever since by the planters and others who congregate in that district. In 1871 Mr. Campbell died, and Mr. Macfarlane wrote, "We have taken possession of the land by a grave."

From the first there was a small native congregation composed of some orphans brought from Gyah, and a few Christians from the plains.

The chief work of founding the Mission was done by Mr. Macfarlane and his sister. In 1871 Mr. Beutel's connection with the Mission ceased, and in 1872 Mr. Bechtold resigned in consequence of ill-health. In 1871 Mr. Henry Faulds joined as a medical missionary, the first appointed by the Church. He left in 1873. The Rev. John Anderson arrived in 1874, but in 1877 he went home in bad health, and Mr. Macfarlane was left without a colleague. In 1874 Mr. Macfarlane had his first converts among the Nepalese; these were three teachers, and their baptism caused a good deal of excitement. Mr. Macfarlane wrote, "Three lads have for Christ's sake literally forsaken fathers and mothers, brothers and sisters, and have had their name cast out as evil." Notwithstanding the opposition the work prospered. In time some of the early converts became catechists. In 1879 22 baptisms had taken place. There were then 4 stations with 6 catechists, 130 Christians, of whom 30 were communicants; 15 schools, with 450 boys and 35 girls. That year the Mission got new strength by the arrival of the Rev. Archibald Turnbull and the Rev. W. S. Sutherland.

In 1872 Dr. Norman Macleod gave in his last Report to the General Assembly. He made a long and eloquent speech in which he vindicated the policy of the Mission, and pleaded for more generous support of the Mission, and for wider views in regard to Church policy, both at home and abroad. He had been advised by the doctor to resign the Convenership, and he did so not a day too soon. His last great speech possibly hastened the end, which came on 16th June. He had done a great work for the India Mission, and his death caused a loss which could not be

made up. The interest which the Church has in Foreign Missions is more largely due to these three, Dr. Inglis, Dr. Duff, and Dr. Macleod, than to any others. Dr. Macleod's journal shows the intensity of his interest in Foreign Missions, and the bitterness of the disappointment he felt that this was not shared by all.¹ "This India Mission, our only Mission," he wrote in 1870, "is on its trial. The deputation to India was but a prelude to the more difficult work of seeking to give life to this great stolid, dull mass of clergy and people." The India Mission was among his last thoughts. Three days before his death he told one of his brothers a dream which for the time seemed to fill him with happiness.² "I thought the whole Panjab was suddenly christianised, and such noble fellows, with their native churches and clergy."

Dr. Herdman was appointed Dr. Macleod's successor as Convener. The same year Mr. J. T. Maclagan was appointed a deputy of the Committee, with instructions to visit congregations with the view of imparting information and organising Associations. He worked in this capacity till 1877, when he resigned. He did much good in increasing interest in the Mission by the information he gave, but as regards organising Associations his efforts had confessedly very little result. The period of the seventies was a time of expansion as regards the Mission. In 1854 the Rev. Wm. Ferguson (now in Cyprus) was ordained a missionary for Bombay. He disagreed with the Committee as to the methods of missionary work, and remained in their service less than a year. He was afterwards a chaplain to the Forces in India. In 1863 he threw up his Government appointment and started a mission in the independent State of Chamba. The Rajah there received him well, and gave

¹ *Memoir of Dr. Norman Macleod*, vol. ii. p. 319.

² *Ibid.* p. 387.

him a house and land. The romantic episodes of the beginning of this Mission are well told in Dr. Youngson's story of the Panjab Mission. The earnestness of the missionary, the novelty of some of the methods he adopted, and the success which at first attended the Mission, attracted the



DR. HERDMAN.

attention of friends in India and at home, and these contributed to its support. In 1873, when Mr. Ferguson was obliged to leave India on account of his health, this Mission was taken over by the Church. Dr. Hutchison and Mr. Wellesley C. Bailey were then sent to carry on this work.

The same year that Chamba was taken over, a move-

ment began which made the Committee for the Propagation of the Gospel in Foreign Parts, as it was officially called, cease to be only an India Mission. Dr. Livingstone's death, and the subsequent realisation of what his work had been, and of what it might yet lead to, made a profound impression in Scotland. Many thought that the Church of Scotland should not fail in the time of opportunity. The first organised movement came from the Border country. In 1873 Dr. MacRae of Hawick made a speech in the Assembly in support of an overture from the Presbytery of Jedburgh, asking the Assembly to take steps to organise a mission to East Africa. A Committee was appointed. It consisted of Lord Polwarth, Mr. Pringle of Whytbank, and Dr. Herdman, with Dr. MacRae as Convener. The Convener was an eloquent and enthusiastic advocate of the Mission, and he did much to further the cause. The Committee made many inquiries, and the Convener had interviews with some well-known African explorers. The conclusion arrived at was that a site near Cape Clear, on Lake Nyassa, would be the most suitable. The Free Church about the same time resolved to send a mission to East Africa. Very friendly communications passed between our Committee and the Foreign Mission Committee of the Free Church, which was then presided over by the venerable Dr. Duff. The Free Church had the advantage of having long had an Africa Mission, and it was therefore able to procure at once a missionary who was familiar with service in the Dark Continent. The first volunteer for service in our Africa Mission was Mr. Henry Henderson. He was the son of a minister of Kinclaven. He had taken his Arts classes at Edinburgh University, and had thereafter emigrated to Australia, where he prospered fairly well. He had returned home with the intention of completing his studies

for the ministry, but he had not been long there when he heard of the Mission to Africa, and offered his services as a pioneer or assistant missionary.

The Free Church Mission's party was ready before ours

was organised, but Mr. Henderson was able to sail with it. The party left England on 23rd May 1875 under Mr. Young, R.N., and arrived at their destination on 23rd October. Mr. Henderson, guided by natural sagacity and his experience in Australia, happily fixed on a site for the Mission away from the Lake, on the high lands. There never has been anything but cause for thankfulness that this site was selected for what



MR. HENDERSON.

was called Blantyre. The Free Church was less fortunate in their site near the Lake, and ultimately, after considerable loss of life, they had, at much expense, to move their headquarters to a different place. The plan of campaign for the Africa Mission was to include, according to what Dr. Livingstone proposed for such undertakings, industrial work. In 1876 there was dispatched for our Mission, along with a second party of Free Church missionaries, Dr. Macklin, a medical missionary; a gardener, a blacksmith, two carpenters, and a boat-builder. They were met by Mr. Henderson, and conducted to the site which he had selected. Mr. Henderson, considering his pioneer work over then, left for India, but before doing so he entered into a compact with the Free Church Mission,

that they should assist the Blantyre Mission with the service of an ordained missionary till an ordained missionary of our own Church should arrive. Dr. Stewart resided at Blantyre for some months in 1877, and his relative, Mr. Stewart, a civil engineer, planned and laid out the settlement. In 1878 the Rev. Duff MacDonald, B.D. (now minister of South Dalziel), was ordained as missionary to Blantyre, and those who wish to know what customs then prevailed among the people there, and how observant was our first ordained missionary, may read his interesting book entitled *Africana*. The Mission party were well received by the people, and a chief gave them a large tract of land, the greater portion of which was at a later date given back.

In 1879 it was reported that the members of the Mission party were making progress in acquiring the language, that about 500 people were employed, and that there was good reason to form a high estimate of the capacity of the people and their willingness to receive education. This Mission was an entirely new venture. It was begun in a country where, unlike India, where our only missions hitherto had been, there was no government other than that of uncivilised heathen chiefs. The instructions given were necessarily not very definite. The acquisition of so much land led to responsibilities from which the Mission had better have been free. Everything was new to the members of the Mission party, and after Mr. Henderson left there was none who had had much experience of life elsewhere than at home. It is not wonderful that with the best intentions there were errors of judgment. Some of these, relating to the exercise of jurisdiction over offenders within their territory, told in print by a traveller in a somewhat unkindly way, led to a discussion in the Committee and in the General Assembly. In 1880 a deputation, consisting of

Dr. Rankin of Muthill and Mr. Pringle of Whytbank (who, accompanied by his wife, went at his own expense), was sent to Blantyre. The outcome was a nearly complete change in the Mission staff and some modifications of the original plan. This was a grievous disappointment to all concerned, but it was a prelude to brighter days, when others, profiting by past experience, were able to make a second and more successful start.

The increasing spirit of missionary enterprise led in 1877 to a proposal to have a mission in China. The great claims of China as a mission-field naturally were felt by many members of the Church of Scotland, and the recent progress of the Foreign Mission made some believe that the time was come for what was called a courageous policy. In an appeal in the *Record* of April 1877, signed by Dr. Herdman and Dr. Elder Cumming, the case was thus stated: "The missions of the Church, being on a small scale, have not been deeply interesting to the people, and have not roused the enthusiasm nor touched the hearts of her students and preachers. Already the extension of the field to Africa has awakened additional attention and interest, nearly £5000 having been raised for that purpose. The revenue for last year (apart from a large sum for Africa) was £2000 more than the previous year, and by some hundreds of pounds the largest revenue ever received in a single year. Seven labourers have also gone to Africa. Is there not indication in these facts that courage to advance will bring its blessing?" In this appeal it was stated that a medical missionary had been found, that it was thought wise to have £3000 to £5000 collected before starting the Mission, and that already £1418:1:9 had been promised, of which sum one member of the Church had given £1000.

The Committee got power to proceed from the Assembly

of 1877, "if furnished with adequate means and suitable men." They began with £2000. They appointed the Rev. George Cockburn as ordained missionary, Mr. Edward Macfarlane as medical missionary, and, with the assistance of the National Bible Society, they were enabled to engage as colporteurs Messrs. Paton, Ewen, and Wood. The destination of the party was fixed before they sailed, as Ichang. The first year was necessarily occupied in learning the language. The dispensary was opened in March 1879, and from the first many patients were treated there. A Chinese Christian was engaged in 1879 as catechist. On 25th November 1880 two adults were baptized. After this service the Holy Communion was celebrated, at which fifteen communicated: eight belonging to the Mission party, four native Christians from Hankow, Lin the preacher, and the two converts. This was the beginning of the Christian Church at Ichang.

In 1880 the Church had thirteen ordained European missionaries, sixteen lay European missionaries, four medical missionaries, four native ordained pastors, one native licentiate, and a number of catechists and teachers. The average revenue during the five years 1875-79 had been £12,444; the expenditure had risen still further. In 1879 the revenue had been £11,014, and the expenditure £16,062.

CHAPTER VI

1881-1900

This a period of advance—Changes in Convenership of Committee—Calcutta College—Work at Madras—Abandonment of the Bombay Mission—Investigation as to opinion of experienced persons in regard to educational missions—Opinion of Presbyteries on the evidence—Panjab Mission, marked progress—Characteristics of the converts—Reinforcements of missionaries too slowly sent.

IN the period dealt with in the last chapter the Church experienced a revival of interest in Foreign Missions. The basis of the operations of the Church's small missionary army was then extended. In 1881 the forces rested on seven centres. Since then one of these has been abandoned and another has been acquired. From the seven centres during the nineteen years there has been a steady advance, and from some of these there has been an advance crowned with wonderful success. At home there has been an increase in knowledge of missions, in interest in missions, in willingness to undertake missionary work, and in liberality of contributions for the funds of the Mission. During these years the Committee have had times of great anxiety, but these have been met cheerfully, courageously, and, on the whole, successfully. Conveners and members of Sub-Committees have spared neither time nor labour in the cause, and the desire to further the great end in view has been most apparent in the conduct of the business by the some-

what large Committee. In 1882 Dr. Herdman resigned the Convenership. Dr. Scott was appointed his successor. He resigned in 1884. Dr. Pagan and Dr. N. Macleod were Joint Interim Conveners for a year. Since 1885 Dr.

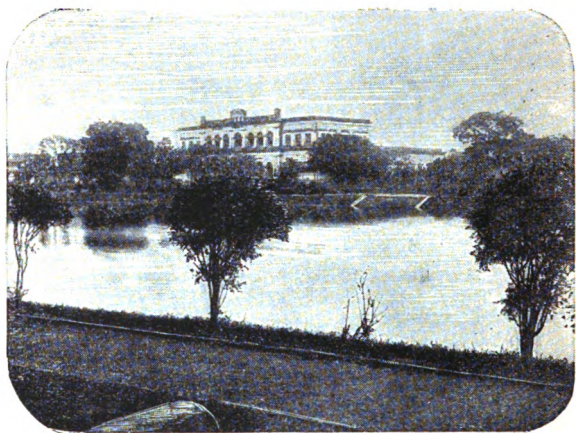


DR. M'MURTRIE.

M'Murtrie has been Convener. On the recommendation of a Committee of the General Assembly, Dr. M'Murtrie was relieved from his parochial charge, was assigned a salary equal to what he had received as parish minister, and was enjoined to devote all his time to the work of the Foreign Mission.

In 1897 the Rev. Dr. Mitford Mitchell visited, with the authority of the Committee, the Indian stations. He reported most favourably regarding the work. Other ministers and elders who have been in India have done the same.

The old Missions at the Presidency towns have been maintained very much after the methods of their founders. The wisdom of the friends of missions, who urged the passing of the measure for grants in aid to all efficient



INSTITUTION, CALCUTTA.

schools and colleges, and the expediency of our Missions taking advantage of these, have been amply justified.

The Institution at Calcutta, as the oldest of our Missions, and as situated in the largest city in India, has very properly received much care. Of late, schools in Calcutta, taught by natives, where there is no religious education, have increased in number, and there has, in consequence, been a slight decrease in the number of pupils in our school. In 1881 there were 725; and in 1899, 602. Considering

that religious education is compulsory, the wonder is that the number remains so large. In the more important college department there has been a marked increase. In 1881 there were 409 students, and since that year, except during three or four years, when there were exceptional circumstances, the number has always been larger. Last year there were 653, the largest number ever enrolled. This college is the largest mission college in Northern India. In 1883 Dr. Hastie ceased to be Principal. The Rev. Wm. Smith, M.A., was Principal from 1884 to 1890, when, to the deep regret of all who knew him or knew his work, he was removed by death. Since then the Rev. J. Morrison, B.D., has been Principal. There have generally been four or five European missionaries, but as ordinarily one is on furlough, the number available for work has seldom been more than four. They have been assisted by an able staff of native professors and teachers. In 1899 there were 2 Christian examiners and 8 Christian teachers, and 6 professors and 7 teachers who were non-Christians. Students have come from all parts of Bengal, and they have afterwards settled in different parts of the country. The opportunities for preaching the Gospel to these have been very great. As Principal Morrison put the case in one of his Reports: "Suppose that four of our ministers at home could each have a Bible class daily of 100 Arts students for systematic religious teaching, would they not recognise in this a great opportunity for doing good among the educated youth of Scotland?" Various good agencies have been added to the ordinary educational work of the Calcutta Institution, such as daily prayers, Sunday school, and Sunday evening lectures. A hostel for Christian students attending the Institution is in course of erection. The advantages of such a house in a city like Calcutta are very

obvious. There are also now at Calcutta a Bengali native church, a preaching chapel in another part of the city, and missions among the low-caste people employed in the jute factories at Mattiabrooz and Budge-Budge. If there were a European missionary able to employ his whole time in superintending the evangelistic agencies, the advance would soon be much greater. The number of Christians connected with the Mission in 1899 was 262.

At Madras there has not been the same number of missionaries that there has been at Calcutta, and the Institution there has not been developed into a college. In 1887 there was added to the school what is called a Second Grade College. In 1881 there were 602 scholars, and in 1899 there were in the college department 92, and in the school 602. Since 1890, when Mr. Sinclair resigned, Mr. Paterson has acted as Principal. In 1896 the Rev. Wm. Chree was appointed to assist in the educational and evangelistic work. The branch station at Arkonam has prospered.

In 1895, in the interest of retrenchment, the school at Vellore, where we had had a mission for a number of years, was handed over to an American mission. Madras has had what Calcutta has not had, one European missionary, and sometimes two, attending entirely to evangelistic work. The Rev. Henry Rice, the missionary at present so employed, is the son of a missionary, and having been born in India, early acquired a knowledge of Tamil. He is well able to write and to preach in that language. The number of Christians in connection with our Madras Mission is now 628. Nineteen years ago there were 304.

The Bombay Institution from its reopening in 1845 was less fortunate than either of the other two. Some of the

missionaries sent there were not efficient, and some who were efficient were removed before they had done more than begin their work. Mr. W. F. Melvin, for a number of years single-handed, did good work as superintendent of the school, but it was felt that a school with only one European teacher and no ordained missionary, and little or no evangelistic work, was not a mission adequately equipped for a city like Bombay. In 1891 it was resolved, in view of the needs of other stations where the work was making great progress, to abandon this station. The building was sold for £6668:19:1. Of this sum £1000 were taken for the general funds, which were then in a low condition. This sum of £1000 was regarded as the fair share of the Bombay Mission in a heavy debt which then rested on the Foreign Mission, and which has now been entirely cleared away. The remainder was invested for work in the Bombay Presidency. The hope was that work would be at once begun at Poona, where the prosperous Mission of the Women's Association suffers from the want of an ordained missionary and a native church belonging to the Mission. This hope has not yet been fulfilled.

In 1884 a deputation, consisting of the Rev. Dr. Andrew Gray, the Rev. Theodore Marshall, and Mr. John Rankin, Advocate, was sent to Calcutta to report on certain troubles that arose in connection with our Mission there, and also in regard to the methods of the Mission. These, after due investigation, reported as favourably in regard to the educational missions as had Dr. Duff, Dr. Norman Macleod, Dr. Watson, and others. This, however did not satisfy all, and in 1889 a Committee was appointed to report on this subject. The Convener sent a series of questions to 100 representative persons known to take an interest in India missions whose opinions on this subject were not known.

There were 84 replies. Of these 64 were, on the whole, favourable, and 16 unfavourable. The Report was sent to Presbyteries, and their opinion was invited. Replies came from 70 Presbyteries; 60 were in favour of continuing the educational establishments; 6 held that a change should be made, but not suddenly; 3 gave no decided opinion, and 1 held that further inquiry should be made. No other decision could have been expected in the light of the opinions of the experts consulted. It may be admitted that the number of baptisms has not been large, but then no other system working among the same class of people—the Hindus—has done as well. The numerous conversions by more evangelistic efforts have been among people of different races. So high an authority as Principal Miller has said, "It is perfectly well known that whatever conversions there have been among Hindus have been due to missionary education." How, it may well be asked, could so many educated young men ever be brought to hear the Gospel, if it were not given them in connection with their studies at missionary colleges, and how at an impressionable age could they be brought into such contact with missionaries? The course of Scripture study seems far beyond what is given in schools and colleges at home. Mr. W. Pirie Duff, in his memorials of his father, Dr. Duff, mentions that he well remembers, when the great missionary returned home in 1850, after years of separation from his family, that on the first Sunday night he, being then twelve years of age, was catechised on the religious knowledge he had acquired during five years at Merchiston School, then superintended by the brother and nephews of Dr. Chalmers, and that when the examination was over his father exclaimed in an agony of mind, "The heathen boys in my school at Calcutta know more of the Bible than

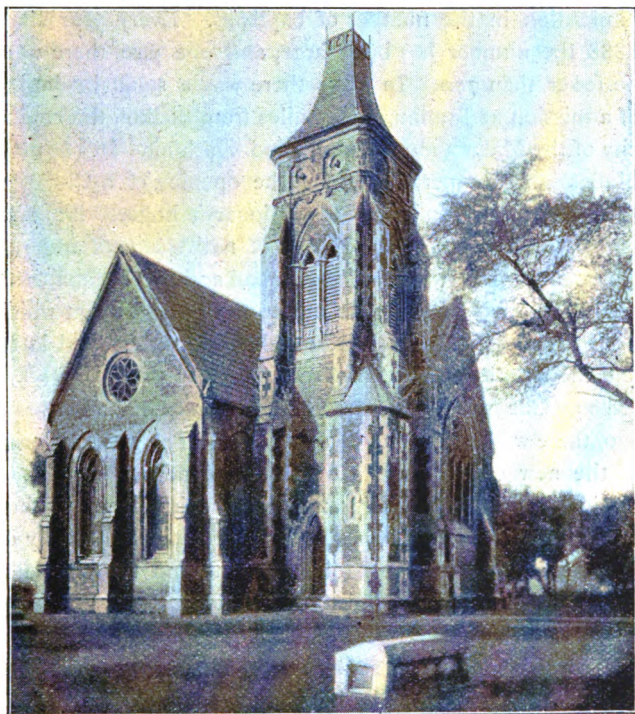
you do!" There might be many parallel cases in our own time.

In the Missions in the Panjab and in the adjoining States there has been a steady advance, and in some directions that has been far beyond anything previously known in the history of our Missions. In 1881 the Rev. William Harper, who had been nine years in the field, was at Sialkot; the Rev. J. W. Youngson, who had been seven years at work, was at Gujrat; Mr. Bailey, who left the year after, was at Wazirabad; and Dr. Hutchison was in Chamba, in the neighbouring native State. There were altogether in the three Panjab stations 87 Christians and 1300 scholars; in Chamba there were 72 Christians and 58 scholars. It was twenty-four years since Mr. Hunter, our first missionary to the Panjab, began his short missionary career at Sialkot, which had so tragic an end; twenty-two years since his successors began their work there, and nineteen years since the first baptisms and the first celebration of the Holy Communion to native converts. Nothing remarkable happened in 1882, or 1883, or 1884, except the ordinary round of diligent sowing of the seed by bazaar preaching, itineration through the villages, superintendence of schools, and the sale and free distribution of Christian literature. The number of baptisms in these years was not large, and sometimes the missionaries had little encouragement. In 1882 Mr. Harper wrote at the end of a description of his work: "All this shows that the heaven is working. It is for us to work with all our might among all classes and leave the result to God. We need to work with a single eye to His glory, and in His good time and way He will ripen the harvest. Although there has been no baptism this year, the encouragement all round has been greater than in any former year." The harvest ripened faster

than was expected, and it was true "one soweth and another reapeth."

