

A HISTORY
OF
The Church Missionary Society
IN
AUSTRALIA AND TASMANIA

WITH INTRODUCTORY ARTICLES ON
THE MEANING OF THE GOSPEL,
THE PROPAGATION OF THE
GOSPEL, AND THE
PARENT SOCIETY.

By
S. M. JOHNSTONE, B.A., TH.L.

FOREWORD.
EUGENE STOCK, D.C.L.

THE CHURCH MISSIONARY SOCIETY
OF
AUSTRALIA AND TASMANIA.

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IN RECOGNITION OF WHAT HIS GRACE HAS DONE
IN THE FURTHERANCE OF THE MISSIONARY CAUSE,
AND

IN GRATEFUL APPRECIATION BY THE AUTHOR,
TO WHOM HE HAS EVER PROVED A TRUE FATHER IN GOD,
THIS HISTORY IS DEDICATED,

BY HIS PERMISSION,

TO

HIS GRACE THE MOST REVEREND JOHN CHARLES WRIGHT, D.D.
ARCHBISHOP OF SYDNEY,
METROPOLITAN OF NEW SOUTH WALES

AND

PRIMATE OF AUSTRALIA AND TASMANIA,
PRESIDENT OF THE CHURCH MISSIONARY SOCIETY
OF
AUSTRALIA AND TASMANIA.

PREFACE.

Although this volume is called "A History of the Church Missionary Society in Australia and Tasmania" I have thought it advisable to include in it material that does not at first sight seem to come within the limits of that title: I refer to the Introductory Articles and to a considerable portion of Chapters XXII. and XXIII. So far as the former are concerned my desire has been, in the first place, to give a short account of what it is that the Christian Missionary takes with him to non-Christian lands; and then to indicate that the particular department of the missionary enterprise of the Australian Church, known as the Church Missionary Society, is part of the more or less continuous stream of missionary endeavour which has marked the life of the Church Catholic from the commencement. Most people I think will agree with the opinion that only in so far as we ourselves understand what the Gospel means can we be expected to be zealous for its propagation. Again knowledge of the fact that we owe our possession of the Gospel to the missionary spirit of the Church in former times is one of the best ways of showing the necessity of a missionary spirit in ourselves, if others, as yet outside the pale of the Church, are to share the blessings which we enjoy.

The short sketch of the history of the "Parent Society" is intended to give some idea of the foundation, development and principles of the wider organisation of which the Society in Australia is a part.

Chapters XXII. and XXIII. were designed to give information to readers who wished to know something of the history, the religion, etc., of the lands in which our missionaries labour or may be called to labour; and also to tell, in a brief way, the story of the introduction of Christianity in each case, and the local history of the Church Missionary Society. It should be said, in this connection, that the statistics incorporated in Chapter XXII. are taken from the Society's report for 1924.

The life of Marsden, as Agent of the Church Missionary Society in Australia, has been given as fully as the Society's Reports and the "Missionary Register" reveal it. To show the force of intel-

lect, the penetration, the wide, Christ-like sympathy, the amazing energy, and the deep spirituality of this truly wonderful man has been as much my task as to record the initiation and development of the work in which he manifested them.

The sources from which I have drawn are, for the most part, indicated by references at the foot of the pages. These references it is hoped will facilitate the work of anyone who desires to have further information on the point under discussion, or on matters associated with it. For the main part of the book I have depended almost entirely on original published records. For Introductory Article C. I am indebted mainly to the histories of the Church Missionary Society written by Dr. Stock, whose smaller book is as suggestive as his larger work is exhaustive. But here also original sources have sometimes been consulted.

I have to thank all those Missionaries of the Society who in the midst of pressing engagements supplied me, by request, with voluminous information of their special spheres of work. One would like to have incorporated a great deal of what they sent, but that was not possible. I can only say that the contents of their letters, coupled with what I was able to see of their labours during my visit to India and Ceylon in 1922, have been a constant inspiration to me while engaged on this task.

These remarks cannot be closed without an expression of appreciation of the honour conferred by the Australian Church Missionary Society in asking me to write its "Official History" for the Centenary Celebrations, an honour of which I am the more conscious because of the entire freedom given to me to treat the subject in my own way, a freedom for which I had not even to ask. My sense of responsibility has been all the greater, and whatever imperfections the work manifests—and now that it is finished I fear that they are many—I have sought not only to present historical truth, but to help forward, through the Missionary activities of the Church, the cause in the world of that historical Person Who is Himself the Way, the Truth and the Life.

S.M.J.

Parramatta, July 19, 1925.

FOREWORD.

It is with grateful appreciation that I have accepted the invitation from the Rev. S. M. Johnstone, conveyed to me by my old friend Mr. C. R. Walsh, that I should contribute a few lines of Foreword to this History. I do so, however, without the advantage of having read it. It is, I understand, now in course of compilation; and I am sure I may take for granted that it will prove to be a book worthy of the occasion, and of the author. If I am spared, in this my ninetieth year, to see it published, I shall read it with deep interest; but I am debarred the privilege of pointing out its excellences, because there is not time for me to see it before writing.

In my History of the C.M.S. (Vol. I., p. 360), which was written for the Society's own Centenary (1899), I briefly noticed the foundation of the Australian "Auxiliary," as it was called, in 1825, and the work done among the Aborigines in the next few years, until the London Committee relinquished charge of it in 1841.