In the end of 1885, when Mr. Harper had gone home on furlough and Dr. Youngson had been removed from Gujrat to Sialkot, a catechist brought news of some persons in a village called Amoutrah who desired to be baptized. Dr. Youngson visited them, and afterwards they were baptized. This was the beginning of the ingathering of a rich harvest. In 1886 there were in this district 444 baptisms. On 28th November 1886 Dr. Youngson wrote home: "Our situation at present recalls to my mind a scene I have witnessed at the seaboard at home—the boats setting out for the fishing-ground and finding quite near the coast an abundant harvest of the sea. The nets are cast; the night is passed in expectation, and in the morning the nets are hauled in with various success. The agents of both the Missions have been engaged in the absorbing work of hauling their nets—the Gospel net, and finding in it a multitude of fishes. Everywhere over this heathen sea the work is going on, and every worker has his allotted share of the work to do. All are busy. A most interesting scene. Like John we whisper, 'It is the Lord.'" In 1887 there were in this district 666 baptisms; and in 1888, 568. The necessity of providing instruction for the new converts was deeply felt. A theological school was opened at Daska for the instruction of native preachers, and additional schools were established. Three native pastors were ordained, and the Christians who were in villages far apart from one another were as soon as possible formed into small congregations with elders in charge. Most of the converts were poor, and dependent on the farmers for employment, and becoming a Christian in many cases deprived a man of his livelihood. Some of those who had thus suffered were

encouraged, on payment of suitable rent, to become crofters on a piece of land belonging to the Mission, close to the



HUNTER MEMORIAL CHURCH.

Hunter Memorial Church. This village was called Hunterpore.

In 1888 an arrangement as to a division of labour was made with the American United Presbyterian Mission, the only other Mission in the district. The Church of Scotland gave over 1110 converts in 110 villages, and it received

572 converts in 62 villages. This gave each Mission a field entirely to itself, and also added in other ways to the harmony existing among the Mission workers. It made no diminution in the number of baptisms. Every year since 1888 the number has been large, and one year there were no fewer than 700. In 1884 there was a small beginning of a mission at Jammu, thirty miles from Sialkot, the capital city of the Maharajah of Jammu and Kashmir. In 1891 the Maharajah gave permission for the opening of a Christian school, and gave a site for a missionary's house. There is now a mission under the charge of native agents and 140 Christians. In Gujrat and Wazirabad and in Chamba there has been steady advance, but not to anything like that which has been at Sialkot. These stations were established later, and their time of abundant harvest is not yet. Instead of the 159 Christians who were in these stations sixteen years ago, there were at the end of 1899, 4745. The great majority of the new converts are Chupras, descendants of the aboriginal tribes. They hold an inferior social place, but they are described as by no means inferior either in bodily or in mental vigour to the Mohammedans and the people of caste who have been accustomed to look down on them. If Christian missionaries have no right to neglect persons of high caste or education, such as those who attend our college at Calcutta, just as little have they the right to neglect those who in outward circumstances resemble the poor to whom the Gospel was first preached. They would be false to their own traditions if they did so. The history of the Church has been one long story of the power of Christianity to attract the poor, and to give them a new strength and a new influence. Dr. Youngson, in his story of the Panjab Mission, thus sums up the result of the work: "God has blessed our labours. During the past ten years

about five thousand have been baptized in the Panjab Mission. There are half a hundred village schools for Christian children. 'Three thousand heathen children read the Bible in our city schools every day. The Gospel is taught by a hundred evangelists of greater or less ability, whole village communities are anxious to be Christian, whole territories are open to our endeavour." In 1899 the Governor gave a piece of land of 3556 acres that had been irrigated by the great Court to the American Presbyterian Mission, and the Church of Scotland Mission. This has been divided between the Missions, and Christian villages are being formed of about forty families each.

There is only one dark side to this story of advance. When the cry came from the Panjab, Send more help, the Committee were not able to make an adequate response. The Rev. R. M'Cheyne Paterson, B.D., was sent out in 1885. In 1889 Dr. Hutchison was brought from Chamba and allowed to open at Sialkot what has proved a most successful medical mission. In 1896 Mr. H. F. L. Taylor, M.B., C.M., arrived there. That year Mr. Hutchison returned to his former station, where the Rajah of Chamba is now erecting a very handsome church for the Mission—a singular testimony to the value of the work by one who is not himself a Christian. In 1890 the Rev. George Waugh, M.A., was dispatched to Sialkot, and within a year afterwards, when Dr. Youngson had to return home, he was obliged to take the sole charge. In 1891 St. Mark's Church, Dundee, sent out the Rev. Wm. Scott, M.A., who has taken charge of the "School of the Prophets" at Daska. In 1899 there were thirteen students at this Institution. In 1894 the Rev. G. Wilson, minister of St. Michael's, Edinburgh, set the first example of a plan that has since been developed under the name of "Substitute Fund," and sent at his own charge to

Gujrat Mr. Wm. Dalgetty, evangelist. Mr. Dalgetty was ordained in 1899. In 1895 the Rev. Thomas Grahame Bailey, B.D., son of a former missionary, went to Sialkot. In 1895 Dr. Youngson returned home after twenty years' service, not intending to go back. A memorial was afterwards sent to him, signed by 1314 natives of the Sialkot district, urging him to return, and promising him, if he



REV. HAKIM SINGH
(Native Pastor).

REV. DR. YOUNGSON
(Missionary).

did return, a splendid welcome. To the great satisfaction of all friends of the Mission, Dr. Youngson has returned to the place where his labours have been so greatly blessed. All this shows how slowly reinforcements were sent. We have doubled the number of missionaries we had in this district sixteen years ago, but "the care of the Churches" is very much more than doubled, and so are the opportunities.

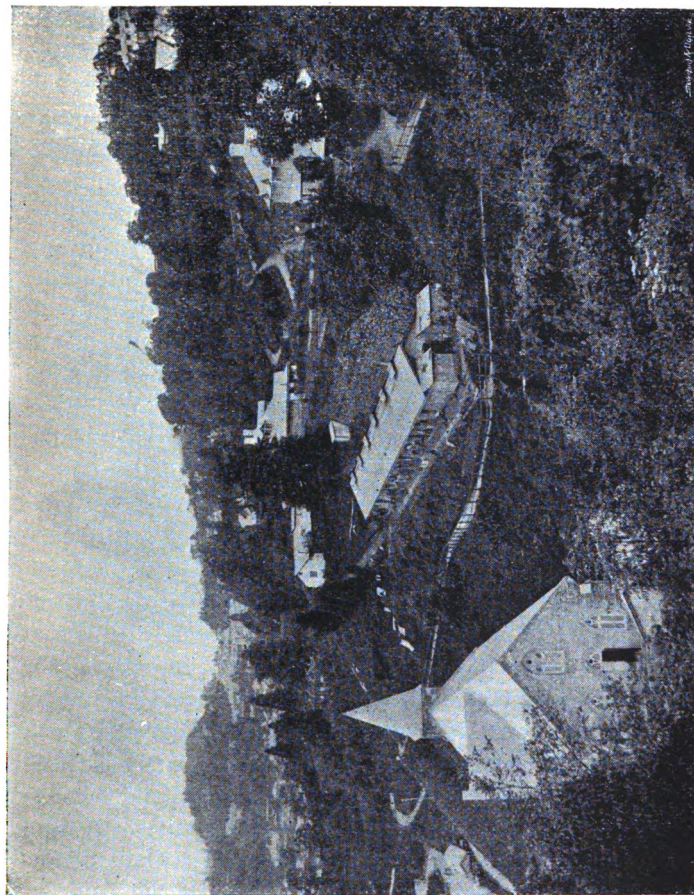
CHAPTER VII

1881-1900—*Continued*

Advance in the newer stations—Darjeeling Mission—Growth of the plan—Progress in numbers—New buildings erected—Kalimpong Mission becomes Young Men's Guild Mission—Universities' Mission—Mr. Macfarlane's labours—His death—Present condition of Himalaya Missions—Africa Mission—Nature of work there—Industrial progress at Blantyre—Political changes there—Deaths in the Mission there—China Mission—Mr. Cockburn—Changes in workers there—Advance in contributions at home—Financial difficulties—"Advance Movement"—Present condition of the Mission—Causes for humiliation and for encouragement.

THE Mission in the Eastern Himalayas, begun in 1870 by Mr. Macfarlane, has during the last nineteen years shown many signs of advance. Since the opening of the railway to Darjeeling in 1878, that place has become a resort for Europeans who desire to escape the heat of the plains, and it is now very frequently visited by tourists. The same cause has led to the development of the tea-gardens in the district. These changes have been favourable to the Mission. Resident Europeans have assisted by contributions and other kinds of service. Passing travellers interested in missions have encouraged the missionaries in their work and given valuable testimony as to what they have seen and heard. The influx of labourers to the tea-gardens has increased the opportunities for influencing the people of the adjoining countries, and

has served to keep the newly-formed Christian Church alive to the needs of those to whom no missionaries have yet preached the Gospel. In 1881 Mr. Macfarlane came home on furlough. The charge of Darjeeling then fell to Mr. Turnbull, and of Kalimpong to Mr. Sutherland. In these Missions great use has been made of native catechists, who have districts assigned to them. They preach in churches built at the expense of the native Christians, visit and preach in the villages, and generally do all the work which an unordained missionary can do. In 1881 Mr. Sutherland wrote about the three catechists then at work in his district: "Our three catechists are honest, hard-working men, and it is to the education of men like these the European missionary's energies should be bent—to the education of such men and the superintending of their work. The solitary European going from croft to croft and talking with the cultivators can get over little ground, however persistently he may work; whereas he can do a great deal by careful training of picked men, and constantly directing and examining their labour." In the same year Mr. Turnbull, speaking of his six catechists, remarked: "They are good, honest workers in Christ's vineyard, and well deserving of the prayerful support of Christ's people." These testimonies have frequently been repeated. Judging from what we find at home in regard to the proportion of efficient workers obtained to the number of professing Christians, it is very much to the praise of the newly-formed Church that so many good catechists and teachers have been found. A *Panchayat* or Church Court of the missionaries and native helpers is held monthly. At these meetings reports of work are given in, and all questions regarding admission to the Church and discipline are fully discussed. Instructions to the catechists are also then



MISSION COMPOUND, DARJEELING.

given. Latterly there has been in addition an annual conference of all the Christians in the district. These arrangements appear to have worked admirably. Instead of three catechists in Darjeeling, as there were nineteen years ago, there are now thirteen, and instead of six catechists at Kalimpong there are now two ordained native ministers and ten catechists. The other statistics of the Mission equally betoken advance. The number of Christians at Darjeeling and Kalimpong has risen from 184 in 1881 to 2390 in 1899. In 1881 there were 19 schools and 477 scholars. In 1899 there were 95 schools with 2492 scholars. During these years the missionaries have done much work in translating portions of Scripture and other books, and in composing in the vernacular, works for the instruction of the converts. Mr. Turnbull has lately finished the translation of the New Testament into Nepali, the language of the Goorkhas, and hopes soon to complete the translation of the Old Testament. These books have been published at the Mission Press, from which are also issued a periodical in Hindi and a very interesting *Life and Work* in English for the benefit of friends of the Mission in the district and at home. In 1891 the safety of the Mission premises at Darjeeling was imperilled by a landslide. In 1893 a new site was obtained and new buildings erected in a more secure and more convenient situation. These cost about £6000. The greater proportion of this money was raised by special subscriptions at home and abroad, and the rest from the proceeds of the sale of the old premises. A good church was afterwards erected at Darjeeling. On 1st November 1892 a handsome church, built in memory of Mr. Macfarlane, was opened at Kalimpong. On that occasion nearly 700 Christians were present, 134 converts were baptized, and 154 Europeans and natives partook of the Holy

Communion. Sixteen years before there was not a native Christian in Kalimpong. Visitors to St. Paul's in Rome are always impressed by the testimony to the catholicity of the Christian Church given by the many confessional boxes set apart for the use of persons of many different languages. Something of the same feeling must be awakened in the minds of visitors to the Macfarlane Memorial Church, where



KALIMPONG CHURCH.

the Gospel invitation is inscribed in ten different languages, all spoken by people who frequent Darjeeling.

In 1891 the Church at Kalimpong began a mission to the neighbouring State of Bhutan, whose people have been described as "the most immoral of the immoral races of the world." In 1895 the semi-jubilee of the Mission was celebrated, and testimony to its value was given by some of the most influential residents of the district. The present condition of the Mission has been well described by the Rev. J. A. Graham in his book entitled *On the Threshold of Three*

Closed Lands. It appears to have all that a mission at home or abroad should have, down to even the most recent improvements of Guilds and Boys' Brigades. The prosperity of the Mission may be largely due, under divine help, to the fact that the changes in the small band of European missionaries have been chiefly those of reinforcement. In 1889 Kalimpong became the Mission of the Young Men's Guild, and the Rev. J. A. Graham, M.A., was sent to take charge. In the same year the Rev. Robert Kilgour went out. Mr. Mackenzie, lay-evangelist to the Thibetans, joined in 1896. In 1899 the Rev. D. Mac-michael was appointed chaplain to the planters and missionary in the Dooars, a combination of offices which shows the estimation in which the Mission is held by the planters.

The success which attended missions to aboriginal races in India caused a desire for another mission among such people. In 1883 the University Missionary Association agreed to undertake the support of such a mission. Great care was taken in regard to the selection of a field of operation. In 1882 Dr. Hastie called attention to the opening for a mission among the Santhals in the Monhoom district, where a German Society was willing to give over a mission which, from financial reasons, they wished to relinquish. It was agreed that Mr. Macfarlane, whose experience well fitted him for the work, should visit the district and report. Circumstances prevented this being done till 1884. He found that taking over the Mission would involve the employment of a Lutheran missionary. At first he thought that difficulties as to differences in doctrine and ritual might be got over, but after some further negotiations the proposals were brought to an abrupt conclusion by the German missionaries agreeing to petition their Home Committee not to abandon the Mission, and by the missionary, whose

assistance was hoped for, asking Mr. Macfarlane to inform his Committee "of my firm intention not to join your Mission in any way." Mr. Macfarlane then visited the other portions of the Santhal country and had communications with representatives of the missions at work there. In a letter to the Home Committee he wrote in regard to the result of these investigations: "My advice to all who are interested in a second aboriginal mission is to give up scrambling with other Societies for possession of corners of the Santhal field in which to work, and to work for aboriginal tribes in entirely new districts which we can have all to ourselves." The General Assembly of 1885 approved of further inquiries being made. Mr. Macfarlane then visited the Nigas of Assam, the Gonds and Birgas of Central India, and Bhils of Western India. In these districts he found plenty of unoccupied fields of mission work, but that in each case the climate was unhealthy, and that the probable cost of establishing a new mission, owing to inaccessibility, would be very considerable. Mr. Macfarlane was next instructed to visit Independent Sikkim. He was there two months, during which time he travelled on foot 720 miles. He sent home a detailed report and letters on the subject from Mr. Sutherland and Mr. Turnbull.

It was stated that Sikkim was unoccupied by any mission, and that it had these advantages over the other places that had been visited: (1) that it was in the vicinity of Darjeeling; (2) that a Training Institution for catechists and teachers, such as the Universities' Missionary Societies wished to have, would serve not only Sikkim but Darjeeling and Kalimpong; (3) that the climate was healthy, and the cost of a mission was likely to be less than in the other places; and (4) that the languages spoken there were those already acquired by Mr. Macfarlane, who could thus at

once begin work. The establishment of a mission to Sikkim was then sanctioned. The Rajah refused to allow mission buildings to be erected in his territory, so the Training Institute was begun at Darjeeling, from which, not long afterwards, it was transferred to Kalimpong.

Mr. Macfarlane began this work on 19th April 1886 with twelve students, a number which soon increased. Necessarily these were from Darjeeling and Kalimpong, but some of them began their work under a promise to go when trained to Sikkim. About this work Mr. Macfarlane wrote: "I have no hope of being able to influence the people of Sikkim except through having efficient native agents, and such can be got only through this Institution. The Committee must bear in mind that it must be slow work building up an efficient Institution from the foundation. The only lads we have got, have, as a rule, to begin with the Hindi alphabet, and it must be the work of years to get them so thoroughly instructed as to be able to teach others." The refusal of the Rajah to allow the Institution to be within his territory added to the difficulty of the missionary's work. Mr. Macfarlane proposed to devote part of the year to the work of the Training Institute and the rest of the year to visiting Sikkim. More than £2000 was raised for building the Institution, and Mr. Macfarlane, with characteristic ardour, set about superintending the work. Then a great blow fell on the Mission. On 14th February he had done his usual hard day's work apparently in excellent health. The next morning he was found dead in bed, "lying as if asleep." Death was caused by the rupture of a blood-vessel in the brain. He had been twenty-two years a missionary. He was of the type of our best Scottish missionaries—an able student at college, possessed of considerable intellectual force, indomitable

perseverance, and ardent piety. He endured the hard trial of doing pioneering work with small apparent result, but his faith in the ultimate success in the endeavour never failed. The foundations of our whole missions in the Eastern Himalayas were laid by him. His name there may probably one day be remembered by a great Christian Church as we in Scotland remember St. Ninian or St. Columba. All who knew him were ready to say, like Principal Smith of Calcutta, "I am thankful to God I have known such a man." His labours were not confined to India. In 1882-1883 he addressed in Scotland 329 meetings, and the influence of his words and of his character did much to create and increase confidence in the mission work of the Church.



MR. MACFARLANE.

For a time Mr. Sutherland was able to carry on the work of the Training Institution as well as superintend the work in Kalimpong and the beginning of the work in Sikkim. This was too much for one man, but the arrival of Mr. Graham relieved him of the charge of Kalimpong. In 1887 the Training Institution at Kalimpong was finished. In 1888 the war with Thibet led to the government of Sikkim being transferred from the Rajah to the British Administration. This secured complete freedom for

Christian work in the district, and in various other ways was advantageous to the Mission. Mr. Sutherland found after this change of rule a suitable centre for mission work at Chidham in Sikkim. In 1892 Mr. Sutherland went home on furlough and Mr. Kilgour took temporary charge. In 1892 Mr. Macara was sent out at the charge of St. Cuthbert's congregation, Edinburgh,—a result, it is said, of a visit to Darjeeling and Kalimpong of one of the ministers of that church. On Mr. Sutherland's return he was able to devote his whole time to the Training Institution, and Mr. Macara was able to reside at Chidham and take charge of the work in Sikkim. The Director of Public Instruction has expressed in the strongest terms his surprise at the educational results. In Sikkim there are now 4 catechists and 206 Christians. There are also 12 schools taught by 11 teachers, all of whom are Christians, and 304 scholars.

The missions of the Eastern Himalayas have a great future before them. The number of Christians in these districts may now be expected rapidly to increase, and the christianising of the whole people may soon be brought within measurable distance. The three Missions lie as a wedge thrust into the region of the three lands still closed to missions—Bhutan, Thibet, and Nepal. The Mission has grown remarkably in numbers and in efficiency. As Mr. Kilgour has said in his last Report :—

“A generation has now passed since, at the invitation of some planters and the former German missionaries of these hills, the first representative of the Church of Scotland laid the foundation of the work which has now extended over hills and plains as far north as Sikkim and as far east as the borders of Assam. Then Mr. Macfarlane was the only Scottish representative ; now there are five ordained mission-

aries in the field, besides one medical, one lay, one nurse, and five lady missionaries. Then there was no church, few schools, a handful of workers, gathered mostly from foreign districts. Now there is a host of agencies, evangelistic, pastoral, educational, medical, and a small army of indigenous ordained pastors, catechists, teachers, spread over a country almost half as large as the whole of Scotland. Twenty years ago, when Mr. Turnbull took over the Darjeeling Division, there were under 200 Christians on the church roll. Ten years later, when the present writer joined the staff, he came to be the pastor of over 500 Christian people. The congregation has now grown to over 1000. And these figures refer to the Darjeeling Division alone. When we add to them the other Divisions of Kalimpong, Sikkim, and the Dooars, we reach a grand total of almost 3000 Christians souls, humanly speaking the result of that little seed sown by Macfarlane thirty years ago.

“But figures are only indirectly a measure of progress. There is a growth far deeper and more important than that. One visible token may be mentioned: a changed attitude towards Christianity and the Mission over the whole district. Speaking generally, we might say we have conquered the enmity of non-Christians, and have largely overcome the scruples of those who looked askance at our work. There are new ideals of right living, new thoughts of what a Christian ought to be, even amongst those who are still without the pale of Christianity. Not that all, or even the large majority, are Christians or even inclined to Christianity, but that their views have been changed. The new religion is no longer to be ignored, its disciples no longer to be despised because of their creed. In every important department of local life positions of high responsibility are now in the hands of Christians. They are no

longer an obscure sect in these hills. They are a body of people recognised by all best capable of judging as a growing power in the land."

The missions to the heathen in India and in China are missions to civilised or half-civilised people. The missions to Central Africa are missions to people who have not acquired a knowledge of ordinary arts and handicrafts. The missionary among such a people must, as Dr. Warnock has said in his valuable book on *Modern Missions and Culture*, be "a father among children, a patriarch of a great family, the teacher among scholars; he must be architect and husbandman, merchant and artisan, road-maker and schoolmaster, councillor in the affairs of the community and *littérateur*. He must put his hand to use a plough, and his wife must teach the native wives to use the broom and the needle." All this has been true of our African missionaries and their wives. Necessarily the outward results in a mission among untutored people are even more observable by the ordinary spectator than those of missions to the other nations. Travellers, planters, and administrators as well as missionaries have testified that the result of the work of the Blantyre Mission during the last nineteen years has been to make a wilderness, which was a haunt of slave-traders and the scene of constant acts of cruelty, a well-ruled and prosperous British settlement with a small native Church of great promise.

"The Story of Blantyre" has been often told, and it has been sketched in a Quarterly Foreign Mission paper by Mr. Hetherwick, who has been an eye-witness of the marvellous transformation. It is enough, therefore, to indicate the chief incidents in the progress of events. In 1880 the Mission was left with only Dr. Peden, Mr. Henderson, and Mr. Duncan. In 1881 the Rev. D.

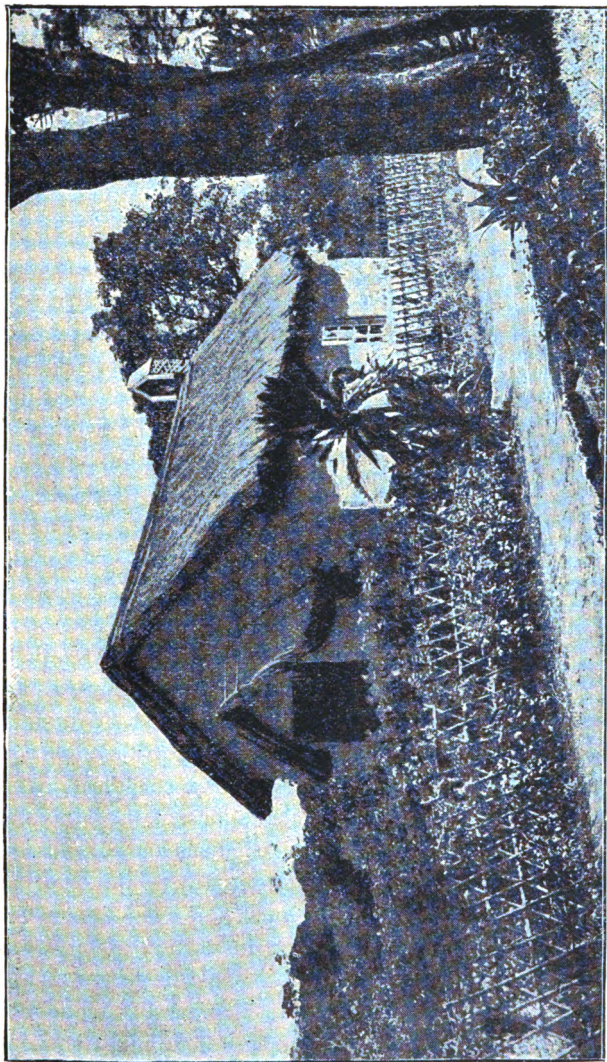
Clement Scott was ordained as missionary to Africa. Along with him and his wife there went to Blantyre Dr. and Mrs. Deans. The new missionaries were sent out with revised instructions, in which they were reminded that they were going to a territory beyond the immediate and even indirect protection of a European State, and that they must rely on no help from the power of any civilised government. It was directed that in future the Mission was to be educational and evangelistic, and that the industrial work should be abandoned. In practice it was not found practicable, or even advisable, wholly to abandon industrial work.



DR. CLEMENT SCOTT
(1893).

Events, which came rapidly, rendered mission industrial work on a large scale not so needful as it was at first. The African Lakes Company has given much employment to the people, and an entirely new industry has sprung up. On 15th November 1881 the Mission gardener wrote to Dr. Rankin: "I am of opinion that coffee will do well. The plant which I have is heavily laden with beans in three stages." The seedlings of this plant multiplied very rapidly. In 1883 Mr. Buchanan, who came out with the Mission party in 1876, and left it in 1881, started coffee-planting. He prospered, and others came, and now the numerous coffee plantations, mostly planted with the descendants of our Mission garden coffee-plant, supply employment to many who before were engaged in slave-trading, fighting, and other hurtful employments. The "Blantyre coffee" sold in our shops is thus a witness to one of the kinds of advance which have gone forth from our Mission. In 1882 Dr. Deans had to return home on

account of his health, but the Mission was reinforced by Mr. Hetherwick. During this year the first church—a very small and humble edifice—was erected, and Mr. Scott wrote home proposing that there should be five stations, each having two missionaries, one of whom by preference to be a doctor. Each station, he thought, should be a centre of a district of about 100 miles, and the centre of all he proposed to be Blantyre. The Home Committee remarked in their Report, “The project appears too grand to be realised speedily, but it is founded upon a true and noble conception of mission development. Its immediate institution, though beyond the resources of the Committee, is quite within the resources of the Church, and believing that the scheme is not so impracticable as to preclude the idea of a commencement, the Committee beg to call attention to it.” In 1884 the first of these stations was established at Domasi, and printing-presses were set up there and at Blantyre. That year Blantyre was in great peril from the Angoni, a warlike tribe that had for long made periodical raids in that district. More than a thousand warriors intent on plunder and slaughter came within eight miles of Blantyre, and a massacre of the Europeans and the destruction of all the property were only averted by the courage and personal influence of two of the missionaries, who met the chiefs and persuaded them to desist from their hostile intentions. In 1885 a British Consul arrived, and the progress of civilisation was marked by the Mission acquiring legal title-deeds for its property. In 1887 there were dangers from Arab slave-traders, and also from Portuguese aggression. A memorial was sent to the British Government from the Mission Committees interested in the district, asking that the river should be declared free, that steps should be taken to check the slave-trade, and that

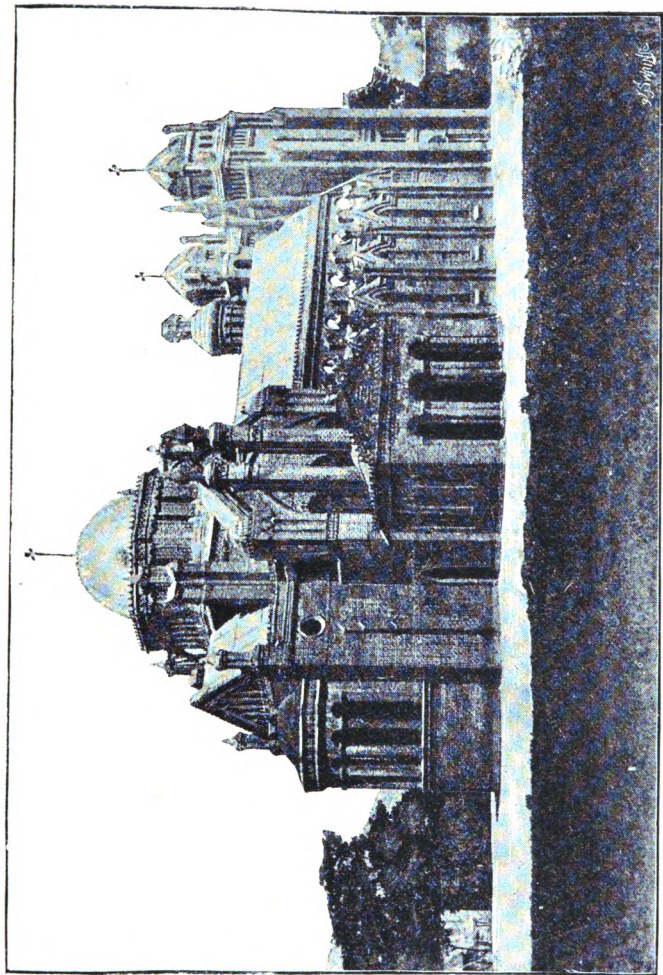


OLD CHURCH, BLANTYRE.

Nyassaland should be placed under British protection. In this it was stated that the Church of Scotland had a mission in which were twenty Europeans, that it had already spent there about £35,000, and that its annual expenditure was £4000. In relating the various works of the Mission it is stated that "in a few years the unbroken wilderness has become coffee plantations, maize patches, and wheat fields." The other parties to the memorial were the Free Church, the Universities' Mission, and the Messrs. Buchanan, coffee planters. The action of the Portuguese was finally checked when on 12th September 1889 the Acting Consul declared the country to be under British protection. Since that time there has been a British administration supported by a small force of Sikhs and by gunboats on the river and on the lake. On 10th May 1891 the beautiful church at Blantyre was opened. It took three years to build. The same year a second out-station was established at Mlanji. In 1893 Mlanji was raided, but order was soon restored by the Government forces. In 1896 Domasi church was opened.

In 1880 Dr. Rankin baptized 3 converts. On 24th July 1887 Dr. Clement Scott baptized 3 grown-up boys, 2 grown-up girls, and 6 children. When Blantyre church was opened there were 39 Christians. Last year there were 526. The daily services, the large Sunday congregations, the frequent and well-attended celebrations of the Holy Communion, and the classes for catechumens and for those who are being trained to teach others, testify to the care taken of the spiritual wants of the people.

A great work has been done in making grammars and dictionaries of the Yao and Manganja languages, in translating portions of Scripture, and in preparing school-books and other literature for the people. The industrial depart-



CHURCH, BLANTYRE.

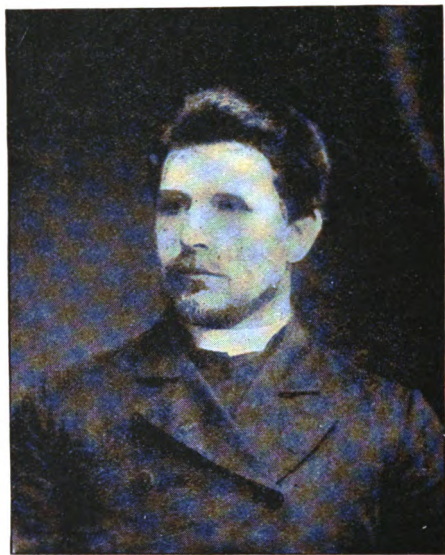
ments connected with the Mission, the printing-press, the garden, the carpenters' shop, the brick-work, the dairy, and the laundry are nearly self-supporting, and as regards opportunities of influencing the people are probably invaluable. Some allegations were some years ago made as to errors of judgment in the conduct of the Mission. These were not substantiated; but even if they had been proved, they might have seemed very small beside the great work that all admit has been accomplished. What has been done has been the result of much anxious toil on the part of a band of devoted missionaries. Every African mission has done its work at the cost of valuable lives. A Secretary of the Church Missionary Society told the writer that as each successive band of volunteers for one of their African missions came to bid farewell to the Directors, it was felt by all that by some present it was certain that it might be said, *Morituri te salutant*. Our Mission may not have suffered as much as some other African missions, but it has suffered very severely. Mrs. Duncan, Mrs. Nicoll, Mrs. M'Ilwain, Mrs. Clement Scott, Mrs. Henderson, Mr. Henderson, Dr. Bowie, the Rev. R. Cleland, the Rev. W. Affleck Scott, M.B., C.M., and the Rev. J. Slater were losses we could very ill afford to lose. The esteem in which these were held has been shown in various ways. The lives of Mr. Henderson, Mr. Cleland, and Dr. Bowie are well commemorated in a book entitled, with what is perhaps a pardonable license of language, *The Martyrs of Blantyre*. The record of Dr. Affleck Scott's life is to be found in the interesting *Hero of the Dark Continent*. The pioneer of the Mission is also remembered in the Mission steamer, the *Henry Henderson*, built in 1893 partly by money left to the Mission by Mr. Henderson and partly by donations from friends of the Mission. A brass plate in

Kinclaven Church, erected to the memory of Mr. Henderson by Lord Robertson and Lord Stormonth Darling, recalls to his contemporaries at college a very close friendship of his student days. Stained-glass windows in Blantyre Church commemorate the memory of Dr. Bowie, and there are in the same church memorials to Mrs. Duncan, Mr. Cleland, Mr. Henderson, and Dr. Affleck Scott. A ward in the new hospital at Blantyre is dedicated to the memory of Mrs. Clement Scott. The good work done by all these in helping to lay the foundation of the Church that is yet to be in Nyassaland will remain as monuments more imperishable than brass.

The Mission to China, begun in 1878, though it has been very inadequately provided with missionaries, has, considering the difficulties of the work, not been behind in the general advance. In 1881 there were two ordained missionaries, the Rev. George Cockburn and the Rev. Andrew Dowsley, who had been transferred from Madras. In 1893 Mr. Dowsley opened a new station at Itoo, thirty miles from Ichang, but the Mission premises were wrecked by a mob, and Mr. Dowsley, on the advice of the Consul, returned to Ichang. The year after Mr. Cockburn came home on furlough, and Mr. Dowsley had to take charge at Ichang. On Mr. Cockburn's return Mr. Dowsley retired from the Mission, and thus for the time an extension of the Mission had to be abandoned. In 1888 Messrs. Russell gave £3000 to be invested for the support of a medical missionary, and Dr. Macdonald was sent to Ichang. At the end of two years he was obliged to retire on account of his health. In 1887 Mr. Cockburn was able to report that the result of his preaching was apparent "in its being impossible to meet any one in the city or district who does not know the great truths of Christianity, and I am confident that the

wide sowing of the seed will yield an abundant harvest some day."

On 2nd March 1890 a church was opened. Dr. Griffith John, a very distinguished missionary, officiated on the occasion. There were ten baptisms at the opening service.



MR. COCKBURN.

The number of Christians connected with the Mission at that time was thirty-four. Dr. John, after his visit to Ichang, wrote to the Convener, expressing his approval of the work done and of the ability and faithfulness of the missionary. "The future of your Mission," he wrote, "depends on yourselves. The sphere you have chosen is a noble one; your labour in the past has not been in vain, your present prospects are bright and promising." The

year after the opening of the church there were thirty-four baptisms. In 1890 the Rev. William Deans and Dr. Pirie joined the Mission. In 1891 there were riots in Ichang, and the missionaries were compelled to leave. As soon as the authorities would permit it they returned to their work. Compensation for damage done to the property of the Mission and its agents to the amount of £7830 was afterwards paid. Mr. Cockburn's health was much impaired by the shock of the riots, which happened when he had with him his wife and five children. In 1894 he was invalided, and in January 1897 he died. He did excellent work in Ichang, and his name will be remembered as having laid the foundation of the Mission there. His addresses when home on furlough were very clear and able statements of the needs of China. His book, *John Chinaman*, is considered one of the best descriptions of Chinese life. In 1892 the Mission suffered a very great loss by the death of Dr. Pirie. In 1894 the Rev. Thomas R. Kearney, M.A., joined the Mission, and in 1895 Dr. David Rankine, M.B., C.M. In 1898 Dr. Rankine began a hospital, the expense of the erection of which he undertook to raise. In the following year a passing traveller who saw the work gave £345 to complete what was required. To the deep sorrow of all friends of the Mission, Dr. Rankine died in 1899. He has been succeeded by Dr. G. F. Stooke. There are now three out-stations. The number of Christians connected with the Mission is 287, and of scholars 63.

This chapter would not be complete without some words on the recent advance in contributions which, we trust, betokens a widened and deepened interest in missions. What this advance has been can best be exhibited in the following table. The figures represent the total contributions from

congregations, associations, and individuals. They do not include legacies, or interest of capital, or the income derived from contributions received from Europeans and natives abroad, or from Government grants, or school fees. If it were intended to represent the total income the figures would be very different.¹ To make the amount of progress the more apparent we give statistics from the beginning of the Mission :—

Average income for the first 13 years	1830-45	£4387	10	7
Average income for the 5 years	1843-47	3118	13	0
" " "	1848-52	4601	15	2
" " "	1853-57	3864	14	2
" " "	1858-62	3890	11	7
" " "	1863-67	5230	11	0
" " "	1868-72	6800	9	1
" " "	1873-77	9183	2	8
" " "	1878-82	9612	12	9
" " "	1883-87	14,624	12	5
" " "	1888-92	16,725	1	7
" " "	1893-97	21,517	8	2
" " 2 years	1898-99	24,864	2	6

Those who have had any acquaintance with the affairs of the Mission know that, notwithstanding this great advance, the financial history has been one long struggle with difficulties. The reasons for this are so far intelligible. Every Foreign Mission Committee has difficulties in making both ends meet which do not occur in Home Mission efforts. They carry on their work at places in distant countries. They cannot personally inspect the work, and of the urgency of the plans for new buildings and the employment of more agents, which zealous missionaries naturally desire to promote, they have to judge by hearsay evidence. Moreover, in these countries accidents caused by war, famine, pestilence, earthquake, and tempest are much more frequent than at home. The sickness and death of missionaries, or of their families, are also among the

¹ See table in Appendix.

unforeseen occurrences which may any year entail on the mission funds heavy expense in passage moneys and outfits and such-like. Very easily the most careful estimates of expenditure made at the beginning of a year can thus be exceeded before the year is out. It is not too much to say that no mission committee which guarantees fixed salaries to its agents can well avoid now and again exceeding its estimates, unless by doing what would be a great deal worse—crippling its work and discouraging its servants by suddenly discharging valuable and trusted agents. This fate has happened again and again to the London Missionary Society, to the Church Missionary Society, and to other well-known societies. The Church of Scotland Mission during recent years has had its full share of accidents. In the seventies there was a time of extension. Missions were founded at Darjeeling, in Africa, and in China. In each case the initial expenses of the new missions, and for some years more or less of the annual expenditure, were met by special funds raised by persons interested in the new fields of labour. In each case, after a time, the special fund was closed, and the hope was expressed that contributors would continue their subscriptions to the General Fund, which was henceforward to bear all the burden of expense. This hope was not in all cases fulfilled. In 1881 the treasury was swept bare of its reserves, and it was apparent that unless the revenue was doubled, all the mission-stations could not be carried on. The Committee told the General Assembly what even then was a familiar story—that either they must retrench or have more money. A Committee of the General Assembly, with Dr. Charteris, Convener, was appointed to inquire and report. They recommended that the crisis should be met by increased income, and made various suggestions, all of which were, more or less, carried

out. A suggestion as to visitation was carried out on a large scale by a Committee, of which Dr. Pagan was the



DR. PAGAN.

indefatigable Convener. In one year, four synods, 34 presbyteries, 61 public meetings, 531 congregations, and 8 meetings of students were addressed. A special fund of £3500 was asked for, and for this there was received that year the sum of £2264. In 1882 it was reported that so successful had been the effort, that if legacies were spent as income, as had hitherto been the practice, the income might

be expected to equal the expenditure.

In 1883 and in 1884 this was more than accomplished, but in the Report for the latter year it was pointed out that but for legacies the result would have been very different. Then to the Committee thus beginning with great difficulty to pay its way there happened one of the untoward and unlooked-for accidents which put the balance of such bodies on the wrong side. An unfortunate episode at Calcutta caused the sending out a deputation to India, a temporary loss of fees and Government grants at the college there, and even for a very short time a slight check in the liberality at home.

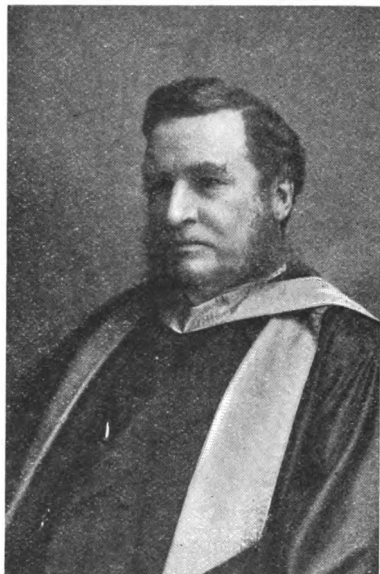
In 1886 there was an overdraft of £4929:1:6. After this there was another source of disturbance to the estimates. The uncertainty that must always exist in regard to the cost of the Committee's Foreign Mission work was of necessity greatly increased in regard to Africa. The Mission went to a new country where all the circumstances were little known. The first estimates of expense were very much guess-work.

With the development of the country that followed the success of the Mission, there came a very rapid rise in the wages and in the price of provisions, and therefore an unlooked-for increase in the cost of the industrial work, and in the cost of keeping boys at the schools. Sickness and death also caused much increased expenditure in Africa. From these, and other causes consequent on the success of the missions at different places, the expenditure rose almost as quickly as money was raised to clear off debt.

In 1886 it was resolved to raise a fund of £10,000, and of this ultimately the whole was paid. Nevertheless, year after year there was the same tale of increased income and debt still remaining. In 1890 the debt was £2523. In 1891 it was all but removed when accidents in Africa sent it back to where it was. In 1889 Dr. M'Murtrie instituted a "Foreign Missions Aid Society," which now yields £1000 a year, applicable to the ordinary work of the Mission.

In 1894 the Committee resolved to make one more effort to remove the debt and place the funds in a right condition. Congregations were asked to give at the rate of at least 30s. per 100 communicants. The result was an extra contribution of upwards of £4700. This justified the expectation that the debt would be removed, but it did not raise the income to the level of the expenditure. The Committee then unanimously agreed to report to the Assembly that a reduction of expenditure must be made to the extent of £2000. This they proposed to accomplish by abandoning Madras, by having one European missionary less in Africa, and reducing certain official salaries. The Committee despaired of any considerable increase of income, and they thought that in proposing this reduction they were fulfilling pledges given that if the debt was removed the expenditure would not again be allowed to

exceed the income. There were those also who were not sorry to reduce the number of mission-stations, and hoped that from fewer centres an advance with greater concentration of strength might afterwards be made. The change was not proposed because the income had fallen. On the



DR. CHARTERIS.

contrary, that had been increased. It seemed necessary because the extension of the Mission in new directions had been greater than the funds could support. It might very properly have been described as a change of front. Nevertheless, the opponents of the scheme called it a retreat, and to this word they affixed sundry opprobrious epithets. The General Assembly of 1895, by 112 votes to 59, refused to sanction the change till

another effort was made to increase the income. During that year not much was done. What chiefly hindered progress was the Church Defence campaign, at which all the best speakers were actively engaged. At the close of 1895 the Committee had to face an excess of expenditure of £3441:10:2. Then to a disheartened Committee Professor Charteris proposed what has come to be known as "The Advance Movement." Its chief

features are quarterly papers, quarterly sermons on missions, quarterly collections, and the creation of a Substitute Fund. At first it was regarded as quite Utopian, but in a remarkable speech at a meeting of Committee he disarmed opposition, and made many believe that after all there might be brighter days for the Foreign Mission at an earlier date than they had dared to hope. He carried his plan, with some modifications, through the Committee. It received the commendation of the General Assembly of 1896. At that Assembly Mr. Eugene Stock of the Church Missionary Society was present, and both in the Assembly itself, and at meetings held during the Assembly week, he gave most interesting and impressive addresses. In 1896, when the Church again had rest, a Foreign Mission Advance campaign, led by the experienced and able originator of the movement, took place. Many of the most eloquent speakers in the Church assisted in the work. Events proved that the Church was ripe for a change. The appeals made from time to time for the reduction of debt had familiarised the people with the needs of the Mission, and had made ministers and people think that after all it was possible to raise more money for Foreign Missions. The deputations that had traversed the country had spread much information, and the presence and words of missionaries on furlough in churches, in manses, and in the homes of the laity had given confidence in the work. The rising tide of missionary zeal, moreover, had begun to reach the people. Thus it was that there was some good soil for the good seed, and when it was announced that the dreary work of clearing debt was to be exchanged for one of advance, with all its possibilities, there were many who hailed the news gladly. In the first year of this movement a debt of £3441:10:2 was cleared, an increased

expenditure of £1591:8:9 was paid for, and there was a balance of £1856:12:6 at the credit of the Committee. The increased income has been maintained, but there has not been any very marked further progress. For this different reasons might be assigned.