Of the next half century we in England only know that contributions to our world-wide work were sent from Sydney from time to time, and that in 1891 the amount was about £500. When, in 1892, at the invitation of the Auxiliary through the then Bishop of Sydney, Dr. Saumarez Smith, Robert Stewart and I went out, it was not with a view to increasing that contribution. The Bishop's letter had informed the London Committee that Australian men and women were inquiring how they could themselves join the C.M.S. Missions in Asia and Africa, and it was suggested that some arrangement should be made to facilitate their doing so. The message which Stewart and I therefore conveyed to Australia was not (as some at first supposed), "Send us more money," but "Stop sending it to us, and use it, and much more in sending forth your own missionaries and supporting them." The result was the forming of a new constitution for the old Australian C.M.S., and the taking of a new and definite share in the evangelization of the world. Moreover, special provision was made, at the suggestion of the Australian Committee, for its being free to engage in work in fields other than those of the Parent Society at their own discretion.

To me it is indeed a great privilege to recount the names of the first men and women at Sydney who responded to this new call. Among them were Miss H. P. Phillips (whose valedictory meeting was actually held while I was there); The Rev. W. Newby-Fraser and Mrs. Fraser (whose relatively short service in no way lessened the value of their example); Miss Amy Oxley (afterwards Mrs. Wilkinson whose work among blind boys in China is well known); E. W. Doulton (leader and now Archdeacon in East Africa); Miss Amy Wilkes (whose work in Mesopotamia led to her marriage to Dr. Zwemer the great authority on Islam and Missions to Moslems); Miss Alice Phillips (her comrade there for a while, and so untiring a home worker afterwards in the missionary cause); Miss S. S. Newton (so valued as a Deaconess both at Sydney and in China); the two Misses Bachelor (one in China and one with Zenana Society in India). All these I remember meeting personally; I only hope I am omitting no one. Let me add to my recollections the quiet opening of an unpretending Home for the preparation of women missionaries by Miss Hassall, grand-daughter of Samuel Marsden, and aunt of Miss Oxley above mentioned. But I must not omit those I knew of the contingent from Melbourne: the two bright sisters Saunders, massacred in China along with Robert and Mrs. Stewart; Mrs. Saunders, their mother, who went out to "avenge" their death by telling the Chinese of God's love, and worked there seventeen years till her death; the Rev. A. R. Blackett, formerly of Sydney, who gave up his important Melbourne parish to join the Persia Mission; and the Rev. E. J. Barnett, now Archdeacon at Hong Kong. And while I rejoice over the many others who have gone out since from both Sydney and Melbourne in connection with the C.M.S., and over the ever increasing funds raised for their support, I am glad also to see the whole Australian Church responding to the Divine Call, enabling its Board of Mission to do its most important work, and also largely helping the New Zealand Church's own Mission in Melanesia.

Looking back over these thirty-three years, I cannot fail to remember the fact that the fresh awaking to responsibility for the spread of the Gospel in 1892 followed a genuine revival of spiritual life in not a few parishes; which was the fruit of Parochial Missions conducted by other men from the Mother country. This is what is always needed. When men and women realise the love of God in Christ for themselves, they want to tell it to others. That is the real foundation of true missionary work. May a like blessing be granted again and again to the Australian Church!

EUGENE STOCK.

CONTENTS.

Foreword—Dr. Stock.	
Preface.	
Introductory Articles.	Page

CORRIGENDA.

- P. 78, line 15; for "Henry Watson" read "Henry Watson Fox."
P. 78, line 29; for "of" read "to."
P. 79, line 12; for "Island" read "Land."
P. 86, line 10; for "were" read "very."
P. 161, line 7; for "VIII." read "IX."
P. 222, line 1; for "point" read "part."
P. 259, line 11; for "Christ Church" read "St. Thomas."
P. 264, Miss M. Harrison's station should be "Palestine." Consequence alteration on p. 324.
P. 267, Miss E. Mathews went out in 1918.
P. 314, line 27; for "whom" read "which."

V—Marsden and the N.Z. Mission—The Parramatta Seminary	129
VI—Marsden and the N.Z. Mission—Confirming and Extending the Work ..	135
VII—Marsden and the N.Z. Mission—Sunshine and Shadow	146
VIII—Marsden and the N.Z. Mission—The Triumph of Faith	153
IX—Early Work among Australian Aborigines ..	163
X—Bishop Broughton and the Society ..	185
XI—Home Base before the Reorganisation ..	188
XII—The Reorganisation—Preparing the Way ..	195
XIII—The Reorganisation — The Deputation from England	205

CONTENTS.

	Page
XIV—Home Base after the Reorganisation. Development of the Constitution ..	221
XV—Home Base after the Reorganisation. The Secretariate	231
XVI—Home Base after the Reorganisation. Organisations	238
XVII—The Home Base—South Australia and Tasmania	254
XVIII—The Missionary Roll	261
XIX—Later Work among Australian Aborigines	269
XX—Work among Chinese in Australia ..	284
XXI—The Hyderabad and Singareni Missions	300
XXII—Other Fields Abroad	307
XXIII—Non-Christian Beliefs	361
Appendices	389
Income of the Society.	

A. THE MEANING OF THE GOSPEL.

Before entering upon the task of writing the history of a Christian Missionary Society it is advisable to give some account, however brief, of the nature of that special responsibility which at the first called missionary activity into being, and which is to be regarded both as the justification for the maintenance and development of such activity in our own day, and also as the criterion by which we are to estimate its success and weigh the value of its methods. For the history of a Missionary Society is primarily the history of a responsibility, and the meaning and value of the organization are to be found first in its avowed ethical aim, then in the degree of harmony obtaining between its processes and its foundation principles, and, lastly, in the measure of ascertainable success which has attended its efforts. In this respect the history of such a society is similar to the history of all movements, or institutions, which began with a definite end in view, and which were organised for the attainment of that end; their true history is the record of their success, or failure, in doing the work, discharging the duties, realizing the ideals with which they set out, or which were afterwards deliberately incorporated in the sum total of the fundamental things for which they stood. It is necessary that this should be stated at the outset, for careless thinking and unfair criticism frequently lay responsibility for effects at the wrong door, and hold up for the stigma of failure efforts which can only be so branded by crediting them with tasks which it was never their duty or their purpose to fulfil. It is quite true that specialized duties and limited spheres carry along