The financial history of this period has not been one that we would wish to see again. Nevertheless, those who have followed the history of the Foreign Mission will understand that for this there should not be unqualified condemnation. Never before had the Church to provide for the wants or missions that were advancing so rapidly. All readers of that remarkable book, *Deeds that won the Empire*, have observed that many of these great achievements were done in defiance of the laws of war and the maxims of prudence. These were readily forgiven at the time, and now we are very proud of them. In the same way the Committee, and the General Assemblies that so invariably encouraged them to advance, may be forgiven in consideration of what has been accomplished in the Mission-field, and some day the Church may be proud of their refusal to surrender. In 1897 five laymen of business experience, and not on the Committee, reported, at the request of the General Assembly, on the income and expenditure of the Committee. Their Report is well fitted to give confidence in the management of its affairs.

At the close of 1899 the Committee had in their service 24 ordained European missionaries, 4 lay European evangelists and teachers, 6 European medical missionaries, and 6 other European workers; 8 native ordained ministers, 1 native licentiate, 100 native catechists, and 13 native medical assistants. In 3 colleges and 220 schools there were 244 native Christian teachers and 154 non-Christian teachers with 9341 pupils. The Christians at 20 stations and

77 out-stations numbered 9867. The total income for the year was £36,763 : 5 : 3. The value of the Mission property in India, Africa, and China was estimated at £72,607 : 10s. Compared with the returns of some other churches and societies these figures seem small.¹ The history of the Mission partly explains this. After 1843 the Mission had to be recommenced, and for long it was confined to that kind of educational work in which visible results have invariably been small. The Church cannot, however, flatter itself that this has been the only cause of its Foreign Missions being less than might have been expected. If the Church had had more faith and more knowledge these missions would have been far larger. The extraordinary rise and progress of the China Inland Mission, and the hardly less remarkable increase that has recently taken place in the resources of the Paris Missionary Society, show that rapid progress in missionary effort can be achieved. While the Church of Scotland has in its Foreign Mission reason for humiliation, it does well to thankfully remember that there has yet been in this great work slow but sure progress. For what has been attained the Church ought to thank God and take courage. It has devoted and able missionaries. It has the promise of the services of talented and zealous students. It has native Christians and native workers of whom much may be expected. It has never had more ministers and members deeply interested in the cause of Foreign Missions. There never was in all its history a better starting-ground for new effort. What the Church needs is to learn such a lesson as that which Carey desired to teach as the basis of the support of missions—a contribution of at least a penny a week from every com-

¹ See Appendix to *Proceedings of General Council of Presbyterian Churches in 1899*, pp. 113 *et seq.*

municant, and the fervent and united prayers of the Church for the success of the Mission. If we add to the income of the Foreign Mission Committee for last year that of the Women's Association for Foreign Missions, there is a total of £50,390 : 2 : 2. If the Church had practised what Carey counselled as to subscriptions, the revenue from these alone would have been not less than £142,157. The Almighty alone knows what the fervent prayers of the Church might have brought in missionaries, in converts, and in new zeal at home and abroad.

PART II

Church of Scotland

Women's Association for Foreign Missions

CHAPTER I

1837-1843

First efforts at female education in India—First schools in connection with the Church of Scotland Mission at Bombay—Formation of the Association—Dr. Duff's prediction—First efforts of the Association at home—First efforts in India.

THE first effort on behalf of the education of women in India was made in 1819, when some young women of East Indian extraction who had attended a school taught by the wives of the Baptist missionaries at Calcutta circulated among the friends and supporters of that mission an address proposing the establishment of schools for Hindu females. This excited so much attention that an Association was formed called the "Calcutta Female Juvenile Society for the Education of Native Females." A school established by this Society was in its first year attended by 8 girls, and in the second year by 32. At the end of three years there were 6 schools with 160 pupils. Dr. Duff remarked in his address to the Association in 1839 that the 14th of December 1821, when the second anniversary of this Society was held, "must ever prove a memorable day in the history of native female education, as it was the first time the establishment of native female schools of any description could be publicly spoken of as in the remotest degree practicable without opening the

windows of incredulity and drawing down showers of ridicule and contemptuous scorn." In 1822 Miss Cooke, afterwards Mrs. Wilson, began a school for girls in connection with the Church Missionary Society at Calcutta. Some of her conversations with native women who came to



MRS. WILSON (*née* BAYNE).

inquire about her school have been recorded. This contains the kernel of the whole. "One asked what will be the use of learning to our female children? I said it will enable them to be more useful to their families, and it will tend to give them respect and increase the harmony of families. 'True,' cried one, 'our husbands now look upon us as little better than brutes.'" The success of Miss

Cooke's schools led others to initiate like efforts. The first attempt at such in Scotch Missions was at Bombay, where Mrs. Stevenson and the wives of the other missionaries established schools. Mrs. Wilson (*née* Bayne), whose Life was afterwards written by her husband, the Rev. Dr. Wilson, was especially zealous and successful in carrying on this enterprise. On the death of his wife in 1835 Dr. Wilson called to his aid for this work her two sisters. They went out at their own charges, but money for their passage was provided from some profits of Dr. Wilson's publications and from the sale of jewels given to him by a lady to be sold for the purpose of paying the expenses of the schools. In 1836 Dr. Wilson wrote to Dr. Brunton: "The school for destitute native girls now contains 55 scholars, who are all making satisfactory progress. The eldest of the two girls connected with it whom I lately baptized has been married by me to one of the Mussulman converts, and this, the first virtuous union of natives formed in the bosom of the Protestant Church at Bombay, promises to promote the happiness of both parties." In 1837 Captain St. Clair Jameson, a Bombay officer, issued an appeal to the ladies of Scotland, which resulted in the formation of the Scottish Ladies' Association for the Promotion of Female Education in India. The first meeting was held on 1st March 1837, and was presided over by Sir Robert Arbuthnot, Bart. The Association at first was intended only to assist the schools at Bombay, but as its operations advanced, the sympathies of many were awakened, and its supporters resolved to endeavour to maintain schools at all the centres of the Church of Scotland missions. Captain Jameson was a zealous supporter of the Association till 1843, when he joined the Free Church. In the Report for 1847 there is this reference to him: "The Committee cannot close

this Report without noticing with deep regret the death of Major St. Clair Jameson, who first suggested the plan of such an Association, a man of simple and devoted piety as well as of untiring zeal in the cause of Christian benevolence." The first Report of the Association was



MAJOR JAMESON.

submitted to a meeting held on 18th April 1839. On this occasion the meeting was addressed by Dr. Muir and Dr. Duff. The address given by the latter is printed in his missionary addresses. In this speech Dr. Duff pointed out how his own work of educating the men was one that must necessarily lead to a great demand for

female education. In a very eloquent peroration he said, "Go forward with increasing vigour in the cause which you have resolved to pursue. You are embarked on a noble undertaking. Though at present you may be extending deliverance to units and decades, reckon it unspeakable gain if through the divine blessing scores of immortal spirits have been snatched as brands from the burning; ere long there will be demands for your assistance beyond what you may be able without a prodigious increase of your resources effectually to meet." The Report stated that the Association during the two years of its existence had confined its operations to Bombay. It had there 16 schools attended by 384 scholars. These schools were held in private houses,

where the pupils could attend without being much observed. They were taught by natives under the superintendence of Europeans. The first office-bearers of the Association were 7 Presidents, all of whom were ministers, and a General Committee of 34 ladies. The Treasurer was Mr. Archibald Bonar, and the Secretaries, Captain H. C. Jameson and Mr. W. F. H. Lawrie, W.S.

In 1839 the Committee reported that they had circulated several thousand appeals and many thousand tracts regarding the condition of women in India, and also copies of the Report of the schools at Bombay. The diligence of the Committee was shown by their having formed Auxiliaries at Aberdeen, Auchtermuchty, Ayr, Blairgowrie, Coupar-Angus, Cupar, Crieff, Dunfermline, Dumfries, Dundee, Greenock, Haddington, Helensburgh, Inverness, Irvine, Kelso, Largo, Perth, and Stirling. Independent Associations had also been formed at Greenock and Glasgow, and in some places where Auxiliaries had not been formed, collecting agencies had been established. The amount collected in the two years was £1284:12:2½, and the amount expended £648:16:9½. Extracts from the Reports of Auxiliaries were given in the Report. One of these, written by a minister in Paisley, chronicles a result which was new then, but which since has often been experienced. "It has been imagined that the success of the Association formed must necessarily affect the prosperity and diminish the resources of the Assembly's India Mission Scheme, that there will be merely a transference of gifts and generosity from the one to the other, and that the scale of advance in the former will be met by a corresponding deficiency in the latter. We are glad to say that experience and expectation are alike opposed to this fancy. In point of fact, as far as our knowledge extends, the

Female Education Fund is a distinct addition to the former contributions, and instead of the £60 collected in our neighbourhood for that purpose causing a decrease in our pecuniary support to our Assembly's fund, we will send this year double the amount contributed in our parishes last year."

In 1838 Miss Reid was sent as a missionary teacher to Bombay. This first European missionary of the Association suffered from bad health soon after her arrival, and died in 1840 before she had been able to accomplish much. In 1841 Mademoiselle Jallot was sent to Bombay. She was a Frenchwoman and was brought up a Roman Catholic. When acting as governess in a Scotch family she became a Protestant, and the perusal of the life of Mrs. Judson led her to devote her life to missionary work. After a year's residence in Bombay, Mademoiselle Jallot died of cholera. A short sketch of her life, under the title of "Ripe for the Sickle," was afterwards published, with a preface by Dr. J. R. Macduff. Her great desire was to establish an orphanage. What led to this kind of work being much valued is well expressed in one of her letters. "Being always under my eyes, these children will be better taught, especially in the one thing needful, and removed from the influence of the heathen practices they are witnessing at home, and which make it a difficult thing for them to seize in the midst of the surrounding darkness the light of salvation offered to them by Jesus Christ." In 1842 Mrs. Edwards and Mrs. Beach were sent to Bombay as agents of the Association. In 1836 some work among the girls was begun at Poona under the superintendence of the Rev. James Mitchell. In 1841 Miss Shaw was sent there by the Association. The year after she was married to Mr. Mitchell, but she continued her interest in the

schools. In 1838 Mrs. Macdonald, the wife of the Rev. James Macdonald, missionary at Calcutta, began schools for girls in that city. In 1839 Miss Laing was appointed an agent of the Association there, and in 1842 Miss Saville was sent to be her helper. Miss Laing, after her arrival in Calcutta, began an orphanage. Both there and at Poona there seemed to have been even then some signs of that opening up of zenanas which long afterwards so much increased the opportunities of women missionaries. In the *Missionary Record* for 1842 the Rev. James Mitchell of Poona wrote, "Mrs. Mitchell has lately begun visiting in the families of some of the girls and others. A few days ago she had rather an interesting interview with the females of one of the chief pundits in Poona, a man of the highest rank both as a sirdar and a Brahman. They were so taken with the interview that the pundit called yesterday to ask her to repeat the visit. I hope that my long-cherished views of females carrying the Gospel into the houses of families in the higher as well as the lower grades of society are about to be realised. May the Lord be with us, and give us wisdom and discretion in the attempt." About the same time Miss Saville wrote describing a visit paid along with Dr. Duff, Dr. Martin, and Mrs. Wilson to a wealthy family, when she and Mrs. Wilson had been admitted to see the wives and daughters, who had begged them to return soon and give them instruction. The Report for 1843 gave encouraging accounts of the work done at Calcutta, Bombay, and Poona, and mentioned that there was a prospect of work being begun at Madras. It spoke of an increased expenditure and the need of an increased income. It said, "Let recent events only stimulate to more prayerful and persevering efforts. The Committee feel persuaded that the friends of the cause will not suffer them

to be straitened in their operations for want of funds. Confident that the work is the Lord's, that He will prosper it in His time, they are resolved in His strength to promote it to the utmost of their power, without elation yet without depression, free from despondency and free from despair." The recent events alluded to were those which ended in the Secession of 1843. That unfortunate event deprived the Association of four of its seven Presidents, of its Treasurer, and of one of its Secretaries. The names of twenty-one of the forty-five members of Committee given in the Report of 1843 are missing in the list for 1844. Most, if not all of these, must have been names of those who were lost to the Association by their joining the Free Church.

CHAPTER II

1844-1868

The rally after 1843—Office-bearers during the period—*News of Female Missions* begun—Revenue and annual meetings—Missionaries at Calcutta, Madras, and Bombay—Missions begun at Ceylon and at Sialkot.

THE Association made a strong rally in its home work after 1843. At the Annual Meeting in 1843, which was held in the Music Hall, Edinburgh, and at which there was not room for all who wished to be present, memorable speeches were made by Norman Macleod and others. Twenty-five years afterwards, Dr. Macduff, when speaking at an Annual Meeting of the Association, referring to this meeting, said, "It was a triumphant and inspiring meeting. It formed one of the brightest gleams of hope in our hour of darkness." In 1845 Mr. James Herdman, then a student of divinity preparing to be a missionary, and afterwards the Rev. Dr. Herdman of Melrose, was appointed Home Agent. Along with the Rev. Norman Macleod, the Rev. James Cochrane, Cupar, and the Rev. Dr. Stevenson of Bombay, he addressed meetings in many parts of the country, and that year twenty new Auxiliaries were formed. In 1847 an appeal by the Rev. Maxwell Nicholson was largely circulated. In 1850 deputations of ministers again visited country districts. Sixty-eight meetings were held and

some new Auxiliaries were formed. Among those who took part in this work were Dr. Lawrie of Monkton; Mr. Milligan of Kilconquhar, afterwards Professor Milligan; Mr. Lee of Roxburgh, afterwards Professor Lee; Mr. Sellar of Aberlour; Mr. Nicholson of Pencaitland; Mr. Phin of Galashiels, and Mr. Playfair of Abercorn.



DR. ROBERTSON.

Mr. Macduff of Bonhard succeeded Major Jameson as Honorary Secretary in 1843. In 1845 Professor James Robertson became Honorary Secretary, and remained in that office till 1857. His Reports and a special appeal written by him in 1846 bear the impress of the same power and earnestness which were so conspicuous in his reports and appeals in connection with the Endowment Scheme. Professor Robertson was succeeded by the Rev. Maxwell

Nicholson, then minister of Pencaitland, who resigned in 1861. The Rev. James Sheriff, a retired missionary, was Honorary Secretary from 1861 to 1868. Dr. Stewart, H.E.I.C.S., was Treasurer from 1843 to 1845. Professor Allan Menzies of Edinburgh University succeeded him in



REV. DR. NICHOLSON.

this office. When Professor Menzies died in 1855 he was described by Professor Robertson in his Report as "a man in whose heart dwelt the love of God, as exemplified in his whole walk and conversation in life, an office-bearer of the Church of Scotland, most zealous for its development, and a friend whose counsel was not more readily sought than it was given." He was succeeded by Mr. John Wright, W.S., who acted till 1866. In 1866 Mr. A. T. Niven, C.A.,

became Treasurer. In 1858 Miss Sanders was appointed Acting Secretary, and the same year the *News of Female Missions* was begun as a quarterly magazine giving information as to the work of the Ladies' Association for Indian and Jewish Missions. In the preface to the first number it is said, "It may seem that, like the disciples of old, we have been toiling all night and have caught nothing, or that the results of our labour have been small and apparently insignificant, yet we would gratefully record that we have not been left without tokens of God's goodness and loving-kindness. Here and there we have been privileged to see souls brought out of darkness into marvellous light. In the orphanage at Calcutta our efforts have been greatly blessed, especially of late years. Many orphans brought up there are now filling situations of respectability and usefulness, while others, we have every reason to believe, have been removed to our Father's home above. We need not therefore be discouraged; we have the promise that the time shall come when the earth shall be full of the knowledge of the Lord as the waters cover the sea, and to be instrumental, however feebly, towards hastening that glorious time is surely worthy of the Christian ambition. To all therefore who are interested in missionary work generally, to those who are friendly to the mission work of the Church specially, we recommend our little magazine, desiring their prayers that it may tend to the furtherance of missionary effort, and begging that any letters containing any information regarding missionary work in the East or among the poor may be forwarded to us, and that the friends and subscribers of the two Societies whose cause it is our desire to promote will come to our help by endeavouring to extend as widely as possible the circulation of the *News of Female Missions*." The revenue between

1845 and 1858 did not vary much. Although the Secession took away many good subscribers it did not diminish the income. In 1843 it was £1495, in 1844 £1500, and in 1845 £2000. The average from that time till 1868 was about £1800. There was considerable liberality abroad. In 1846 contributions to the amount of £234 were raised at Calcutta. Of this sum no less than £163 came from a collection in St. Andrew's Church after a sermon by the Rev. Dr. Charles, senior chaplain. In some years the expenditure was greater than the income, but in others the balance was on the other side. Sales of work at home were not attempted in the earlier years of this period, but in 1846, and again in 1853, a quantity of work was sent to Calcutta for sale in behalf of the fund for acquiring new premises. The first Work Party began at Aberdeen in 1860. In 1844 a lady undertook to support a girl at the Calcutta Orphanage. The example was soon followed by others, and in 1858 there were more applications for orphans than there were orphans to support. The Annual Meeting was held on the Tuesday after the close of the General Assembly, and was always presided over by the Lord High Commissioner. From 1844 to 1854 it was held in the Music Hall, Edinburgh. The Rev. Dr. Cumming, London, was a frequent speaker at these meetings. It probably marks a decrease in the attendance that after 1856 the meetings were in the Queen Street Hall, the Hopetoun Rooms, and the Freemasons' Hall.

During this period the Committee had some difficulty in getting agents for its work, and most of the ladies whom they did get were not originally members of the Church of Scotland. At Calcutta in 1844 Miss Saville was the only agent of the Association. She was the only missionary that remained in the Church in 1843. She took charge of

the orphanage at Calcutta when Miss Laing left to join the Free Church Mission. In 1846 premises were bought at 32 Lower Circular Road for upwards of £2000. On the day after these were occupied, in August 1847, two orphans were baptized by Dr. Charles. He spoke of them as the first-fruits of the mission. On this occasion Dr. Charles addressed a number of natives, and pointed out that in Jesus Christ there is "neither male nor female." The building then opened was found unsuitable, and it was sold in 1855 for Rs.18,000, when premises were rented in the same neighbourhood. In 1845 there were, in addition to the orphanage (where there were thirty-two girls), two day-schools, attended by about sixty pupils, taught by a catechist and a Christian ayah. As the pupils in the schools increased it was thought desirable to have a European superintendent, and the Committee came to the conclusion that for this work a man would have more authority than a woman. In 1850 they appointed the Rev. J. W. Yule, a minister of the Irish Presbyterian Church. The same year Miss Saville resigned on her marriage with the Rev. John Anderson, one of the General Assembly's missionaries. Mrs. Yule was then appointed to take charge of the orphans. Mr. and Mrs. Yule remained in the service of the Association for five years, which was the term of Mr. Yule's engagement. He did not accept a re-engagement, but afterwards did good work at Alexandria in the service of the Mission to the Jews Committee. When Mr. Yule left there were 68 in the orphanage and 233 girls attending day-schools. He appears to have felt the work to be difficult, and in speaking of the day-schools in his last report he says, "There is little of a cheering nature to report; it is emphatically with them the day of small things." The Association appointed as successor to Mr.

and Mrs. Yule Miss Hebron, who had had experience in the management of such schools under Dr. Weitbrecht. Miss Hebron remained till 1865. In 1866 the orphanage was placed under the care of Mrs. Wilson, the wife of one of the General Assembly's missionaries.

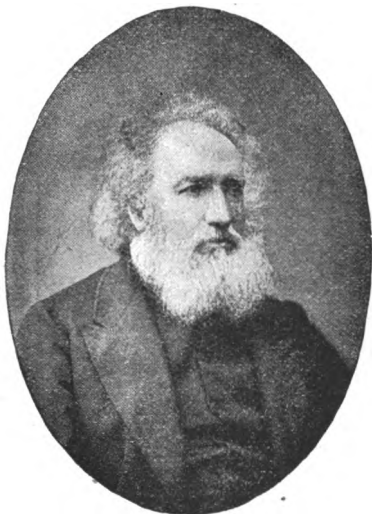
At Bombay the work of the Association was stopped in 1843 when the lady missionaries transferred their services to the Free Church. In 1847 three schools were opened, taught by native teachers under the superintendence of the wives of the General Assembly's missionaries. The same year Miss Hughes and Miss Kind were sent to this station. A year later Miss Kind was married to the Rev. Mr. Menge of the Church Missionary Society. Under Miss Hughes both an orphanage and day-schools were carried on. At the end of her five years' engagement she resigned. The Committee then desired to appoint a male agent, but were unable to do so for want of funds. Miss Hughes was succeeded by Miss Young. In 1858 there were 5 children in the orphanage and 134 girls at three small schools. In 1864 the work of the Association was transferred from Bombay to Poona, and was for a time carried on by native teachers under the superintendence of Mrs. Ross, the wife of the Rev. Malcolm Ross, the chaplain there.

At Madras the Association began work in 1845, when Miss Maillard arrived there as their agent. She opened a school, which it was announced was to impart a suitable education, intellectual, moral, and religious, to the European, East Indian, and Hindu girls in the Presidency. It was opened with twenty pupils, of whom seventeen were East Indians and three Europeans. All of these paid fees. A local Committee of ladies was formed under the presidency of the Marchioness of Tweeddale. In consequence of a misunderstanding with members of this Committee Miss

Maillard resigned within a year after her arrival. She was succeeded by Miss Locher, a Swiss, who had been trained at the Home and Colonial Model School in London. After two months Miss Locher left to join the Free Church Mission, and some months later she was married to the Rev. John Anderson of that mission. The Committee then sought for a male agent, and in 1847 they were fortunate in securing the services of Mr. A. Walker, an assistant teacher in the Edinburgh Normal School. He was afterwards ordained, and became a missionary under the General Assembly's Committee. He was subsequently a chaplain, and died lately minister of Rescobie. Before Mr. Walker's arrival, Mr. Grant, the General Assembly's missionary, had gathered together a number of girls under Eurasian and native teachers, and he was thus able to make a good start. In 1847 Mr. Walker had under him ten schools with an attendance of about 250. In 1852 mission buildings were purchased as the joint property of the Association and the General Assembly's Committee. The Association paid for their share £1000. That year the examination took place in the presence of about 700 natives, and was presided over by a native gentleman, who said that "he scorned the idea of those who did not feel disposed to educate their female children, inasmuch as it proceeded from their imprudence and insensibility, and recommended that every encouragement should be given to female education." From 1859 to 1868 Mrs. Anderson, Miss Hill, Miss Newlands, and Miss Morgan in succession were in charge.

In 1847 a school was opened in Ceylon under the superintendence of the Rev. Dr. Macvicar, then minister of St. Andrew's Church, Colombo. The work was carried on by native teachers. In 1851 there were 6 schools and 249 scholars. Till 1851 the schools were under the super-

intendence of Dr. Macvicar, who sent to the Committee detailed and interesting reports regarding them. He wrote, for the use of these schools, an excellent catechism with answers, entirely taken from Scripture. It was translated into Cingalese, and largely used in the schools in the island. In 1851, when Dr. Macvicar was about to leave the island, a local Association was formed, and after that the reports were written by Mr. William Skene, the Secretary. In 1863 an orphanage was begun, but it never prospered, and in 1871 it was given up. Work on a small scale was carried on by the Association in the island till 1880.



REV. DR. MACVICAR.

After the Mutiny an appeal was made for a Thank-offering Fund. The response was not large, but it helped the establishment of an orphanage at Sialkot, where the only missionary of our Church who perished in the Mutiny was killed. In 1859 Miss Hilliers was sent to Calcutta, and two years later to Sialkot, where she opened an orphanage. There was considerable difficulty in finding orphans, but after a time there were as many obtained as nearly filled the house. In 1862 Miss Hilliers married. Mrs. Roberts and Miss Roberts were then placed in charge,

but in 1865 they retired. Miss Fuller was next appointed superintendent, and a friend came to assist her as an unpaid missionary. Within a year these ladies left for another field of work at Lahore, and Mrs. Twentyman was appointed. She did not stay long, and in 1868 Mrs. Taylor, the widow of a very devoted missionary of our Church in the Panjab, volunteered to take charge of the work. She afterwards married Dr. Hutchison, and she remained in charge till 1874.

During this period the work of the agents of the Association was confined to orphanages and to day-schools, in which no great hold of the girls could be got. The General Assembly Deputation that visited India in 1868 reported that they visited the orphanages at Poona, Madras, Calcutta, and Sialkot, and they remarked that "in all cases we found the children in these orphanages looking remarkably well; they are all cared for with the greatest kindness by those under whose charge they are placed." These orphanages, they said, served three purposes: (1) the care of orphans left destitute; (2) the provision of wives for native Christians; and (3) the training of good female teachers.

How the work widened will be the subject of the next chapter.

CHAPTER III

1868-1882

Desire for more than orphanages and mission schools—Beginnings of Zenana work—Efforts to raise the income of the Association—Meetings in Scotland—First Women's Conference—Mrs. T. Stevenson's description of the object of these—Her son's interest in missions—Annual meetings—Income and number of missionaries.

IN a report upon the Calcutta school in 1863 Dr. Herdman remarked: "These bazaar schools are undoubtedly of a most elementary character, and the cases are very rare in which we are able to trace the beneficial effects in those who have received a measure of education. Brighter days are dawning for female education in the benighted land. There is a widespread desire among Hindu gentlemen that their wives, sisters, and daughters should be enlightened like themselves. Respectable schools for the better classes have sprung up, and such it seems probable will receive a greater importance year by year. As yet Christianity does little to lighten them. It will be a great part of missionary wisdom and zeal to be allied to any opening for bringing the Gospel of Jesus Christ to bear on them. The Zenana Mission is a step in the right direction, and you are aware that an ex-ward of your Orphanage is employed daily in that way as an agent of the Missionary Association of my own flock of St. Andrew's Church." Various other notices in reports and speeches of subsequent years show that friends

of the Association were then beginning to see that new opportunities for work were about to be opened up. In the report of the visit to India by Dr. Macleod and Dr. Watson it is said that "an opening is now afforded to the Church to enter on the work of female teaching in a more comprehensive fashion than is possible in our female orphanages." Dr. Norman Macleod in his speech at the General Assembly said: "There is no movement in India at this moment of greater interest or more hopeful in its results than that of female education, whether in schools or in zenanas. I believe that India is on the eve of a great change, or rather of rapid progress in this development, and the Church ought, by means of female schools and a mission to the zenanas, to take an interest and active part in aiding it." His colleague, Dr. Watson, in a speech remarked that this new opening for woman's work was like the discovery of a new continent. The number of zenana women was then estimated as about 40,000,000. In 1869 the Committee resolved to look for a successor to Mrs. Wilson at Calcutta who could superintend zenana work. In 1870 Mrs. Ewart was engaged, but she soon resigned, and her place was taken by Miss Pigot, a Eurasian lady who was well acquainted with Bengali, and had been known as one much interested in mission work. Under her, zenana work was entered upon with promise of success. The first year there were 40 zenanas open to the agents of the Mission, and in 1875 it was reported that there were 60 zenanas visited, and that in these there were 294 pupils. At the same time the schools were improved, and in 1875 it was reported that there were five schools attended by high-caste girls, and that the number of pupils was 288. Elsewhere also zenana work was begun. About 1871 the Aberdeen Ladies' Association began to give help to Mrs. Ross to pay native agents for zenana work at Poona. In

1874 the Association, stirred up by a visit from that lady, resolved to support a zenana missionary, and the same year they secured the services of Miss Bernard. In the report for 1875 Mrs. Ross writes from Poona: "The zenana work is going on very favourably, and I trust will prosper more and more under Miss Bernard.

She is studying Marathi with great energy, and meantime is visiting and getting acquainted with the people, and giving a little instruction through interpreters. Her manner among them is very frank and kind, and she is everywhere received with respect and courtesy."

Much has happened at this Mission since Miss Bernard began to study Marathi there, and we have good reason to be thankful for the work she has



MISS BERNARD.

done. At Sialkot about 1873 zenana work was begun by the widow of the Rev. Mahommed Ismal. At Madras in 1876 zenana work was begun under Mrs. Drury, and the year after, in order that more attention might be given to it, the Orphanage was closed.

A strong interest in the new work was felt by the Committee, and they sought to spread the same among all the supporters of the Association. For some time deputation work had been practically abandoned, and the average income for a good many years had been little more than £1800. It became clear that if the new fields of work were to be occupied, a much larger income would be required. In 1874 the Committee applied for assistance to

the General Assembly's Committee. From that Committee they received a grant of £200 and a promise of a grant of £25 for every £100 which they could raise annually in excess of £1800. This system of grants in aid, but subsequently on a reduced scale, was continued till 1885, when



MRS. FERGUSON.

the Foreign Mission Committee cancelled the arrangement. In 1875 and 1876 a considerable start was made. The Rev. W. Ferguson, who had returned from Chamba, where he had done mission work which had excited considerable interest, was appointed an agent for addressing meetings throughout the country. He did useful work, and what he

did was well supplemented by two other speakers, Miss Pigot and Mrs. Ferguson. Up to that time no woman speaker had advocated the cause of the Association. In 1875 and 1876 Miss Pigot was in Scotland on furlough, and she addressed many meetings. In 1875 she addressed meetings at forty-two places. The novelty of hearing a woman speaker and the freshness of the story of the opening up of zenanas gave her a good opportunity, and it was felt at the time that she used it well. In 1877 Mr. Ferguson resigned his appointment as agent of the Association, and his wife was appointed to succeed him. As the daughter of a missionary, and as one who had herself worked in the mission-field, Mrs. Ferguson had a good knowledge of mission work. She spoke with effect, and she also had the advantage at that time of being listened to when lady speakers were few. In 1880 she addressed eighty meetings. In 1876 a Women's Conference during the sitting of the General Assembly was held for the first time. It met in the upper room of Queen Street Hall, and no gentlemen were present except Mr. Ferguson, who presided, and two other ministers. Those who took part in the proceedings were Mrs. Ferguson, Mrs. Simpson of Aberdeen, Mrs. Campbell of Bangalore, Mrs. T. Stevenson, and Mrs. Goldie. The last mentioned read an admirable letter from Principal Grant, in which he advocated raising the income to £10,000. These Conferences have been continued regularly every year since 1876, and have done much to increase interest in the work of the Association. In 1880 this Conference was emancipated from the control of a chairman. That year Mrs. Murray presided, and since then there has always been a chairwoman.

The Women's Conference has had to move its place of meeting repeatedly from want of room. Very interesting

addresses have been given at these meetings, and in the period since 1880 there have been what there was seldom before—many addresses from missionaries on furlough. One address is given which is interesting for its intrinsic



MRS. THOMAS STEVENSON.

merits as well as for other reasons. The Association had no warmer friend than Mrs. T. Stevenson, the mother of R. L. Stevenson. In 1881 she presided at the Conference. Her opening speech could not have been better even if it had been written by her gifted son. She said: "When I

was first asked to take the chair I said it was impossible, as I could not make a speech. I was told that that defect instead of being a drawback was a recommendation, as it was thought better that the time of the meeting should not be occupied by speeches from the chair. I then considered whether I had any claim to this position, which I assure you I look upon as a high honour, and I discovered two things which induced me to do what I could. The one is that I believe I am the oldest member of the Committee; the other is that I do not think that any one could be *more* interested than I am in the cause of the women of India that has brought us here to-day. Therefore it gives me the greatest pleasure to have the opportunity of greeting so many fellow-workers in the name of the Committee. I give you all a most sincere and heartfelt welcome. We want to realise fully that you are fellow-workers, and we shall receive with much satisfaction any suggestion or information that you may give us, having already profited much by hints given us at these meetings. It rejoices our hearts to know that the band of workers is ever increasing, and I sincerely trust that it will continue to grow, that it will take for its motto the one suggested by Lord Polwarth the other evening, 'The love of Christ constraineth,' and that it will never relax its efforts till the women of India are as greatly blessed as the women of Scotland, till they are civilised and Christianised, till the hearts of their husbands trust in them, and their children rise up and call them blessed."

Mrs. T. Stevenson was a collector as well as a member of Committee. In her days the names of contributors were printed in the Reports. In 1862 there appears in Mrs. Stevenson's list R. L. Stevenson, 1s. He must then have been twelve years of age. The name appears year after year in the same list till 1870, but after 1865 the subscrip-

tions were 2s. or 2s. 6d. Under the same heading in 1865 was, "The proceeds of the *Sunbeam Magazine*, 4s. 6d.," and again the same in 1866, 5s. 6d. Perhaps these were his first literary earnings. It is curious to find that the interest in missions thus early implanted was found in his latter days when living in the South Sea Islands. In 1893 Mrs. Stevenson read at the Women's Conference a paper on missions in the South Sea Islands by her son. It was prepared for the Association and for the General Assembly of the Presbyterian Church of New South Wales. It contains kindly and characteristic criticism of some missionary methods, but this is the opening paragraph: "Those who deblaterate against missions have only one thing to do—to come and see them; they will see a great deal of good done, they will see a race being forwarded in many different directions, and I believe, if they are honest people, they will cease to complain of mission work and its efforts."

In 1880 the Annual Meeting, which had in the sixties and seventies been held in the Queen Street Hall, the Hopetoun Rooms, and the Freemasons' Hall, was held for the first time in the Assembly Hall. It has been held there ever since. The constant custom of the earlier times of the Lord High Commissioner presiding at this meeting was broken in 1863. For some time after that His Grace occasionally came or sent an apology. In 1871 there began the practice, which has continued ever since, of the Moderator acting as chairman. The only break has been in 1875, when there was the last appearance of a Lord High Commissioner, the Earl of Rosslyn. In 1878 Mr. A. T. Niven, C.A., who had acted as Treasurer and Honorary Secretary for ten years, resigned these appointments. He was succeeded by Mr. Horatio Macrae, W.S.

In 1880 new rules were adopted which carried out a

suggestion made by Dr. Macleod and Dr. Watson, that the Association should be subject to the control of the Church through the General Assembly. These provided that the Report should be submitted to the General Assembly along with that of the Foreign Mission Committee.



MR. A. T. NIVEN, C.A.

The movement for increase of funds rapidly prospered, and in 1881 the total income had risen to £3459:1:1, including £385 received from the Foreign Mission Committee. There were then only 5 European missionaries. The Report stated that there were 157 zenanas visited, in which were 453 pupils; 310 of these, residing in 43 homes, were not charged fees, because they only received

religious instruction. There was at that time weakness in the Association besides that of lack of money. They had hitherto produced from their membership very few missionaries. In 1877 Mr. Ferguson remarked at the public meeting: "I hold that we have cause for humiliation for ourselves both at home and abroad that we have not one Scotch lady among our agents."



MISS RUTHERFURD AND HER ROOM.

CHAPTER IV

1882-1900

HOME ORGANISATION AND WORK AT THE OLDER STATION

Change in designation—Death of Miss Sanders—Succession in secretaries
—Changes in the Association journal—Trouble at Calcutta—Increase
in number of candidates for the Mission-field—Government grant—
Calcutta, Madras, and Poona.

IN 1883 the Association changed its name from that of "The Church of Scotland Ladies' Association for Promoting Female Education in India," to "The Church of Scotland Ladies' Association for Foreign Missions, including Zenana Work." The change of name was required, not only by the new work in zenana teaching, but by two other new departures. The Foreign Mission had begun in 1874 a mission in Africa, and as the Association proposed to send there a woman missionary, the title which described the work as confined to India was no longer suitable. A designation which would include medical work was also required. In 1877 Miss Berryman was sent to Poona as a medical missionary. The beginning of her work there was full of promise, but in three months she was ordered home and advised not to resume work in India. At the time when the change of name was made, and for some time previous, the Committee had been anxiously looking for a successor. In 1893 the Association assumed its present

title of "The Church of Scotland Women's Association for Foreign Missions." The new name indicated a desire to cultivate a wider field of support.

In 1885 Miss Sanders died. The Committee minuted this tribute to her memory: "During the twenty-six years



MISS REID.

in which she held the office of Secretary, Miss Sanders not only faithfully and zealously performed its duties, but really lived as if the promotion of the work of the Association was her chief interest here. No one could have displayed a more self-sacrificing missionary spirit, and of her it may be said, 'She hath done what she could.'" Miss Sanders was from early years a devoted Christian worker, and it was

only the fear of not being able to acquire languages that prevented her doing work in the Mission-field abroad. Miss H. C. Reid, who had acted for two years as Joint-Secretary to Miss Sanders, was appointed her successor, and about this time the Association acquired an office in 22 Queen Street. Miss Reid was Secretary till 1894, when she resigned on account of ill-health. She died in September 1895, and in the Report of that year it is said: "It would be impossible to overestimate the service she rendered to the Missions of the Church of Scotland. She is sorely missed by the Committee she served so wisely and so faithfully, but the work she was enabled to do cannot pass away." In 1887 Miss Rutherford was appointed Assistant Secretary. In 1892 Miss Reid was relieved of office duties, and devoted her time to organising the branch Associations, in which she did a great work. Miss Rutherford was then appointed Office Secretary, and when the work increased in 1893, Miss Macpherson was appointed Assistant Secretary. In 1896 Miss J. P. Cumming was appointed Organising Secretary.

In 1885 a new series of the *News of Female Missions* was begun. In size and in general appearance it was a great improvement upon the first series. In 1898 the *News* began to appear as a monthly supplement to the *Record*. No one who compares the older numbers of the *News* with those of later years can fail to be struck with the great development of the Mission, as shown in the far greater variety of letters and reports.

Since 1882 much has happened at the mission-stations, and we can only mention a few facts about each of them. In 1881, when the Association was everywhere exciting interest by the claims it made on behalf of its zenana work, and when the promise of success in this department no-

where seemed greater than at Calcutta, there arose rumours and there appeared printed accusations regarding the management of affairs at this station. This gave cause for anxiety and investigation. In 1882 Miss Pigot came to Scotland to meet the Committee. The Committee with great reluctance cancelled her engagement, but subsequently a small pension was awarded her in consideration of the service she had rendered in the past. The case was afterwards most carefully investigated by the Commissioners who were sent out to Calcutta by the General Assembly in 1884. The final deliverance on the subject by the General Assembly in 1885 was: "The General Assembly have heard with gratification the strong testimony which is borne to the present satisfactory state of the Female Mission of the Ladies' Association, who, in the opinion of the Commissioners, have adopted every means in their power to make their institutions worthy of the confidence of the Church. The General Assembly is gratified to find that the serious charges brought against the Female Mission during the time when Miss Pigot was Superintendent are, in the opinion of the Commissioners, without foundation, and that while there were faults of management during the period, the Commissioners attribute most, if not all of these, to Miss Pigot having far more to do than any one should have been allowed to attempt." The healthy interest in the Association that then existed was shown in the way in which this slight reverse called forth effort, and became a fresh starting-point in the work of securing suitable agents.

In 1882, at the urgent request of the Committee, Mrs. Ferguson went for six months to take charge at Calcutta. Her knowledge of mission work made her able, at short notice, to undertake this duty. After she left, Mrs. Ellis and then Miss Macfarlane acted as Superintendent. The



CHRISTIAN CONVERTS AT CALCUTTA.

Committee next requested Miss Emily Bernard, one of their missionaries at Poona, to go for a year to Calcutta, and they appointed her sister, Miss Amy Bernard, to be Superintendent at the close of the twelve months. At this time there was an increase in the number of candidates for service under the Association. A lady offered to pay the salary for five years of an additional agent at Calcutta, and for this post it is recorded in the Report that Miss Niven was "selected from a number of applicants." In the beginning of 1884 there were four English ladies at the Mission-house—Miss Emily Bernard in charge, Miss Amy Bernard, Miss Augusta Reid, and Miss Niven. Miss Emily Bernard's Report was long and interesting. Some of the subordinate agents had been removed at the beginning of the year, but at the close of it she could write: "At the beginning of the year, except the elementary teachers, there was no one to do the work who knew the language we must work in, and there was the echo of evil words on every side. He who is all-powerful has raised up helpers from this country, has given strength and health to our new missionaries to acquire the knowledge necessary for their work, and has made peace in all our borders." She mentioned that sixty or seventy zenanas were visited by eight Christian teachers, that there were 16 girls in the Orphanage, and 760 girls in attendance at 10 day schools. This year Miss Emily Bernard requisitioned for 900 dolls, and the request appears to have met with a satisfactory response. Miss Amy Bernard's Report for 1885 was her first and last report. At the close of the year she was married to the Rev. Mr. Clifford of the Church Missionary Society, now Bishop of Lucknow. Miss Emily Bernard, who came to be present at her sister's marriage, wrote: "It was a great pleasure to see the prosperity of our Mission at Calcutta. 1885 has been

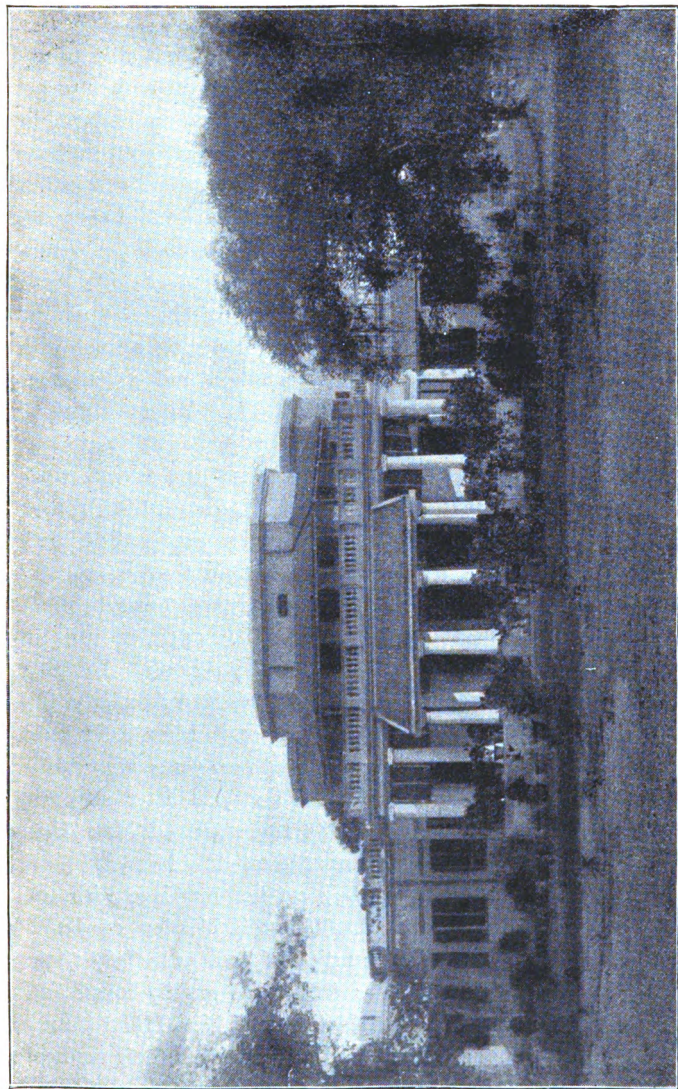
far better than 1884." The Committee were for long averse to receiving Government grants for their schools, and Dr. Macleod, after his visit to India, called attention to the fact that they alone of missionary societies refused this assistance. Some time after that the policy was changed, and in 1885 the Report of the Director of Public Instruction gave a most favourable account of the success of the schools of the Association. Miss Amy Bernard's place was taken in 1886 by Miss M'Gillewie, who continued to do faithful work till she was removed by death on 9th November 1899. There have been frequent changes in the staff since it was re-organised. Miss C. A. Reid was transferred to Darjeeling in 1886; Miss Longhurst, who joined in 1886, was transferred to the same district in 1894; and so in 1890 was Miss Berry, who came in 1888. In 1890 Miss Niven left on her marriage to the Rev. J. Edwards of the General Assembly's Institution. Miss Parker was at the Mission from 1890 to 1895. Miss Russell and Miss Cameron, who went in 1890; Miss MacGibbon and Miss Johnstone, who went in 1894; and Miss Paterson, who went in 1896, all left after very short periods of service. These were invalided. Miss King, who came in 1898, died in 1899. Miss Mungle joined in 1899. There is at Calcutta a considerable number of valued East Indian and native workers. At present there are 2 missionaries appointed at home, 5 appointed in India, 35 native Christian helpers, 1 boarding school with 39 pupils, 8 schools with 863 scholars. There are 79 zenanas visited, and in these there are 360 pupils. The Mission is lodged in hired premises in Bow Bazar, which were first rented for this purpose in 1880.