with them the general obligations which bind society as a whole, and which no society of any sort within society as a whole can hope to escape. A public hospital, for example, may establish a splendid record for relieving physical suffering and saving life, and its success as a hospital will be primarily judged by its results in this field. But it must also honorably discharge its financial obligations to its creditors; and the members of the staff must so order their general conduct as to guard the institution in which they labour from the taint of moral disrepute; yet the chief criterion which the institution has to satisfy is the demand arising out of the undertaking to heal the sick, for this is the special responsibility resting upon it, and this is the claim which, within limits, it makes. Within limits, for however high its ambitions, however skilled its physicians and surgeons, however well-trained and devoted its nurses, it has to be remembered in the first place that there are limits to material means, to human knowledge, wisdom and endurance; and in the second that experience teaches that very little can sometimes be done for the patient who is determined to do very little for himself. Judgment passed upon the institution must be and usually is tempered by these considerations. Yet it is the outside world, the external historian, that should make the allowance; within a rigorous discipline should constantly uphold the standard of efficiency, while elation in the presence of success should never be suffered to create forgetfulness of failure, or the duty of steadfastly seeking the elimination of failure in the future. To pursue the illustration a little further: the history of medical science contains abundant illustrations of the fact that the wrong road has often been taken, not merely by individual physicians, but in the general practice of this and that day. But the intention has been earnest and good, and we can honor the work of the heart even if we can no longer approve of the past misdirection of the brain.

The history of a Missionary Society then is called upon to show primarily the nature of the special responsibility

resting upon the Society and incorporated in its being, the methods which have been adopted in the discharge of that responsibility, and the results, judged both qualitatively and quantitatively, of the efforts which have been put forth.

The first group of Christians was a Missionary Society. How did this come about? The answer is simple and well-known. The disciples became a Missionary Society from the moment they heard from the lips of their acknowledged Lord and Master the commission to go into all the world and make disciples of all nations, to be His witnesses unto the uttermost part of the earth. It is well to remember that they commenced missionary work not as the result of a conference marked by prolonged discussion upon the corrupt state of society, the formulation of principles which they believed would have the desired reformatory effect, the adoption of methods of working, and the foundation of an organization to carry the accepted principles into practical action. Missions did not begin with the Church, they began with the Christ. They were undertaken at His command and upon His authority. And the content of the missionary message—the promulgation of which was the work of the new Society—was the story and inner meaning of His Life, Death and Resurrection, Ascension and Return. On these basic facts of the propaganda was built all else of grace and truth. Whatever else followed in the organisation of the Church is to be measured and weighed in the light of that primal obligation. The beneficial by-products—to use a term borrowed from modern industry—of Christianity are neither few nor trivial in character; the world is richer in many ways not specifically religious, or moral, as the result of the work of the Christian Church; but the first business of the Church has always of right been the proclamation of the Gospel. When that business has been forgotten or ignored, all other success has not been the success of the Church as Christ founded it. For the purpose of this proclamation the Church was called into being; for this purpose it received

the Pentecostal Gift; the first history of the Church, the Acts of the Apostles, is the record of the extent and manner in which some of earliest responsible leaders discharged this duty. The Gospel was the priceless treasure committed to the Church; to preach it was the duty imposed upon the Church; and the whole world was the field in which the Church was to discharge the solemn responsibility laid upon it by the Master.

* * *

Now while the Church from the commencement was a Missionary Society, it does not appear from the pages of the New Testament that from the first all its members had the inclination, or the opportunity, or the qualifications, to be missionaries in the most complete sense of the word. That there was magnificent general enthusiasm to preach the Gospel is nevertheless the fact; a general enthusiasm which, measured by the length of twenty centuries of Church history, soon began to wane, and, at times, seems almost to have disappeared. As century succeeded century the duty of preaching the Gospel in the regions beyond became more and more vicarious, the few were left to do it for the many; the essential nature of the Gospel became obscured, and the field of operations became limited almost entirely to the portions of the world already nominally won. Now and again individuals, and comparatively small groups, with clearer and greater vision, sought to recall the Church, by exhortation and example, to a purer faith and wider charity; but it was not until what is known as the Modern Missionary Movement began that groups and individuals of this kind were able to recall the Church, in any significant degree, to the discharge of its first and greatest responsibility. These groups banded themselves into Societies (or brotherhoods) within the Society of the Church. They were not organised by the Church in its official or representative character; they organised themselves for the purpose of awakening the conscience of the whole Church in the matter of preaching the Gospel throughout the whole world. They sought to do this,

as they still seek to do it, by constantly drawing the attention of the Church to Christ's Commission, and by taking such steps as lay within their own power to do what they were asking others to do. They could not do everything, but they could do something, and they did it. While they have not yet been able to proclaim the Gospel in every corner of the world, nor have yet been able to win for this duty the practical recognition of the Church as a whole, no one can read the history of the Modern Missionary Movement in what is called the home base—whether by home we mean England, America, Australia or any other nominally Christian country—without being forced to acknowledge that, comparing the state of things now with what it formerly was, the missionary organizations have wonderfully altered for good the attitude of the whole Church to the claims upon it of non-Christian and backward peoples. And not the least noteworthy element in this achievement is the place at present given by the Church in its official capacity to the work of missions. From coldness, aloofness, indifference, the official church has been moved to earnest advocacy and even enthusiasm. So zealous, indeed, has the official Church become for missionary enterprise that there is an inclination in some quarters to find the further existence of the Societies as illogical and out of place. But, whether in Roman or Protestant Christianity, the missionary Orders and Societies still remain, and it does not yet appear that they can be done without. As the Bishop of Salisbury recently said, "the Society principle will never altogether die out of the Church. There is in human nature a tendency to form groups; like minded people naturally prefer to work together; and this seems to secure the permanence of the society within the Church, provided that we learn the Christian principle of consideration for others."¹

A Missionary Society is an association of members of the Church who have united for the purpose of carry-

¹ "Church Missionary Review," December, 1924. Having thus quoted Dr. Donaldson, it should be stated, perhaps, that he is one of those who regard the Society system as wrong in principle.

ing out Christ's commission to preach the Gospel to all nations. Frequently such a Society is based upon distinctive principles recognised by all the members, and, since they are so recognized, serving a double purpose: the acknowledgment of the same principles makes (1) for harmony of working and (2) for the avoidance of loss of time and energy upon the discussion of questions which, however necessary such discussion may be in the life of the Church as a whole, is felt to be out of place within the ranks of an institution the principal object of which is not the settlement of any such questions.

* * *

To preach the Gospel! What is the Gospel? For answer let us give some attention to the meaning of the word and then to the meaning of the thing: to the meaning of the word, for words are the expression of the things which we think; and to the thing, for it is certainly the case that definition should be followed by description if we are to know a thing in its fullness, and not merely in the bare particular that distinguishes it from all else of its class. The Greek word which we translate by the word "gospel" was not very frequently used in Greek classical language, and when it was used there (usually in the plural) it meant sometimes the reward for good news, sometimes the sacrifice for good news, and, in later times, the good news itself. In this last sense, however, it was never frequent outside its use in the Christian Church. In the New Testament the word occurs only as the good news.¹ From its frequent use

¹ The different senses in which the word "Gospel" has been used over and above those attached to it in the New Testament, are worthy of notice. It is used to denote the whole of each of the four canonical records of the life of Christ: we have therefore "the four gospels," the four records of the One Gospel. It was also applied to similar writings which, however, were not admitted into the canon, that is to say, the Apocryphal gospels, such as the Gospel of Peter, of the Hebrews, of the Egyptians, of Bartholomew, etc. It has been employed also liturgically to designate a portion of one of the canonical records selected for a special purpose, as, for example, "the Gospel" in the Communion office of the Anglican Church. It is also used in other connections. A glance through a bookseller's shelves has revealed "The Gospel of Goodwill," "The Gospel of Common Sense," and even "The Gospels of Anarchy." An English prelate in rebuking the apparent present day lack of responsibility and effort in the matter of dealing with social evils attributed it to "the unholy gospel of comfort," meaning, of course, selfish comfort.



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(1) H. E. Sir Thomas Brisbane; (2) Rev. Samuel Marsden; (3) Bishop Broughton; (4) Dean Cowper; (5) Rev. A. Stackhouse; (6) Dean Macartney.

there it is apparent that "gospel" is a characteristic term in the Christian religion, that in the faith the "gospel" is the thing of outstanding significance. The substantive appears at least 76 times in 17 books out of the 27: the use of the verbal form is more restricted. Other words, no doubt, occur more frequently; but it is not the frequency of the word's appearance alone which impresses us with its importance in Christianity, it is the weight attached to what it stands for in the places where we find it.

What constituted the gospel, the good news? We turn first to the Gospel according to St. Mark, because it is the oldest of the four Gospel records. A like historical consideration suggests that we deal first with "gospel" as it occurs in Christ's own sayings recorded by St. Mark before considering its use by the evangelist on his own account. The word occurs altogether eight times in this Gospel, if Chapter XVI. 9-20 is accepted as authentic.

In Chapter I., 14. 15, the gospel is spoken of as the Gospel of God, an expression the implicit meaning of which is immediately made more or less explicit by the words which follow. "Jesus came into Galilee, preaching the Gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." So the good news was the nearness of the Kingdom of God. On the good news was based a double appeal—to repentance and faith; to repentance as the moral pre-requisite in sinful men for entrance into the Kingdom so near at hand; and to faith because, although so near, appearances as yet were not fully indicative of its character, proximity, and certainty of establishment.

In the next passage in St. Mark in which the word "gospel" is used by Christ, His own person is associated with it. "Whosoever shall lose his life for my sake and the gospel's shall save it." (Mark VIII. 35). Although it may be pressing the passage too far to say that it indicates that the person of Christ is somehow the con-

tent of the Gospel, yet it is significant that the great truth, the saving of the life through the losing of it, is bound up with love and loyalty to both Christ and the Gospel. Distinction of aspect is not a denial of unity. May not the combination of Christ and the Gospel in the passage have the same weighty implication as the similar combination in St. John XIV., 1—"Believe in God, believe also in Me."¹ In both cases there is the teaching of certain truths by suggestion—in some respects the most powerful of all teaching—as well as other instruction by explicit statement.²

The same association between the person of Christ and the Gospel is seen in Mark X., 29 and 30. "There is no man that hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for My sake, and for the Gospel's sake, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters and mothers, and children, and lands, with persecutions; and in the world to come eternal life." How remarkable that the "good news" should involve not only the pain of a determined break with long cherished sin, but of the disruption of homes, and the abandonment of property lawfully acquired and held! Yet there is this difference, that whereas both are obligatory—although in different ways, perhaps,—and both may be inspired by devotion and love, repentance is a necessity of the moral law, renunciation is a response of self-sacrificing love. Each is the product of character in varying degree, each in varying degree is productive of character.

In these last two passages Christ made it clear that

¹ Commenting on this passage Westcott says, "The simultaneous injunction of faith in God and in Christ under the same conditions implies the divinity of Christ."