The Madras Mission has since 1880 had a very satisfactory history. It has had several changes in its Superintendent. Mrs. Drury resigned in 1880 on account of her

health. Mrs. M'Isaac, a daughter of the Rev. Dr. Kirke of Hutton, was her successor, but two and a half years later she resigned on her marriage to the Rev. Joseph Burnett of Ceylon. In 1883 Miss Gordon, who had been sent out by the congregation of St. Stephen's, Edinburgh, was in charge. She resigned in 1887, when she was married to Mr. Longhurst. After the death of her husband Mrs. Longhurst returned in 1887, and she remained in charge till 1895, when she married the Rev. J. R. Ward of the London Missionary Society. On that occasion the Committee sent her "a cordial expression of their appreciation of her long and faithful service."

Miss Gray was in the Mission from 1883 to 1892, when she was married. Miss Munro, who had formerly been at Poona, was there from 1884 to 1889, and Miss Cuthbert from 1889 to 1892; Miss Ayton from 1893 to 1895. Miss M'Lean from Australia went in 1892. Miss MacGregor from New Zealand was in the Mission from 1892 to 1894, when she was invalided. Miss Fraser was sent out in December 1894, but married soon after the Rev. T. P. Dudley of the Baptist Mission. Miss Henderson from New Zealand went in 1896 and Miss Dougall in 1897, and Miss M'Neill from New Zealand in 1898. The two last have a knowledge of medicine, which it is expected will be of great use in zenana visiting.

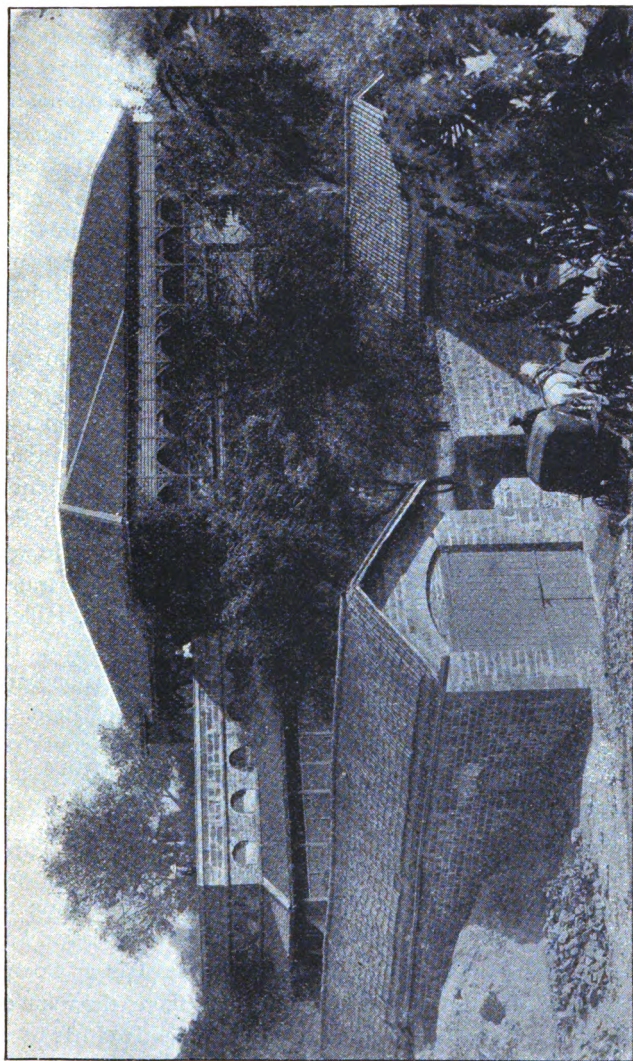
In 1885 Miss Gordon wrote that she was most anxious that the Association should possess a Mission-house at Madras, and that she and Miss Gray had begun to lay aside a tenth of their salaries for this purpose, and that they had got a few donations. Nothing further came of this project till 1891, when Miss Gordon, then Mrs. Longhurst, got leave of absence on account of her health for six months, and devoted the time to a missionary crusade in



LADIES' MISSION-HOUSE, MADRAS.

Australia. She was very well received and was able to get both money and missionaries. She asked for money to get the new premises, and she got at drawing-room and public meetings and by collecting cards and private subscriptions £2040, with which, on her return to Madras, a spacious building was built. She got two missionaries and promises of support, and also the promise of support for a new school. At Madras there are at present 1 missionary appointed in Scotland, 3 appointed in Australia, 1 appointed in Madras, 32 Christian teachers, 1 boarding school with 86 pupils, 8 schools with 674 scholars and 35 zenanas visited, in which there are 89 pupils. The Mission property there is valued at Rs.45,000.

In 1881 Miss Bernard superintended the zenana work at Poona, and her sister, Miss Emily Bernard, the Orphanage. They had no European helpers. Since 1881, with the exception of times of furlough, when they have done good work at home, the Misses Bernard have been at Poona. In 1881 there were 36 zenanas open, 50 girls in the Orphanage, and 450 girls in 9 day schools. In 1883 Miss Plumb was sent out by the Aberdeen Auxiliary, but in 1889 she was transferred to Sialkot. Miss Reid went out the same year, but was invalided two years afterwards. In 1884 Miss Munro arrived, but a year later she was transferred to Madras. In 1885 there arrived Miss Alexander, and in 1888 Miss Anna Mitchell. Miss Simpson went in 1889, but left in 1893 on her marriage with the Rev. Dr. Mowat of the Free Church Mission at Jalna. Miss Light went in 1890, and died of cholera in July 1894. Miss Bernard wrote of her: "She was greatly loved and is deeply mourned." Miss Kesting and Miss Hiller joined in 1895. At Poona the Committee first began their medical work. After Miss Berryman was sent home the work that



ST. MARGARET'S HOSPITAL, POONA.

had been begun was closed, but in 1886 Miss L. C. Bernard, M.B., C.M., arrived, and at once began a dispensary and visits in the zenanas. On the 5th October 1889 a temporary hospital, with 6 beds, was opened, and on the 13th September 1892 St. Margaret's Hospital, with 21 beds, was formally opened by His Excellency the Governor of Bombay. Miss Hester Russell, M.B., B.Ch., came to the Mission in 1891 and took charge of the hospital when Dr. L. C. Bernard was on furlough. In 1894 she was transferred to Gujrat. In 1897 Miss Mary Dodds, L.R.C.P. and S.Ed., was sent out, and the following year she was joined by her friend Miss Cumming, who had also had a medical training, and who went as an honorary missionary. To the great grief of all who knew her, Miss Cumming died after being less than a year at the Mission. Miss M'Donald, M.B., C.M., joined the Mission in 1899. Miss Macarthur was nurse in the hospital from 1890 to 1893, when she resigned. She was succeeded by Miss Huie, who was soon afterwards transferred to Darjeeling. The present nurse is Miss H. Hiller, who came in 1898. Both Miss Bernard and Miss L. C. Bernard, M.D., have been for some years "honorary missionaries," and draw no salaries from the Association.

This Mission has enjoyed the advantage of a considerable continuity in the workers and also of frequently having a fairly numerous staff. It is the Mission which the Committee has had to draw on for workers in times of emergency elsewhere. The work in the villages has grown greatly and has attracted the attention and admiration of many observers of mission work. Though the Mission has had help from the Church of Scotland chaplain at Poona and from the Free Church missionaries there, the want of an ordained missionary of the Church of Scotland has been much felt. It is hoped that this want will soon be supplied.

Till that is done the Mission must necessarily be somewhat one-sided. At present there are an orphanage and training school with 50 girls, 10 day schools with 800 children, zenana visiting on a large scale, an hospital, which in 1898 had 413 patients, and a dispensary, which, during the same time, gave relief to 2179 patients. Recently Poona has suffered from the plague. This has somewhat disorganised the schools and the work in the zenanas, and has taxed the energies of the missionaries in assisting the medical department. The latest news is that the schools have been reopened, and that "the children came in quite large numbers."



MISS MACPHERSON AND HER ROOM.

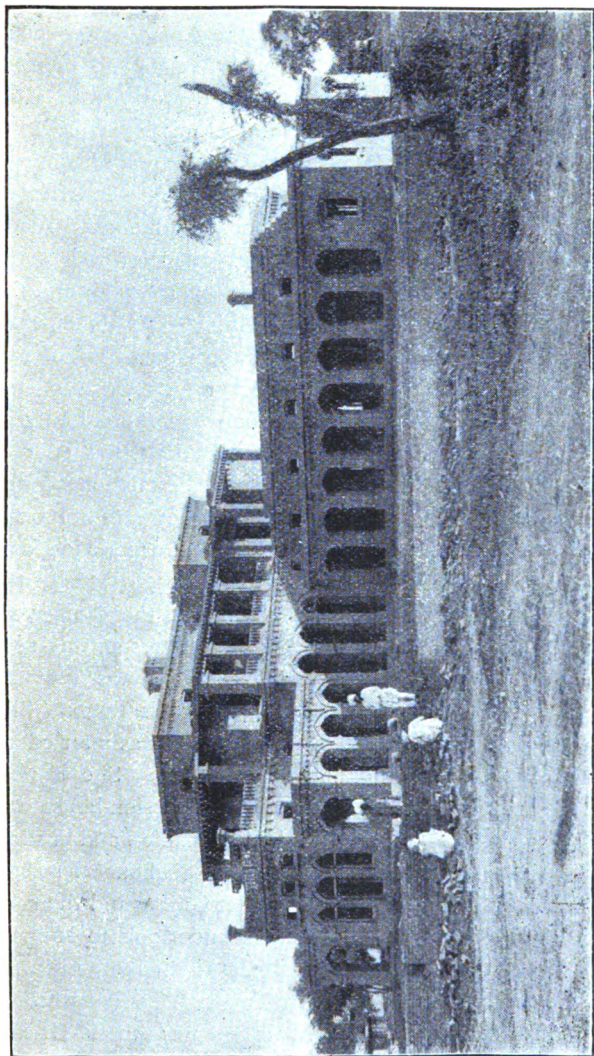
CHAPTER V

1882-1900—*Continued*

OPENING OF NEW STATION

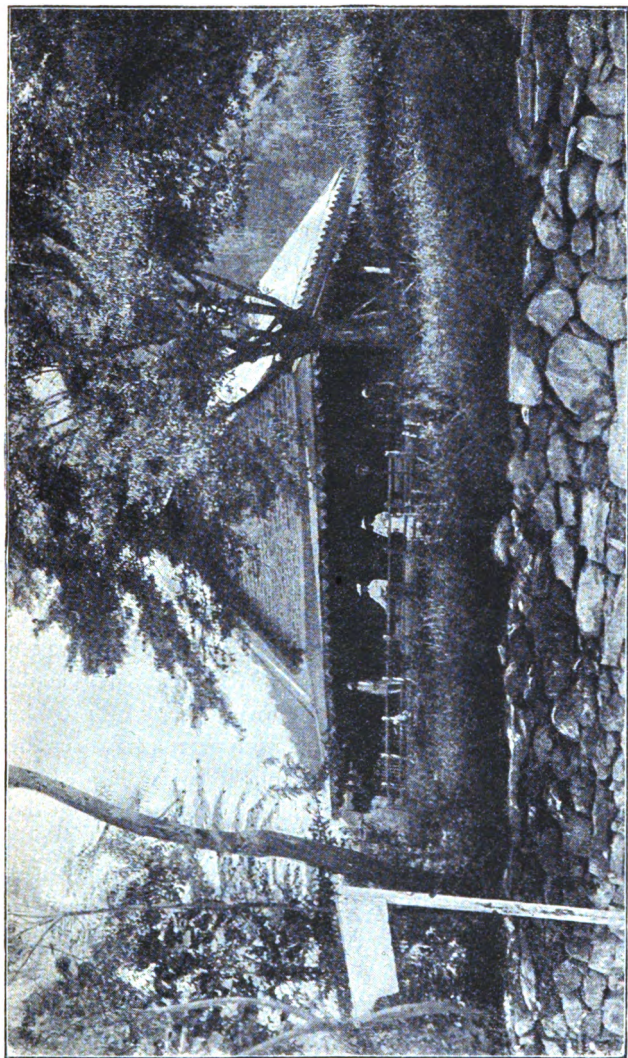
Chamba—Sialkot—Medical Mission at Sialkot—Gujrat—Africa—Darjeeling—Medical Mission at Kalimpong—Ichang—Home work—Conclusion.

TWENTY years ago there were small schools at Sialkot and Chamba supported by the Association and superintended by the wives of the missionaries. In 1884 Mr. Harper wrote: "But what shall I say of our Panjab Mission, in which I, of course, include Chamba? We need at least seven lady missionaries sent before we can consider this work adequately attended to. But our needs are so great that it is perhaps vain to dwell upon them." In 1885 Mr. Harper, with the sanction of the Association, opened a school at Daska which was the Association's first Sikh school. The same year Dr. Hutchison wrote pointing out the great need of a lady missionary at Chamba. The same year Baron Bentinck, Deputy Commissioner, visited the schools and wrote as follows: "I visited the Mohammedan and Sikh schools, and I was very pleased to see that such endeavour is made to get girls to school. The reading was satisfactory for beginners, and in the Sikh school they seemed also to be eager to learn to sew, and were also knitting. I wish the Mission great success in their endeavour, and I take great



GUJARAT HOSPITAL.

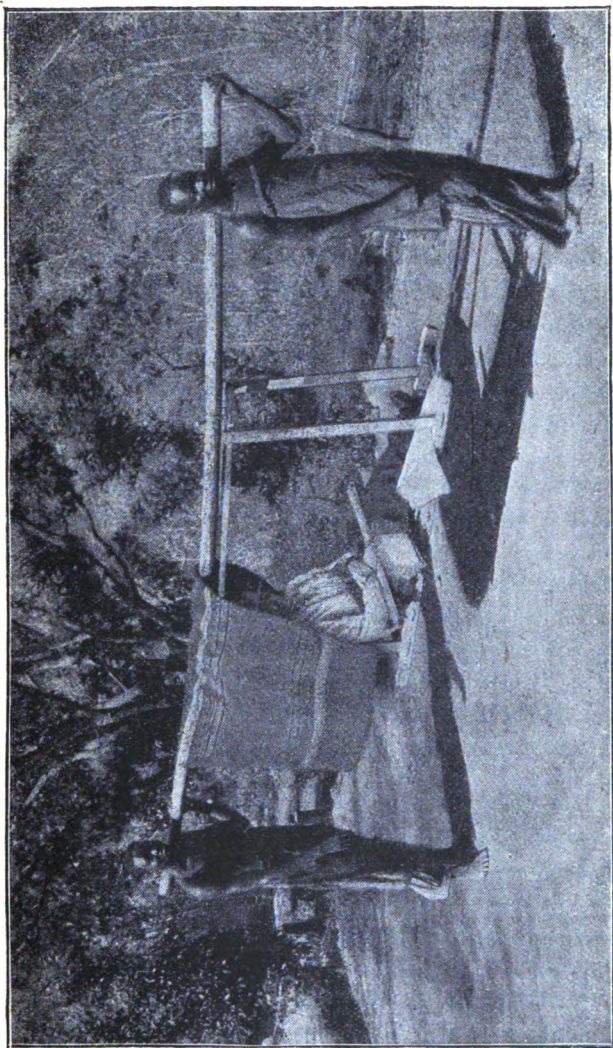
interest in the matter." In 1888 the Aberdeen Auxiliary undertook to further the work in the Panjab, and then for the second time opened up new fields of work. In 1889 Miss Paterson, the daughter of a former missionary, and the sister of Mr. M'Cheyne Paterson, then and now a missionary, was appointed a missionary. She was sent on her arrival to reside at Miss Greenfield's mission at Ludhiana. When she had acquired there some experience and some knowledge of the language, she began zenana work and the superintendence of the schools at Gujrat. At the close of 1889 Miss Mackichan was sent out, and after a stay of two months at Batala under Miss Tucker (A.L.O.E.) of the C.E.Z.M.S., she joined Miss Paterson. In the same year Miss Plumb, who had been before at Poona, was sent to Sialkot, and Mr. Youngson wrote: "The mission to the Indian women here is being placed on a new and firm basis by the appointment of a lady of much experience and energy." In 1890, to the deep regret of the friends of the Mission, Miss Paterson was invalided, but the same year Miss Stephenson, now Mrs. M'Cheyne Paterson, was sent to Gujrat. The same year Miss Scorgie was sent to Sialkot and took up the work of the schools there. She remained at work there till 1895, when she was married to the Rev. Wm. Scott, missionary at Daska. She is now honorary missionary there. In 1891 a Mission-house was finished at Sialkot, built by the Aberdeen ladies, and in 1892 a residence was finished for the ladies at Sialkot. In 1892 Miss M. Mackichan joined her sister at Gujrat, and the congregation of St. Andrew's, Montreal, undertook to support her. In 1894 Miss Black was sent to Sialkot, in 1895 Miss Cowie, and in 1899 Miss Youngson, a daughter of Dr. Youngson. In 1895 Miss Johnson was sent to Gujrat, and in 1896 Miss Scott, sister of the Rev. Wm. Scott of



LADIES' MISSION-HOUSE, CHAMBA.

Daska. In 1893 Miss Ina Cadell, M.D., L.R.C.P. and S.E., arrived at Sialkot as the Church's first medical missionary to the Panjab. She at once began to visit in some of the zenanas, and on 5th February 1894 opened St. Nicholas Hospital. In 1895 Miss Ina Cadell was invalided, and the medical mission at Sialkot was for a time closed. In 1896 it was reopened under Miss Mackenzie, M.B., a daughter of the minister of Little Dunkeld. A hospital, to be called the Hay Memorial Hospital, with accommodation for ten or twelve patients, is being erected at the cost of Professor Hay, Aberdeen, and his sister, in memory of their mother. Miss Russell, M.B., began a medical mission in Gujrat on 11th January 1895. She resigned in 1898. In 1896 Miss Smith, L.R.C.P. and S.Ed., came to the Mission. In 1899 she was joined by Miss Hutchison, M.B., C.M., daughter of Dr. Hutchison of Chamba. A hospital, called the Dow Memorial Hospital, was opened on 7th December. It is the gift of three ladies in Montreal in memory of their mother.

In 1894 Dr. Hutchison wrote that the schools in Chamba were very much improved from what they were ten years before, but that "no really satisfactory progress could be made till a lady missionary was sent." In 1895 he wrote: "The last days of the closing year brought us the cheering news that two lady missionaries have been appointed to Chamba and would sail at once. Thus our prayers have been answered and the hopes of many years are about to be realised." Miss Read and Miss Brown arrived in Chamba on 7th February 1896. On arriving there they found the Christian women waiting to welcome them, which they did by singing in Hindustani "From Greenland's icy mountains." In the report for the last year these ladies record that the attendance at the Hindu school has doubled within the last two years. They also



MISS CHRISTIE IN MACHILA.

say : "There are about twelve houses in the city which we visit as often as we can. Many of them are high-class families—all of them high caste. We have a very warm welcome in all of them, and greatly enjoy this work. It is a matter of great regret to all that with so much work to do, we cannot find time for more visiting in the people's houses. There is hardly a house in the city where we cannot find an entrance." These Panjab missions have had a career of great usefulness. Mr. Harper's desire in 1884 for seven missionaries has been more than satisfied. There are now at Gujrat 5 European missionaries, at Sialkot 5, at Daska 1, and at Chamba 2. There are 13 native Christian agents at Gujrat, 14 at Sialkot, and 3 at Chamba. There are 138 in the schools at Sialkot, 255 at Gujrat, and 96 at Chamba. There are 104 houses in which instruction is given at Sialkot, 144 at Gujrat, and 12 at Chamba. The two medical missions have very numerous patients in attendance, and their agents also visit in the zenanas.

In 1885 Miss Walker was sent by the Association as their first missionary to Africa. Such was then the zeal for missions to Africa that there were thirty applicants for the appointment. Miss Walker at once took charge of the girls' school at Blantyre. There, as in India, the girls had to be bribed to come to school. In 1888 a chief sent to the school seven daughters, each attended by a slave girl. That was a notable step in the progress of the work. That year there were seventy girls in the school, of whom forty were boarders. The same year Miss Walker was married. Miss Christie, a daughter of Professor Christie of Aberdeen University, was appointed her successor, and arrived at Blantyre in August 1889. Shortly afterwards she went to Domasi, and Mr. Hetherwick wrote: "Miss Christie is breaking ground splendidly with the girls." School life

was quite a new thing with them, and at first there were many difficulties. In 1891 Miss Edie was sent to Africa. In 1893 Miss Bell went as an honorary missionary. She remained till 1897, when she was married to Mr. Morgan, a member of the Administration. During the time that she was there "she taught in the schools, took charge of the cattle and dairy, founded Pantumbi station, and translated books into Manganja." Miss Planta was sent out in 1896, but two years later she married Mr. Beaton of the African Lakes Company. Miss Edwards was sent out in 1898. Both at Blantyre and Domasi the teaching has been industrial as well as, in the ordinary sense of the word, educational. Laundry work has been specially successful. Much has been done for the girls, not only by the Association's missionaries, but by the wives of the Foreign Mission Committee's missionaries and by Miss Beck, who is under that Committee. There are now many village schools.