² The full force of such teaching was felt by the Jews who heard Christ speak. To take another instance: He did not explicitly say "I am Jehovah," but He said "Before Abraham was, I am." (John VIII., 58). Grasping clearly his meaning and considering Him guilty of blasphemy they immediately attempted to stone Him. Outside the circle of His disciples He had never explicitly claimed an equality with God. He had said God was His Father, and all of us might say the same of God in relation to ourselves and be guilty of no wrong. But the Jews perceived what was involved in the statement in the manner in which Christ made it—His actual words were the association of His works with His Father's, "My Father worketh hitherto, and I work"—and they at once laid the charge against Him that He thus made Himself equal with God.

the extension of Gospel would in some way be dependent upon sacrifices made by those who knew and appreciated its meaning, that is to say, the coming of the Kingdom of God was in some sense dependent upon the spirit of renunciation on the part of believers.

Then the gospel was to be preached unto all the nations (Mark XIII., 10). "And the gospel must first be preached unto all the nations." If this passage contains no additional light upon the nature of the gospel it at least makes it clear that the good news was for the whole world, and not merely for certain limited regions, not merely for certain specified nations. Renunciation within, persecution without, this was the dual price which the believer was to be prepared to pay in order to make known to the remotest ends of the earth the good news which had for him made renunciation easy and robbed persecution of its dread.

The next passage (Mark XIV. 9) teaches that as the Gospel is more widely preached, incorporated in its extension shall be the memorials of that renunciation which it has inspired, and which has been made for the sake of Him who made the Gospel possible. "Whosoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her." "He who received not glory from men (Jo. V., 41) knew how to appreciate to the full the homage of sincere love."¹ She had lavishly poured the precious ointment of spikenard upon His head in anticipation (possibly unconscious on her part) of the Cross and the Tomb. Her spending on Him was regarded even by His disciples, alas, as waste; but the memorial of that act was to go wherever the Gospel went. Why should the Master thus associate not only His person but His death with the Gospel when He speaks of it? Surely because His person and His death were linked up in some wondrous way with the "good news" for the world. It is easy to understand how the death of a tyrant would be good news for mankind; but for the

¹ Swete.

death of the Just One to be so associated brings us into an historical mystery which only the doctrine of the Atonement can unravel.

Returning now to St. Mark's independent use of "gospel," we find him opening his record with the words "The beginning of the gospel of Jesus Christ." What came from Christ's lips in implicit form—with sufficient reason, we may be sure, and beyond which the evangelist as a faithful historian will not go—that the evangelist utters explicitly—and again for sufficient reason—in the very forefront of his record. In using this expression is St. Mark to be understood to mean "the Gospel proclaimed by Jesus Christ," or "the Gospel the content of which is Jesus Christ"? Was St. Mark thinking only of the preaching of the Kingdom, or the nearness of the Kingdom, by Christ; or had he, a Jew, also penetrated into the meaning of the connection between Christ's remarkable allusions to His own person and sufferings when speaking of the Gospel? Why should Christ project into the universal preaching of the Gospel an incident (Mark XIV., 3-10) which He interpreted as appertaining to the circumstances of His death, unless in some way His death was vitally connected with the Gospel? If His connection with the Gospel was the proclamation of it while living and just that, would not the act of this woman have been commemorated as something done for the comfort of His body while He was still alive—as probably she intended—rather than as something done for Him in the circumstances of death—as Christ interpreted it? If His death had no necessary connection with the content of the Gospel, we are almost inevitably driven to the conclusion that the interpretation placed upon the woman's act was morbid and non-moral, a conclusion hopelessly at variance with the facts of Christ's character as revealed in His consolation of the disciples (John XIV.) on the eve of His death, and His consolation of the weeping 'Daughters of Jerusalem' as He trod the way of sorrows to the Cross (Luke XXIII., 28).

St. Mark's next independent use of the word gospel

is in Chapter I. 14 "Jesus came into Galilee preaching the gospel of God." The Gospel of God, which as we have seen, is immediately made more explicit as the Gospel of the Kingdom of God. If the content of the Gospel is the Person of Christ, and especially in His death, and the content of Gospel is also the Kingdom of God, then the Kingdom of God must in some special way be bound up with the Person of Christ and particularly with the fact of His death.

Chapter XVI., verse 9 to end, is by some not considered to be sufficiently authenticated, although, having stated the grounds for this opinion, the Revisers of 1880 retain the passage. Herein is found the word "gospel" for the last time in the book, and it is recorded as being used by Christ. "Go ye into all the world and preach the gospel." This is the only record of its use by the Risen Lord.

In St. Matthew the Gospel is "the gospel of the kingdom," rather than the nearness of the kingdom. The abridgment "kingdom," instead of kingdom of God, or of Heaven, is probably due to a belief that the readers sufficiently understood what kingdom was meant. Just as for a similar reason, in all likelihood, St. Paul so often refers to it as "the gospel," without any further addition. Harnach points out that it is only in Romans I. that we find any attempt to give a definition of the Gospel. In the beginning of the chapter it is spoken of as "the gospel of God, which he promised afore by his prophets in the holy scriptures, concerning his Son, who was born of the seed of David"; and the partial definition here given is completed later on in the declaration that the gospel is the power of God unto salvation to every one that believeth (v. 16).

In one passage in the Acts of the Apostles both Jesus Christ and the Kingdom are given as the content of the Gospel: "But when they believed Philip preaching good tidings concerning the kingdom of God, and the name of Jesus Christ, they were baptised" (Acts VIII., 12). Whatever other variations occur in the New Testa-

ment of the meaning of the good tidings, this much seems clear, that the essence of its meaning is to be found in the Kingdom of God, or heaven (or in the nearness of that Kingdom), and in Christ, His Person and His work. "In the estimation of Paul the Gospel which was the primary instrument for the conquest of paganism was summed up in Christ—the King: and what makes this great Apostle's contribution to our knowledge of Christ so precious is, that he tells us what he thought regarding Him, not in the form of abstract theologoumena, or categories appropriate enough for study, but in the way he preached Him. He tells us the facts that made the Gospel, on his lips and pen, the power of God unto salvation to every one who believed."¹

In I. Corinthians I. 17, St. Paul shows his keenness to eliminate from his labours as an apostle all that was other than the preaching of the gospel. He must have considered then as the Gospel, or in some way necessarily bound up with the Gospel, the whole content of the doctrine which he preached.

To understand the meaning of the Gospel then we must understand the meaning of the Kingdom of God and the nature of the work and person of Christ. The Kingdom was not an earthly but a spiritual Kingdom. It had no territorial boundaries; it knew no racial limits. It was not the earthly or political entity which Jewish national aspiration in our Lord's own day looked for, with a king whom Herod might dread as a rival, or whom Caesar might regard as a rebel against the authority of the Imperial City. Its realm was the realm of character, and through character it was to redeem, reform and renovate human life in those particulars wherein human life manifested inconsistency with the Kingship of God. Its law was the light within reflecting the light without—conscience illuminated by Christ—Himself, ethically above all things, the brightness of the Divine Glory and the express image of the Divine Person

¹ "The Kingdom of God in the Apostolic Writings," A. M. F. Macinnes, p. 210.

(Heb. I., 3). In the past it had been realized imperfectly in human life, as a whole, but more perfectly in the history of Israel than elsewhere. It was now perfectly realized in the Person of the King Himself—Christ; and, by His work and the work of His Spirit, was assured of inward growth in the heart of the believer and outward growth in the increase of the number of true disciples until the prayer "Thy Kingdom come" should be changed into the apocalyptic song of thanksgiving "The kingdom of the world is become the kingdom of our Lord, and of His Christ."

What are we to understand by the nearness of the Kingdom? "The Kingdom of God is at hand": it was not far away; it was something close, here and now. It was something for the coming of which men had no longer to wait for a prolonged period, or search for in a realm far distant from that in which they lived their ordinary life. The Kingdom of God was near, and this was, as this still is and ever must be, the good news, the gospel par excellence.

The Kingdom of God is simply the realm where God's Will is done. That Will is, in the first place, characterised by perfect holiness, love, and wisdom. Whatever else we mean when we speak of God's Will being holy, loving, and wise we mean that the highest conceptions we have of what we call righteousness, love and wisdom are all realized in Him, and in Him there can be no departure from them. And as humanity is still in process of development, ethically as well as otherwise, we may go a legitimate step further and say that there are heights of love, holiness, and wisdom in the Divine Will to the very idea of which we have not yet attained.

If the Kingdom of God is the realm where God's Will is done, then it was no accident of speech that in the model prayer Jesus immediately followed the petition "Thy Kingdom come," with the petition "Thy will be done in earth as it is in heaven." And at that moment the Kingdom of God was near indeed to men! For the first time in human history the Will of God in the perfec-

tion of love, righteousness, and wisdom was done in the Man Christ Jesus. The best we know is all to be seen in Him; and we cannot study his character without feeling that behind the streams which flow from Him before our comprehending eyes, there is a vast reservoir, the length, breadth, and depth of which are all as yet beyond our ken. Because in Him God was in man, and because in Him God's Will in Man was done, the Kingdom of God was in its perfection realized in the Christ. And as in the life of the Man Christ Jesus we find fully realized the holiness, love and wisdom of God; so in the death of Christ we find the holiness, love and wisdom of God working for man's salvation. God, and man as God's creation, are perfectly united in the life; God, and man as defiled and dishonoured by sin, are perfectly reconciled in the death.

In the work which Christ accomplished man, not in right relationship with God on account of sin, can come back once more to Him as his Father, a restoration effected on the God's side by forgiveness, as the overflow of Divine love, and on man's side by repentance and faith as the fruits produced by the stream of God's forgiveness; for it is not the idea of a Divine severity, but the fact of the Divine goodness which in the last analysis leads men to repentance. And, once reconciled to God, man can and does avail himself of the divine resources, fully at his disposal, for the coming of the Kingdom in his individual life, and, through him, in society. The Gospel is the power of God unto salvation to every one that believeth: the Kingdom of God is not eating and drinking, but righteousness, peace, and joy in the Holy Ghost. That such a kingdom was near, that entrance into it, with all its privileges, was possible, that its advent in the fullest degree was eventually certain, this was good tidings indeed. Yet to have a vision of that kingdom, or to enter into it, a man needed to be born again; his eyes had to be opened to spiritual realities and values, and his heart to beat with spiritual love. And the means in the hands of the Spirit of Life for the accomplishment of that re-

birth—the only re-birth which has any real moral value, in that, apart from other considerations, the individual is conscious of his identity before and after it—has ever been the preaching of the pardoning love of God. The preaching of forgiveness must of necessity have a greater regenerative power than that of judgment: for judgment embraces the ideas of the law, the offender, and the retribution, but hardly the idea of love; whereas the conception of forgiveness embraces them all.

But to identify baldly the Kingdom of God with the visible Church is to introduce confusion, if not absurdity, into passages of the New Testament where the expression occurs. Such statements as "Thou art not far from the kingdom of God" (Mk. XII., 34); "The kingdom of God is within you" (Luke XVII., 21); "The kingdom of God cometh not with observation" (Luke XVII., 20) cannot obviously refer to the visible Church, or any branch of it. But this is not to deny that the visible Church is essential to the coming of the Kingdom. Christ thought it was, and for this purpose founded a church, commissioned it, and had taught its members to pray "Thy kingdom come."