In 1886, at the request of Mr. Turnbull, and in fulfilment of the aims of the Association to have a station at each centre of the Foreign Mission Committee's work, a mission was begun at Darjeeling. Many Bengali Babus and their families go there for part of the season, and at first it was proposed that the work should be done by ladies belonging to the Calcutta Mission, who should visit Darjeeling for part of the year. Miss C. A. Reid went there for portions of two years, but it was found that a field was open not only in the families of these temporary residents but among the permanent inhabitants. In 1888 Miss Reid was instructed to remain there the whole year. Miss Berry was there from 1889 till 1892. In 1893 a building was erected on a portion of a site obtained for the General Assembly's Mission, which was acquired by the Association. One part is a residence for the missionaries, and another

a boarding school for girls. In 1897 Miss Scott joined, and in 1899 Miss Edwards, the daughter of one of the Calcutta missionaries. The work is five-fold. It consists of a boarding school, a day school, a normal class, a Sunday school, and zenana visiting. There are two missionaries who were appointed in Scotland, three who were appointed in India, and six native Christian workers. In 1896 Miss Longhurst, who had gone to Darjeeling in 1893, opened a new station at Kurseong. In 1897 she was joined by Miss Haddock. They visit in the homes and superintend schools. In 1894 the Woman's Guild, having failed to find a woman doctor, engaged Dr. Ponder and began a medical mission at Kalimpong. In 1894 the Charteris Hospital was opened. Dr. Ponder resigned in 1895, and Dr. Macdonald has been appointed his successor. He is paid by the Young Men's Guild. From 1895 to 1898 Miss Ponder was missionary nurse at the hospital under the direction of the Joint-Committee of the Association and the Woman's Guild. Miss Jeanie Campbell, daughter of the minister of Glassary, has been appointed successor to Miss Ponder. In 1899 Miss Waugh was appointed the first teacher under the Association at this station.

The last link in the chain binding the Association to the stations of the Foreign Mission Committee was formed in 1891, when schools for girls were opened at Ichang under the superintendence of the missionaries there. In 1895 Mrs. Anderson, the widow of the Rev. J. Anderson, minister of the Old Church, Edinburgh, who was at one time a missionary of the L.M.S. in China, resolved to do something to further the work of the Association at Ichang. Circumstances led her to go to New Zealand. There she pleaded the cause. She got three missionaries, two teachers, Miss Fraser and Miss Moore, B.A., Univ. Dunedin, and a trained

nurse, Miss Smith. Money was subscribed in New Zealand to pay for their outfit and passage. Mrs. Anderson has hitherto paid the salary of one of the teachers, and has collected the money for the salary of the second. The



MRS. ANDERSON.

nurse has been paid by a committee of ladies at Wellington, New Zealand. Mrs. Anderson accompanied the missionaries to China, and intended to work along with them as an honorary missionary. Her health failed, and she was obliged to return home. She has since prosecuted the work of a missionary deputy at her own charges in Scotland, and has raised the larger part of the money necessary for the build-

ing of a house for the missionaries at Ichang. The work has made a good beginning. In addition to the ladies from New Zealand there are three native Christian women employed as teachers and three native Biblewomen. There are four schools with about ninety girls in attendance. Meetings for women are held and visitation is made at houses. The missionaries would like to have an orphanage and a training school for workers. In the Report for 1898 it is well said : "Grateful thanks are due to Mrs. Anderson, who has done so much to arouse sympathy and interest in the work at Ichang."

In the last two decades of the life of the Association much has been done in the way of home work. In December 1890 a bazaar was held in Edinburgh in behalf of the mission buildings of the Association which realised £2709:10:3. In 1891 a similar bazaar in Glasgow realised £3816:1:9. The total sum thus obtained, £6525:12s., was apportioned in different amounts to the building accounts of Calcutta, Madras, Poona, Darjeeling, Gujrat, and China. Much deputation work has been done. Mrs. Ferguson, Miss Reid, Miss Cumming, Mr. Macfarlane, Mrs. Anderson, Miss Bernard, and nearly every missionary who was home on furlough, besides others, have addressed many meetings. Leaflets and literature of a missionary character have been largely distributed. A Prayer Union and a Fellow-Workers' Union, somewhat on the plan of the C.M.S. Gleaners' Union, have been formed. The numerous meetings of Auxiliaries, the Work Parties, and the Woman's Guild Branches have done much to excite an interest in the country. The great advance of interest in Foreign Missions in the Church of Scotland and in other churches has also affected the work of the Association. The income has gone up almost by leaps and bounds. It was

in 1880, £3048:4:5 ; in 1885, £5166:13:10 ; in 1889, £7001:0:4 ; and in 1899, £13,626:16:11.

The Association has now 38 women missionaries who have been appointed in Scotland, and 12 who have been appointed abroad, and 161 native Christian women engaged as teachers, Biblewomen, and nurses. There are 43 schools with 2705 scholars, and 6 normal or boarding schools with 247 pupils. 626 zenanas are visited. The medical missionaries treated 10,295 patients at the dispensaries, 466 in the hospitals, and 277 in zenanas.

Slowly but surely the Association has grown during the sixty-three years of its existence. It has obeyed the counsel given to it in 1839 by Dr. Duff to go forward with increasing vigour. As he predicted, ever-increasing demands have been made for its assistance, and now the fields of its work seem indeed ripe for the harvest. The narrative that now ends has given only bare details. It could not describe the patient and prayerful efforts of many workers at home, or the self-denying labours of many European missionaries abroad, or the not less faithful service rendered by Eurasians and natives of various countries. It could not picture the great services rendered by the missions in opening up new thoughts and new hopes in many wives, mothers, and daughters of India, Africa, and China. It may, however, show that the Association inherits traditions of prayerful and earnest work, and that at no previous time has it had opportunities so great and so much within the reach of its missionaries.



APPENDIX

I.—FIRST FOREIGN MISSION COMMITTEE REPORT

THE following were the recommendations made to the General Assembly of 1825 by the Committee appointed by them in the previous year to prepare a specific plan for the propagation of the Gospel among the heathen abroad.

1. That after due inquiry there, in the first instance, at least it would be desirable to make one or other of the British Provinces in India the field of labour.

2. That with this view the General Assembly ought to apply to the Court of Directors of the Indian Company for leave to the persons whom the Assembly may employ to proceed to India and reside there for the purpose to be specified.

3. That in the event of such leave being obtained, a subscription ought to be immediately opened (including both special donations and annual contributions), not only throughout Scotland, but among our countrymen abroad, and particularly in India, for defraying the expenses of the undertaking, and that for the same pious purpose there ought to be an extraordinary collection without delay in all the parishes of Scotland, under the care of the ministers and elders of the respective parishes.

4. That the expenses of the measures to be employed ought to be so regulated that not more than one-half of the funds obtained in the first instance, or before the operations are commenced, shall be expended during the first five years from the date of such extraordinary collection; at the end of which period, or as soon thereafter as shall be found expedient, the General Assembly ought to appoint another collection to be made and applied in the same manner.

5. That the continued management of the funds and the measures employed for recruiting these ought to be so conducted as, in the first place, to acquire, and afterwards to maintain, a capital sufficient to afford security to all concerned, against any necessity arising from want of funds, for dissolving or breaking up the establishment so prematurely or suddenly as to do injustice to the persons employed.

6. That under all these conditions, with reference to the necessary

funds, it would be desirable to establish, in the first instance, one central seminary of education, with branch schools in the surrounding country, for the behoof of the children of the native population, under the charge of a Head Master, who ought to be an ordained minister of our National Church, and not less than two assistant teachers from this country, together with a certain number of additional teachers, to be selected by the Head Master from those natives who have previously received the requisite education.

7. That the Head Master, being, as already said, a clergyman, ought to embrace opportunities as they occur to recommend the Gospel of Christ to the faith and acceptance of those to whom he finds access.

8. That with this view he ought to court the society of the natives, more especially those who have already received a liberal education, and if encouraged by them, ought to put in their hands such tracts illustrative of the import, the evidences, and the history of our Christian faith as may be sent to him for that purpose under the authority of the General Assembly, and ought also to preach from time to time in the hearing of such persons or others who may be induced to attend him, either in the hall of the seminary over which he presides, or in such other convenient place as may be afforded him.

9. That the General Assembly ought to appoint a Committee selected from all the Presbyteries of the Church, but to hold its meetings in Edinburgh, for the direction and management of all the concerns of the proposed establishment, and of the funds to be provided for its maintenance, so far as such direction and management cannot be undertaken by the Assembly itself.

10. That the course of education to be followed out in the particulars proposed shall be ordered and regulated by the said Committee, and that the masters to be sent out shall be selected and appointed by them, with such adequate salaries as may not exceed what the funds will afford, and what the General Assembly may be pleased at any time to fix and determine.

11. That the more particular means to be employed for the accomplishment of the object in view, and especially the extension of the sphere of operations as the funds will admit, may with propriety be preserved for the consideration of the proposed Committee, it being understood that they shall from time to time report their opinion upon these points to the General Assembly before taking any steps relative thereto beyond what the necessity of the case may, in the meanwhile, seem to require.

12. That the Committee transmit to the Assembly, along with their Report, two letters on the subject to which it refers, one from Mr. James Brown, junior minister of St. Andrew Church, Calcutta, and the other from Dr. Andrew Ramsay of Chelsea, late medical officer on the Bengal Establishment.

II.—LIST OF EUROPEAN MISSIONARIES WHO HAVE SERVED UNDER THE FOREIGN MISSION COM- MITTEE

ALEXANDER DUFF, D.D., ordained as missionary to Calcutta 1829, joined the Free Church in 1843.

WILLIAM SINCLAIR MACKAY, D.D., ordained as missionary to Calcutta 1831, joined the Free Church in 1843.

DAVID EWART, D.D., ordained as missionary to Calcutta 1834, joined the Free Church in 1843.

JAMES MITCHELL, ordained as missionary to Bombay in connection with Scottish Missionary Society 1822, transferred to Church of Scotland Mission at Bombay 1835, joined the Free Church in 1843.

ROBERT NESBIT, ordained as missionary of the Scottish Missionary Society to Bombay 1826, transferred to Church of Scotland Mission at Bombay 1835, joined the Free Church in 1843.

JOHN WILSON, D.D., ordained as missionary of the Scottish Missionary Society to Bombay 1828, transferred to Church of Scotland Mission at Bombay 1835, joined the Free Church in 1843.

JOHN ANDERSON, ordained as missionary to Madras 1836, joined the Free Church in 1843.

JOHN MACDONALD, ordained as minister of Chadwell Street Scottish Church, Pentonville, London, appointed as missionary to Calcutta 1837, joined the Free Church in 1843.

JOHN MURRAY MITCHELL, LL.D., ordained as missionary to Bombay 1838, joined the Free Church in 1843.

ROBERT JOHNSTON, ordained as missionary to Madras 1838, joined the Free Church in 1843.

THOMAS SMITH, D.D., LL.D., ordained as missionary to Calcutta 1839, joined the Free Church in 1843.

JOHN BRAIDWOOD, ordained as missionary to Madras 1840, joined the Free Church in 1843.

JAMES AITKEN, ordained as missionary to Bombay 1840, joined the Free Church in 1843.

- WILLIAM C. FYFE, sent as a teacher to Calcutta in 1842, joined the Free Church in 1843.
- JAMES OGILVIE, D.D., ordained as missionary to Madras 1844, transferred to Calcutta 1845, served till his death in 1871.
- JAMES GRANT, ordained as minister of the Scotch Church, Tweedmouth, appointed to Madras 1844, served till 1858.
- JAMES SHERRIFF, appointed as a teacher at Madras 1844, ordained at Madras 1854, served till 1861.
- J. F. MENGERT, an ordained minister of a German church, appointed to Bombay 1844, served till 1849.
- F. C. BRANDT, an ordained minister of a German church, appointed to Bombay 1844, served till 1849.
- JOHN ANDERSON, M.A., ordained as missionary to Calcutta 1846, served till 1856, now senior minister of Coulter.
- JAMES C. HERDMAN, D.D., ordained as missionary to Calcutta 1846, served till 1849, when appointed chaplain, H.E.I.C.S., afterwards minister of Melrose, Convener of Foreign Mission Committee, 1872-82.
- ROBERT MILLER, appointed teacher at Bombay 1845, served till 1852.
- WILLIAM FERGUSON, ordained as missionary to Bombay 1853, served one year, military chaplain 1854-63, missionary at Chamba 1863-73, now minister of Scottish Church, Cyprus.
- ROBERT WALLACE, ordained as missionary to Madras 1853, served till 1855.
- JAMES WHITE, ordained as missionary to Calcutta 1853, served till 1858.
- THOMAS HUNTER, ordained as missionary to the Panjab 1855, served till murdered by mutineers 1857.
- ALEXANDER WALKER, appointed agent of the Ladies' Association at Madras 1847, ordained at Madras 1854, transferred to service of the Foreign Mission Committee 1855, served till appointed in 1860 a chaplain, H.E.I.C.S., afterwards minister of Rescobie.
- WILLIAM BUCHANAN, ordained as missionary to Madras 1856, served till 1858.
- PATRICK GRANT, M.A., appointed teacher at Bombay 1858, served till 1865.
- ALEXANDER CLARK, M.A., ordained as missionary to Gyah 1859, afterwards at Madras, served till 1873, now minister of Wick.
- ROBERT PATERSON, B.A., ordained as missionary to Gujrat 1859, served till 1869, now minister of Glasford.
- JOHN TAYLOR, ordained as missionary to Sialkot 1859, served till his death in 1868.
- ALEXANDER FORBES, ordained as missionary to Madras 1860, afterwards at Bombay, served till 1866.
- J. PATERSON, appointed teacher at Calcutta 1862, served one year.
- JAMES WILSON, appointed a teacher at Calcutta 1863, served till 1888.

- GEORGE ANDERSON, ordained as missionary to Madras 1863, served till 1865, now minister of Carmylie.
- CHARLES J. CAMERON, ordained as missionary to Madras 1865, served till 1868.
- WILLIAM MACFARLANE, M.A., ordained as missionary to Gyah 1865, transferred to Darjeeling 1870, served till his death in 1887.
- A. F. MELVIN, appointed teacher at Bombay 1866, served till 1890.
- CHARLES GRANT, D.D., ordained as missionary to Calcutta 1866, served till 1871, now minister of St. Mark's, Dundee.
- JOHN A. THOMSON, appointed teacher at Madras 1867, served till 1871.
- JAMES P. LANG, ordained missionary to the Panjab 1867, served till 1875, when appointed chaplain on the Madras Establishment, now minister of the First Charge of Stirling.
- DUNCAN CAMPBELL, appointed a teacher at Gyah 1868, transferred to Darjeeling 1860, served till his death in 1871.
- DAVID SINCLAIR, M.A., appointed teacher at Madras 1869, served till 1890.
- R. JARDINE, D.Sc., minister of the Canadian Presbyterian Church, appointed missionary at Calcutta 1869, transferred to Calcutta 1870, served till 1876.
- CONRAD BECHTOLD, appointed missionary to the aborigines 1869, served till 1876.
- J. BENTEL, appointed missionary to the aborigines 1869, served one year.
- JOHN HUTCHISON, L.R.C.P. and S.E., appointed medical missionary at Sialkot 1869, now serving at Chamba.
- M. A. MACFARLANE, appointed lady missionary at Darjeeling 1871, served till 1884.
- HENRY FAULDS, appointed medical missionary 1871, served till 1873.
- SAMUEL ROBSON, M.A., appointed teacher in Calcutta 1873, served one year.
- WILLIAM HARPER, B.D., ordained as missionary to the Panjab 1873, transferred to Madras 1887, served till 1892.
- JOHN ANDERSON, ordained as missionary to Darjeeling 1874, served till 1877.
- JAMES EDWARDS, M.A., ordained as missionary to Bombay 1874, transferred to Calcutta 1876, now Professor in the General Assembly's College there.
- WELLESLEY C. BAILEY, appointed lay evangelist in Chamba 1874, served till 1882.
- JOHN W. YOUNGSON, D.D., ordained as missionary to the Panjab 1875, now serving.
- A. BOURQUIN, appointed an ordained missionary at Bombay 1875, served till 1888.
- HENRY HENDERSON, appointed general agent of the African Mission 1875, served till his death 1896.

- P. MATHESON, ordained as missionary to Madras 1876, died 1877.
- THOMAS THORNTON MACLIN, appointed medical missionary in Africa 1876, served till 1879.
- ANDREW DOUNSLEY, B.A., appointed as ordained missionary at Madras 1876, transferred to China 1881, served till 1895.
- JOHN MACKAY, appointed artisan missionary to Africa 1876, died 1877.
- JOHN BUCHANAN, appointed artisan missionary to Africa in 1876, served till 1881.
- JOHN WALKER, appointed artisan missionary to Africa in 1876, served till 1881.
- GEORGE FENWICK, appointed artisan missionary to Africa in 1876, served till 1880.
- G. W. LEGATE, M.A., appointed ordained missionary to Madras 1877, served till his death in 1883.
- GEORGE COCKBURN, M.A., ordained as missionary to China 1877, served till 1894.
- WILLIAM EVANS, appointed colporteur to China Mission 1877, served one year.
- THOMAS PATON, appointed colporteur to China Mission in 1877, served till 1880.
- PETER WOOD, appointed colporteur to China Mission 1877, served till 1884.
- DUFF MACDONALD, B.D., ordained as missionary to Africa in 1878, served till 1881, now minister of South Parish, Dalziel.
- JONATHAN DUNCAN, appointed artisan missionary to Africa 1878, served till 1890.
- WILLIAM HASTIE, D.D., ordained as Principal of the General Assembly's College, Calcutta, 1878, served till 1884, now Professor of Divinity in Glasgow University.
- JAMES THOMSON, M.A., ordained as missionary to Calcutta 1878, served till 1882, now minister of St. Andrew's Church, Glasgow.
- E. P. MACFARLANE, M.B., C.M., appointed a medical missionary for China 1878, served one year.
- ARCHIBALD TURNBULL, B.D., ordained as missionary to Darjeeling 1879, served till 1900.
- W. S. SUTHERLAND, B.D., ordained as missionary to Darjeeling 1879, served till 1899.
- WILLIAM FISH, M.A., appointed a teacher at Calcutta 1879, served till 1884.
- C. A. PATERSON, M.A., LL.B., appointed a teacher at Madras 1879, now serving.
- HENRY RICE, formerly of the L.M.S., appointed an ordained missionary at Madras 1880, now serving.
- WM. K. PEDEN, M.B., C.M., appointed medical missionary to Africa 1880, served till 1885.
- DAVID CLEMENT RUFFELLE SCOTT, D.D., ordained as missionary to Africa 1881, served till 1899.

- JOHN H. DEAN, M.B., C.M., appointed medical missionary to Africa 1881, served till 1882.
- A. CAMERON WATSON, B.D., ordained as missionary to Madras 1883, served till 1885, now minister of St. Boswells.
- ALEXANDER HETHERWICK, M.A., F.R.G.S., ordained as missionary to Africa 1883, now serving.
- JOHN HAMILTON, appointed teacher for African Mission 1884, served till 1890.
- JOHN M'ILWAIN, appointed industrial missionary for African Mission 1884, now serving.
- JAMES H. HAMILTON, B.D., ordained as Professor for Calcutta College 1884, served till 1891.
- JAMES SMITH, M.A., appointed as ordained Professor at Calcutta College 1884, appointed Principal 1885, served till his death 1889.
- JOHN MORRISON, B.D., ordained as Professor for Calcutta College 1884, since 1890 Principal of the College.
- WILLIAM WALKER, B.D., ordained as missionary to Chamba 1884, served till 1895, now minister of St. Leonard's, Ayr.
- GEORGE MILNE, M.B., C.M., appointed medical missionary to Africa 1885, served till 1890.
- R. M'CHEYNE PATERSON, B.D., ordained as missionary to the Panjab 1885, now serving.
- A. B. WANN, B.D., ordained as missionary to Bombay 1886, transferred to Calcutta 1890, now serving.
- GEORGE DOUGLAS MACDONALD, M.B., C.M., appointed medical missionary for China 1886, served till 1889.
- ROBERT CLELAND, ordained as missionary to Africa 1887, served till his death in 1890.
- R. S. HYNDE, appointed a teacher for Africa 1888, served till 1894.
- SAMUEL TANNER, appointed an industrial missionary to Africa 1887, served till 1892.
- JANET BECK, D.C.S., appointed lady missionary to Africa 1887, now serving.
- JOHN BOWIE, M.B., C.M., appointed a medical missionary to Africa 1889, served till his death in 1891.
- JOHN A. GRAHAM, M.A., ordained as missionary to Kalimpong 1889, now serving.
- WM. DEANS, ordained as missionary to China 1889, now serving.
- ROBERT KILGOUR, B.D., ordained as missionary to Darjeeling 1889, now serving.
- JOHN A. SMITH, appointed a teacher in African Mission 1889, ordained 1897, now serving.
- WM. AFFLECK SCOTT, M.A., M.B., C.M., ordained as missionary to Africa 1890, served till his death in 1895.
- HENRY E. SCOTT, M.A., L.R.C.P. and S. Edin., ordained as missionary to Africa 1890, now serving.

WM. PIRIE, L.R.C.P. and S. Edin., appointed a medical missionary to China 1890, served till his death in 1893.

GEORGE WAUGH, B.D., ordained as missionary to the Panjab 1890, now serving.

JOHN LAMB, B.D., ordained as Professor in the College at Calcutta 1890, now serving.

GEORGE ROBERTSON, L.R.C.P. and S. Edin., appointed medical missionary to Africa 1890, served till 1897.

GEORGE BRUCE, M.A., ordained as Professor in General Assembly's College, Calcutta, 1891, now serving.

WILLIAM SCOTT, M.A., ordained as missionary to the Panjab 1891, now serving.

ADAM CURRIE, M.A., ordained as missionary to Africa 1891, served till 1894, now minister of North Church, Greenock.

JAMES REID, appointed general agent to African Mission 1891, now serving.

HENRY D. HERD, appointed a teacher in African Mission 1891, now serving.

GEORGE ADAMSON, appointed industrial missionary in Africa 1891, served till 1894.

JOHN W. INNES WRIGHT, appointed a lay missionary at Kalimpong 1892, served till 1894.

JOHN MACARA, M.A., ordained as missionary for Sikkim 1892, served till 1900.

CHARLES SCOTT, appointed an engineer for steamer of African Mission 1892, now serving as an industrial missionary, served till 1900.

JOHN COOK, appointed an engineer for steamer for African Mission 1892, served till 1900.

C. M. PONDER, M.B., C.M., appointed medical missionary Kalimpong 1893, served till 1898.

ANNA ROBERTS, appointed lady missionary for African Mission 1893, served till 1897.