* * *

It is possible to state more fully and explicitly than anything that has been said above the blessings which are bound up in the Gospel. Thus in the one Gospel we can find many gospels, each referring to some outstanding need in human life. The Gospel in human experience is like the rainbow in a cloud-laden sky. The gloom of sin, suffering and sorrow universally overshadows our life. Into this life comes the Christ, the Sun of Righteousness, with healing in His wings. Without the sun no rainbow; without the Christ no Gospel. Wherever His rays shine they banish the darkness, the dullness, the dread of impending disaster, and transform our life with light and beauty. The bow is seen in the cloud, not only as the reminder of mercy promised, but as the token of grace already bestowed.

The Gospel in fount and source is Christ; the Gospel

in operation is the transforming effects of Christ's work and presence in the hearts of individuals and in society. And as in the rainbow we can distinguish at their points of highest intensity the chief elements of which it is composed—the violet, indigo, blue, green, yellow, orange and red—so we can distinguish in the Gospel the several outstanding blessings which mark the presence, however partial, of the Kingdom of God in our midst. And as in the rainbow there is an infinite variety of shades where color merges into color, so is it with the variety of good which is contained in the Gospel. And, once again, as in the rainbow one color so gradually dissolves into another that it is impossible to say where indigo ends and blue begins, so the gospels in the Gospel are so interwoven as to challenge the theologian who would attempt to mark them off in a rigid temporal sequence in experience, or say that it was possible to be in possession of one without in some measure being in possession of the others.

What are these gospels in the Gospel? Without attempting to exhaust the list we may speak of the gospel of Reconciliation between God and man, estranged from each other by sin; the gospel of Renovation of character; the gospel of Comfort in the conflict of life and consolation in its sorrows; the gospel of Satisfaction for the deepest longings of the human heart, the gospel of Co-operation with God. Other gospels, with which however, we have not the space to deal here, are the gospel of Guidance (John XVI., 13), the gospel of Liberty (John VIII., 32), the gospel of Joy (John XVI. 24), which each and all shade off into the others, without, however, any of them losing its own distinctive mark.

* * *

Where religion has developed into its higher forms man's need of reconciliation to God is seen in the testimony of conscience. The Ideal Righteousness may be but dimly known, and the notions of sin be hazy and inadequate; there may be different conceptions as to what

really constitutes sin, but the consciousness of demerit is all pervading. Over 3000 years ago the Aryans in India prayed thus: "Aditi, Mitra, and also Varuna, forgive, if we have committed any sin against you! May I obtain the wide fearless light, O Indra! May not the long darkness come over us!" And again, "May Aditi grant us sinlessness!"¹ Referring to the sacred books of Babylonia, and the conception of sin found therein, Professor Sayce says² "Doubtless the penitential psalms were in the first instance the spontaneous outpouring of the heart of the individual; it was his sufferings that they depicted, and his sins that they deplored. . . . Like the Hebrew psalms, again, they express the belief that sin is the cause of suffering and calamity, and that it can be removed by penitence and prayer to the offended deity." What was sought for, however, in confession and supplication, was outward redress or ease, not inward peace.³

Man feels, too, that his shortcomings are due to his abuse or neglect to use rightly blessings and powers which he possesses, or once possessed. He feels that his sin is not inevitable, it could have been avoided, and no amount of metaphysical speculation, however forcible its logic, seems capable of uprooting this conviction. Man in his best moments feels that reconciliation of himself to the Holy One is an urgent necessity. To this consciousness of the need of reconciliation to the Deity priesthoods and sacrificial systems constantly bear testimony, as do also, in this respect, the pilgrimages, self inflicted tortures, ceremonial washings and supplications that are so widely associated with the religious life of man. "All along the line the Spirit of God strove with men, and under His inspiration, men chose their best and wisest and sent them up to God as priests, with gifts and the blood of atoning sacrifices in their hands, if by any means God's justice could be satisfied and His just wrath appeased."⁴

1 Quoted by Professor Max Muller, *Hibbert Lectures* 1878, p. 231.

2 *Religions of Ancient Egypt and Babylonia*, p. 416.

3 *History of Religion*, A. Menzies, p. 104.

4 *Evangelical Theology*, A. A. Hodge, p. 209.

We do not say that sacrifice everywhere betokened a consciousness in the worshipper of the goodness and holiness of the deity to whom the sacrifices were offered; or of a sense of sin in the worshipper himself. The deities were frequently demons whose malignity had in this way to be warded off, as in the case of most animistic religions; or deities whose morality was occasionally no better than that of the devotee and open to the devotee's criticism, as in the case of some of the gods in Greek mythology. Neither were the sacrifices at all times offered to secure pardon for offence given; they were offered to secure the continued favour of the god in the way of earthly and material benefits. Notwithstanding this, however, man, as his religious ideas have become clearer, has discovered that it is his sin, his demerit which puts him out of real union with his God, and to re-establish or maintain, this union becomes the chief object of his religion. Upon the continuance of it depends all other blessings; and it is established and maintained by sacrifice. Speaking of the sacramental meal, which characterises so many forms of religion, Professor Jevons says¹ "The sacramental meal, wherever it exists, testifies to man's desire for the closest union with his god, and to his consciousness of the fact that it is upon such union alone that right social relations with his fellow-man can be set. But before there can be a sacramental meal there must be a sacrifice. That is to say, the whole human race for thousands of years has been educated to the conception that it was only through a divine sacrifice that perfect union with God was possible for man. . . . Of all the great religions of the world it is the Christian Church alone which is so far heir of all the ages as to fulfil the dumb, dim expectation of mankind: in it alone the sacramental meal commemorates by ordinance of its founder the divine sacrifice which is a propitiation for the sins of the whole world."