THOMAS R. KEARNEY, M.A., ordained as missionary to China 1894, now serving.

WILLIAM DALGETTY, appointed lay evangelist to the Panjab 1894, ordained 1899, now serving.

THOMAS GRAHAM BAILEY, B.D., ordained as missionary to the Panjab 1895, now serving.

DAVID RANKINE, M.B., C.M., appointed medical missionary to China Mission 1895, died 1899.

WILLIAM THOM, appointed teacher for African Mission 1895, now serving.

NEIL MACVICAR, M.B., C.M., appointed medical missionary to Africa 1896, now serving.

H. F. LECHMERE TAYLOR, M.B., C.M., appointed medical missionary for Panjab Mission 1896, now serving.

- JESSIE SAMUEL, appointed as nurse to Hospital at Blantyre 1896, married to Dr. Macvicar 1898.
- THOMAS SLATER, appointed industrial missionary for Africa 1896, served till 1899.
- WILLIAM CHREE, B.D., appointed ordained missionary at Madras 1896, now serving.
- EVAN MACKENZIE, appointed lay evangelist to Tibetans 1897, now serving.
- AUGUST J. KESTING, B.D., ordained as a missionary to Africa 1897, now serving.
- JAMES SLATER, B.D., ordained as missionary to Africa 1898, died on voyage to Africa.
- JAMES M'DOUGALL, appointed engineer to mission steamer, Africa, 1897, now serving.
- THOMAS EDWARD TAYLOR, M.A., B.L., ordained as a missionary to Darjeeling 1898, now serving.
- WILLIAM ROY MACDONALD, M.B., C.M., appointed medical missionary to Kalimpong 1898, now serving.
- ANNIE FARQUHAR, appointed nurse at the Hospital, Blantyre, 1898, now serving.
- F. W. BOWMAN, appointed industrial missionary to African Mission 1899, now serving.
- DUNCAN MACMICHAEL, B.D., appointed ordained missionary to the Dooars 1899.
- SAMUEL K. NORRIS, M.B., C.M., appointed medical missionary to Blantyre 1899.
- FREDERICK GEORGE STOOKE, M.B., C.M., appointed medical missionary to China 1899.
- JAMES WYLIE, appointed assistant agent at Blantyre 1900.

FOREIGN MISSIONS

III.—TABLE SHOWING THE ANNUAL INCOME OF THE FOREIGN MISSION COMMITTEE
FROM THE COMMENCEMENT TILL 1899

	Collections and Subscriptions.		Legacies.		Dividends and Interest.		Invalid and Retiring Fund.		Total Revenue from Home Sources.		Revenue abroad.		Total Income.	
	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
From commencement of Mission to July 1830	7559	19 4½	...	...	218	12 8	...	...	7778	12 0½	...	...	...	...
July to July 1830—1831	1448	5 10½	...	...	116	5 2	...	...	1564	11 0½	...	...	...	...
1831—1832	1304	17 2½	...	...	157	10 2	...	...	1462	7 4½	...	...	...	...
1832—1833	1450	1 8½	...	...	144	19 8	...	...	1595	1 4½	...	...	...	...
1833—1834	2534	17 3½	...	...	223	6 7	...	...	2758	3 10½	...	...	...	...
1834—1835	2485	5 6	70	19 6	257	15 10	...	...	2814	0 10	...	...	...	...
1835—1836	5311	8 2½	...	...	289	8 2	...	...	5600	16 4½	...	...	...	...
1836—1837	5570	15 10	...	...	341	6 1	...	...	5912	1 11	...	...	...	...
1837—1838	6680	5 8½	...	...	256	13 4	...	...	6936	19 0½	...	...	...	...
1838—1839	7537	19 3½	...	...	268	16 2	...	...	7806	15 5½	...	...	...	...
1839—1840	7992	17 7½	191	12 2	198	13 6	...	...	8383	3 3½	...	...	...	...
1840—1841	4132	17 5½	24	5 7	420	0 0	...	...	4577	3 0½	...	...	...	...
July to Apr. 1841—1842	5230	1 4½	406	17 2	165	5 8	...	...	5802	4 2½	...	...	...	...
Apr. to Apr. 1842—1843	5364	1 11	157	1 10	275	18 4	...	...	5797	2 1	...	...	...	...
1843—1844	1948	9 10½	389	0 9	271	16 8	...	...	2609	7 3½	...	...	...	...
1844—1845	3110	12 10½	540	9 5	271	16 8	...	...	3922	19 11½	...	...	...	...
1845—1846	4034	17 11	511	9 6	223	5 10	...	...	4769	13 3	...	...	...	...
1846—1847	3226	10 7½	177	7 6	102	3 9	...	...	3506	1 10½	...	...	...	...
1847—1848	3271	17 8	147	0 0½	180	0 0	...	...	3598	17 8½	...	...	...	...
1848—1849	5463	4 8	140	12 10	150	0 0	...	...	5753	17 6	...	...	...	...

FINANCE

191

[illegible]

TABLE SHOWING THE ANNUAL INCOME OF THE FOREIGN MISSION COMMITTEE
FROM THE COMMENCEMENT TILL 1899—(Continued)

	Collections and Subscriptions.		Legacies.		Dividends and Interest.		Invalid and Retiring Fund.		Total Revenue from Home Sources.		Revenue abroad.		Total Income.	
	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
1878	8106	14 10	4892	15 9	887	17 5	665	17 9	14,553	5 9	...	...	...	...
1879	7512	18 2	3649	2 9	899	15 2	517	14 1	12,579	10 2	...	...	...	...
1880	7714	19 4	8455	11 4	492	18 0	728	7 11	17,391	16 7	3160	13 6	20,552	10 1
1881	11,822	1 6	1801	2 3	341	14 6	744	5 1	14,709	3 4	8880	8 0	23,589	11 4
1882	13,106	10 0	2287	16 3	556	3 5	752	8 4	16,702	18 0	9040	19 10	25,743	17 10
1883	11,290	4 3	2733	11 10	546	19 8	747	16 4	15,318	12 1	8767	1 6	24,085	13 7
1884	11,523	5 6	907	9 7	456	15 1	805	17 0	13,693	7 2	7854	11 11	21,447	19 1
1885	11,092	9 2	2254	14 3	335	15 10	762	9 1	14,445	8 4	8513	4 2	22,958	12 6
1886	17,232	16 4	1340	4 2	323	4 6	806	19 2	19,703	4 2	8922	4 11	28,625	9 1
1887	21,917	0 6	2496	16 11	519	16 2	771	0 8	25,704	14 3	10,798	13 2	36,503	7 5
1888	12,688	6 0	3310	9 1	626	6 3	759	6 8	17,384	8 0	11,139	16 2	28,524	4 2
1889	18,222	15 8	4177	5 10	543	16 4	777	1 5	23,720	19 3	9146	15 1	32,867	14 4
1890	17,026	3 2	4058	8 3	526	9 1	793	5 3	22,404	5 9	13,136	15 9	35,541	1 6
1891	15,952	1 11	6889	13 2	523	16 2	765	5 6	24,130	16 9	10,993	2 7	35,123	19 4
1892	19,636	10 8	1559	10 6	626	14 0	906	19 9	22,739	14 11	11,006	13 5	33,736	8 4
1893	17,643	15 9	5427	16 4	512	16 7	773	18 2	24,358	6 10	11,528	14 4	35,887	1 2
1894	20,717	8 5	2362	14 6	694	10 1	862	2 1	24,636	15 1	16416	13 11	31,053	9 0
1895	19,263	10 11	2309	11 11	524	10 2	786	4 7	22,883	16 9	6700	17 4	29,584	14 1
1896	24,804	6 10	1639	11 11	555	1 5	828	2 8	27,827	2 10	7458	12 8	35,283	15 6
1897	25,157	19 0	4094	5 1	540	4 1	767	9 1	30,559	17 3	7120	16 4	37,680	13 7
1898	24,835	5 10	4215	4 10	454	9 2	756	13 2	30,461	13 0	8177	15 1	38,639	8 1
1899	25,016	13 0	2778	18 10	416	17 8	827	11 5	29,040	0 11	7743	4 4	36,783	5 3

¹ Previous to 1894 the value of the rupee was calculated in the accounts as 2s. in sterling money. Since 1894 it has been calculated at exchange value. This accounts for the decrease under this heading of income after 1893.

IV.—LIST OF EUROPEAN MISSIONARIES WHO HAVE SERVED WITH THE 'WOMEN'S ASSOCIATION FOR FOREIGN MISSIONS

MISS REID, appointed to Bombay 1838, died 1840.

MISS LAING, appointed to Calcutta 1839, joined the Free Church 1843.

MADemoisELLE JALLOT, appointed to Bombay 1841, died 1842.

MISS SHAW, appointed to Poona 1841, married in 1842 to Rev. James Mitchell, one of the General Assembly's missionaries.

MRS. EDWARDS, appointed to Bombay 1842, joined the Free Church 1843.

MISS BEACH, appointed to Bombay 1842, joined the Free Church 1843.

MISS SAVILLE, appointed to Calcutta 1842, served till 1851, when she married Rev. J. Anderson of the General Assembly's Mission.

MISS MAILLARD, appointed to Madras 1845, served one year.

MISS HUGHES, appointed to Bombay 1847, served till 1852.

MISS LOCHER, appointed to Madras 1846, joined the Free Church that year.

MISS KIND, appointed to Bombay 1847, served one year, when she married Rev. J. P. Menge of the Church Missionary Society.

REV. A. WALKER, appointed to Madras 1847, served till 1854.

REV. J. W. and MRS. YULE, appointed to Calcutta 1850, served till 1856.

MISS HEBRON, appointed to Calcutta 1856, served till 1866.

MISS YOUNG, appointed to Bombay 1858, served till 1861.

MISS HILLIER, appointed to Calcutta 1859, transferred to Sialkot 1861, served till 1862.

MRS. and MISS ANDERSON, appointed to Madras 1860, served till 1863.

MRS. and MISS ROBERTS, appointed to Sialkot 1862, served till 1865.

MISS LUMSDEN, appointed to Bombay 1863, died 1864.

MISS NEWLANDS, appointed to Madras 1864, served till 1866.

MRS. WILSON, appointed to Calcutta 1867, served till 1870.

MISS MORGAN, appointed to Madras 1867, served till 1870.

MRS. HUTCHISON, appointed to Sialkot 1868, served till 1874.

- MRS. EWART, appointed to Calcutta 1870, served till 1871.
MISS MACFARLANE, appointed to Darjeeling 1870, transferred after one year to service of Foreign Mission Committee.
MISS PIGOT, appointed to Calcutta 1871, served till 1883.
MRS. CLARKE, appointed to Madras 1870, served till 1875.
MISS JOHNS, appointed to Madras 1875, served till her death in 1876.
MRS. DRURY, appointed to Madras 1876, served till 1881.
MISS BERNARD, appointed to Poona 1875, still serving.
MR. RULE, appointed to Sialkot 1877, served till 1880.
MISS BERRYMAN, appointed to Poona as medical missionary 1878, served one year.
MISS EMILY BERNARD, appointed to Poona 1877, still serving.
MRS. M'ISAAC, appointed to Madras 1881, served till 1885, when she married Rev. Joseph Burnet, Ceylon.
MRS. ELLIS, appointed to Calcutta 1883, served one year.
MRS. LONGHURST (*née* Gordon), appointed to Madras 1883, served till 1895, when she married Rev. J. W. Ward.
MISS PLUMB, appointed to Poona 1882, transferred to Sialkot 1889, still serving.
MISS REID, appointed to Poona 1882, resigned 1885.
MISS AUGUSTA REID, appointed to Calcutta 1883, transferred to Darjeeling 1886, still serving.
MISS MUNRO, appointed to Poona 1883, transferred to Madras 1885, served till 1889.
MISS NIVEN, appointed to Calcutta 1883, served till her marriage, in 1890, to Rev. J. EDWARDS, of the General Assembly's College, Calcutta.
MISS AMY BERNARD, appointed to Calcutta 1884, served till her marriage to the Rev. A. Clifford of the Church Missionary Society, 1886.
MISS GRAY, appointed to Madras 1884, served till 1892.
MISS WALKER, appointed to Africa 1884, served till 1888.
MISS ALEXANDER, D.C.S., appointed to Poona 1885, still serving.
MISS M'GILLEWIE, appointed to Calcutta 1885, served till her death in 1899.
MISS LETITIA BERNARD, M.B. and M.C., appointed to Poona 1886, still serving.
MISS LONGHURST, appointed to Calcutta 1885, transferred to Kurseong 1896, returned to Calcutta 1899, still serving.
MISS MACKINTOSH, appointed to Darjeeling 1886, still serving.
MISS MITCHELL, appointed to Poona 1887, served till 1898.
MISS CUTHBERT, appointed to Madras 1887, served till 1892.
MISS LEWIS, appointed to Poona 1887, served till 1889.
MISS PATERSON, appointed to Gujrat 1888, served one year.
MISS BERRY, L.L.A., appointed to Calcutta 1888, transferred to Darjeeling 1889, returned to Calcutta 1892, served till 1894.

- MISS SIMPSON, appointed to Poona 1888, served till her marriage in 1893 to Rev. Dr. Mowat of the Free Church Mission.
- MISS CHRISTIE, D.C.S., appointed to Africa 1889, still serving.
- MISS MACKICHAN, appointed to Gujrat 1889, still serving.
- MISS WOODHOUSE, appointed to Madras 1889, still serving.
- MISS RUSSEL, appointed to Calcutta 1890, served two years.
- MISS LIGHT, appointed to Poona 1890, served till her death in 1894.
- MISS CAMERON, appointed to Calcutta 1890, served two years.
- MISS MACARTHUR, appointed to Poona 1890, served till 1893.
- MISS PARKER, appointed to Calcutta 1890, served till 1895.
- MISS SCORGIE, appointed to Sialkot 1890, served till 1895, when she married Rev. Wm. Scott, Daska.
- MISS HESTER RUSSELL, M.B., B.Ch., B.A.O., appointed to Poona 1891, transferred to Gujrat 1895, served till 1897.
- MISS EDIE, D.C.S., appointed to Africa 1891, still serving.
- MISS MACLEAN, appointed to Madras 1891, transferred to Sholinghur 1898.
- MISS BELL, appointed to Africa 1892, served till 1897.
- MISS M. MACKICHAN, appointed to Gujrat 1892, still serving.
- MISS M'GREGOR, appointed to Madras 1892, served till 1894.
- MISS INA CADELL, M.D., appointed medical missionary to Sialkot 1893, served till 1895.
- MISS HUIE, appointed to Poona 1893, transferred to Darjeeling 1894, married Dr. Ponder in 1895.
- MISS AYTON, appointed to Madras 1893, served till 1895.
- MISS FRAZER, appointed to Madras 1894, served seven months, when she married the Rev. T. P. Dudley of the Baptist Mission.
- MISS MACGIBBON, appointed to Calcutta 1894, served one year.
- MISS JOHNSTON, appointed to Calcutta 1894, served one year.
- MISS BLACK, appointed to Sialkot 1894, still serving.
- MISS KESTING, D.C.S., appointed to Poona 1895, still serving.
- MISS PATERSON, appointed to Calcutta 1896, served one year.
- MISS HENDERSON, appointed to Madras 1896, still serving.
- MISS DOUGALL, appointed to Madras 1897, still serving.
- MISS M'NEIL, appointed to Madras 1898, still serving.
- MISS HILLER, appointed to Poona 1896, still serving.
- MISS MARY DODDS, L.R.C.P. and S. Edin., D.C.S., appointed to Poona 1897, still serving.
- MISS MARY HELEN CUMMING, appointed to Poona 1898, died 1899.
- MISS HELEN HILLER, 1898, still serving.
- MISS ELIZ. G. MACDONALD, M.B., Ch.B., appointed to Poona 1899, still serving.
- MISS HADDOCK, D.C.S., appointed to Kurseong 1897, transferred to Darjeeling 1899, still serving.
- MISS KING, appointed to Calcutta 1898, died 1899.
- MISS SMITH, L.R.C.P. and S. Edin., appointed to Gujrat 1896, still serving.

MISS BASCOMBE, appointed to Gujrat 1897, still serving.

MISS READ, appointed to Chamba 1895, still serving,

MISS BROWN, appointed to Chamba 1895, still serving.

MISS SCOTT, appointed to Daska 1897, still serving.

MISS MACKENZIE, M.B., London, appointed to Sialkot 1896, still serving.

MISS EDWARDS, appointed to Africa 1898, still serving.

MISS FRASER, appointed to China 1896, still serving.

MISS MOORE, appointed to China 1896, still serving.

MISS SMITH, appointed to China 1896, served till 1900.

MISS MUNGLE, appointed to Calcutta 1899, still serving.

MISS R. ELSIE EDWARDS, appointed to Darjeeling 1899, still serving.

MISS ALICE HUTCHISON, M.B., Ch.B., appointed to Gujrat 1899, still serving.

MISS YOUNGSON, appointed to Sialkot 1899, still serving.

MISS WAUGH, appointed to Kalimpong 1899, still serving.

MISS CAMPBELL, appointed to Kalimpong 1899, still serving.

V.—BOOKS OF REFERENCE

- The Situation of the World at the Time of Christ's Appearance, and its Connection with the Success of His Religion considered.* A Sermon preached before the Society in Scotland for Propagating Christian Knowledge. By William Robertson, D.D., Principal of Edinburgh University. 5th edition. Edinburgh: John Balfour. 1775.
- Account of the Proceedings of the Debate in the General Assembly of the Church of Scotland of 1796 on the Overtures regarding the Propagation of the Gospel among the Heathen.* Edinburgh: printed by Alex. Lawrie, Bookseller, 29 Parliament Close. 1796.
- An Account of the Society in Scotland for Propagating Christian Knowledge.* Edinburgh. 1774.
- An Account of the Society in Scotland for Propagating Christian Knowledge.* Edinburgh. 1825.
- Letter to the People of Scotland relative to the Propagation of the Gospel in India.* By the late John Inglis, D.D. (Reprint.) Edinburgh: Paton and Ritchie. 1857.
- History of the Propagation of Christianity among the Heathen since the Reformation.* By Rev. William Brown, M.D. In three vols. Edinburgh and London: William Blackwood and Sons. 3rd edition. 1854.
- Life of Mrs. Wilson.* By Rev. John Wilson, D.D. John Johnstone. 1838.
- New Era of the English Language and English Literature in India.* By Rev. Alexander Duff, D.D. Edinburgh: John Johnstone. 1837.
- India and India Missions.* By Rev. Alexander Duff, D.D. Edinburgh: John Johnstone. 1839.
- Missions the Chief End of the Christian Church.* By Rev. Alexander Duff, D.D. Edinburgh: John Johnstone. 1839.
- A Sketch of Native Education in India under the Superintendence of the Church of Scotland, with Remarks on the Character and Condition of the Hindoos as these bear on the Question of Conversion to Christianity.* By James Bryce, D.D. London and Edinburgh. 1839.

- Missionary Addresses.* By Rev. Alexander Duff, D.D. Edinburgh : Johnstone and Hunter. 1850.
- Life of David Brainerd.* By Jonathan Edwards. Johnstone and Hunter. 1851.
- Life of Rev. J. Macdonald.* By W. K. Tweedie, D.D. Edinburgh : John Johnstone. 1849.
- Life of Robert Nesbit.* By J. Murray Mitchell, LL.D. London. 1858.
- True Yoke-Fellows in the Mission-Field—Rev. J. Anderson and Rev. R. Johnston of Madras.* By Rev. John Braidwood. London : James Nisbet and Co. 1862.
- History of the Foreign Missions of the Secession and United Presbyterian Churches.* By John M'Kerrow, D.D. Edinburgh. 1867.
- Ripe for the Sickle ; a Memoir of Mademoiselle Jallot.* With a preface by Dr. J. R. Macduff. London : Nisbet and Co. 1864.
- Life of John Wilson, D.D.* By George Smith, LL.D. London : John Murray. 1878.
- Life of Alexander Duff, D.D.* By George Smith, C.I.E., LL.D. Hodder and Stoughton. 1881.
- Memorials of Alexander Duff, D.D.* By his Son, W. Pirie Duff. James Nisbet and Co. 1890.
- Address on Christian Missions to India.* By Norman Macleod, D.D. William Blackwood and Sons. 1868.
- Narrative of the Church of Scotland Deputation to India in 1867.* By Archibald Watson, D.D. William Blackwood and Sons. 1869.
- History of the Missions of the Free Church of Scotland.* By Rev. Robert Hunter, M.A. London : T. Nelson and Sons. 1873.
- Africana.* By Rev. Duff Macdonald, B.D. London. 1883.
- The Story of Blantyre.* By E. Rodger. William Blackwood and Sons. 1884.
- Introductory Handbook to the Yao Language.* By Rev. Alexander Hetherwick, M.A. London : Society for Promoting Christian Knowledge. 1889.
- The Martyrs of Blantyre.* By Rev. Wm. Robertson, M.A. London : Nisbet and Co. 1892.
- Complete Dictionary of the Mang'nanga Language.* By Rev. David Clement Scott, M.A. Edinburgh. 1892.
- The Influence of the Scottish Church in Christendom.* By Henry Cowan, D.D. Adam and Charles Black. 1896.
- Forty Years of the Panjab Mission of the Church of Scotland.* By Rev. John F. W. Youngson, D.D. Edinburgh : R. and R. Clark. 1896.
- John Chinaman.* By Rev. G. Cockburn, M.A. Edinburgh : J. Gardner Hitt. 1896.
- A Hero of the Dark Continent ; Memoir of Rev. Wm. Affleck Scott, M.A., M.B., C.M.* By W. Henry Rankine, B.D., Minister of St. Boswells. William Blackwood and Sons. 1896.

- On the Threshold of Three Closed Lands.* By Rev. J. A. Graham, M.A. Edinburgh : R. and R. Clark. 1897.
- Reports of Scottish Missionary Society and Glasgow Missionary Society.*
- The Missionary Record of the Church of Scotland—since 1855 The Mission Record—1838-1900.*
- Reports to the General Assembly of the Foreign Mission Committee and Women's Association for Foreign Missions.*
- News of Female Missions.*
- Quarterly Papers.* Issued by Advance Committee of Foreign Mission Committee.

THE END