Sin, as essentially an offence against Ideal Righteousness—God—is the constant burden of the writers both of

¹ Introduction to the History of Religion, p. 415.

the Old Testament and of the New. "Against thee, thee only have I sinned, and done this evil in thy sight," said the sin-conscious Psalmist. "Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon," said the pardon-preaching Prophet. The Gospel recognises as valid the testimony of our moral consciousness as to our sinfulness: "If we say that we have no sin we deceive ourselves and the truth is not in us" (I. John I., 9). The full significance of sin is perceived only in contrast with the perception of the standard or ideal of righteousness which it contravenes. The moral law of Sinai—necessarily negative in form though it is for the restraint of natural and legitimate instincts moral in their use and immoral only in their abuse—and the positive and perfect law taught by and exemplified in Christ are the highest standards as yet revealed to mankind of God's righteousness and just requirements. It is the perception of the contrast between ourselves as we really are, and the Ideal which teaches us what we ought to be, that urges the spirit to cry "God be merciful to me a sinner," and "Depart from me, for I am a sinful man, O Lord."

But will God be reconciled? If there is doubt upon this point man is liable to the greater and more terrible evil of further rebellion as the outcome of despair, and means must be found to reconcile him to God. "We beseech you," says St. Paul, the representative of the Divine Messenger of Peace, "We beseech you on behalf of Christ, be ye reconciled to God." We pray you to accept the pardon and peace which are extended to you. "But there is forgiveness with thee, that thou mayst be feared," is said to have been the passage which suggested to John Wesley the principle on which the Christian preacher should seek religious revival and reformation of character.

"Reconciliation to God comes through God's forgiveness of that by which we become estranged from

Him; and of all experiences in the religion of sinful men, it is the most deeply felt and far reaching. We do not need here to measure what is or is not within its power, but everyone who knows what it is to be forgiven, knows also that forgiveness is the greatest regenerative force in the life of man."¹ And if God is willing to be reconciled then on what terms? The answer which the Christian religion gives to this is the essential element in the Gospel. One of the implications of all supplication for forgiveness, and all propitiatory sacrifice, in whatever religion, is the hope, at least, that the deity will forgive and become propitious. That God will be gracious and forgive is a truth expressly declared in Christianity. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked may turn from his way and live." (Ez. XXXIII., 11). He is at pains to let man know of His willingness to forgive. This was an essential element in the testimony of the prophets to sinning Israel; it was the central thing in the teaching and life of Jesus, who voiced it on the Cross in His intercession for His sinning enemies; and the thing which the Cross meant above all else was a divinely declared and a divinely effected reconciliation between God and man.

Again, we are shown God as inviting man to consider the reasonableness of being reconciled to Him, and the completeness with which such reconciliation can be accomplished. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Is. I., 18). Then there is constant declaration of the Divine love, and the Divine self-sacrifice involved in the manner in which the reconciliation is wrought: "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life" (John III., 16). The reconciliation is in Christ. "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses" (II. Cor. V., 19). Moreover it is the

¹ Christian Doctrine of Reconciliation, J. Denney, p. 6.

death of Christ which stands central in the Divine work—"While we were enemies, we were reconciled to God through the death of His Son." (Rom. V., v. 10).

* * *

But it has to be remembered that if there is one thing made clear in the New Testament it is the fact that God and man are reconciled in Christ not merely that men should escape the consequences of sin, but that they should walk in newness of life. Reconciliation to God implies reconciliation to the godly life as the only life worth living. As Dr. Denney says,¹ "the end of reconciliation is to make saints, and no life impresses us as saintly unless it reflects, however obscurely, the glory of the beatitudes. We are not really reconciled to God through Jesus, unless we are reconciled to this as the true life, and we are not reconciled to this as the true life, unless we are reconciled to renouncing all the passion with which when we were ignorant of it we sought the chief ends of life elsewhere." The reconciliation is thus planned and effected with a view to renovation. Repentance, one of the conditions of perfected reconciliation, unquestionably implies reformation. The reconciliation brings God and man ethically together for the reproduction of the ethical life of God in man. To put it in terms of redemption—the dilapidated house, a mass of ruins, is purchased by the Builder to be reconstructed as His home. The individual and the race are ultimately to become an habitation of God through the Spirit. So Pentecost follows upon Calvary. In this renovation we may distinguish elements, or departments. There is a renovation of the moral judgment, not only the development of a clearer perception of the difference between good and evil, right and wrong, but of a scale of values in the realm of the good; those who have the grace of the gospel "discern things which differ" (Phil. I., 10 R.V. Marg.);² They experience a renewing of the mind, whereby they

¹ Christian Doctrine of Reconciliation, p. 12.

² 'Not 'things which are opposed,' as good and bad . . . but 'things that transcend.' " Lightfoot, Epistle to the Philippians.

are able to prove what is that good and acceptable and perfect will of God (Rom. XII., 2). There is a renovation of the will, of the power to choose or refuse as an enlightened conscience directs—"the good which I would I do not: but the evil which I would not, that I practise O wretched man that I am! who shall deliver me out of the body of this death? I thank God, through Jesus Christ our Lord." (Rom. VII.). More than this, there is the renovation of the heart, whereby having discerned the good, the highest good, and chosen it for conscience sake, we at length love it for its own; and similarly with evil discovered and rejected, but still attractive until the renewed heart hates it with the intensity with which it once was loved. The renovation of character within is accompanied by the reformation of conduct without.

This moral renewing of the whole man may not, does not usually come all at once; but there can be no doubt the Gospel was intended to produce it, and has produced it, as the testimony of religious experience abundantly proves. As an illustration we have only to point to the moral history of the Apostolic band itself. The record of their conduct shows that within a short period of time their character underwent an extraordinary change from the basest cowardice to the highest courage. And we see Peter, with other of the Apostles departing from the presence of the persecuting Council, with the agony of the flogging still upon their bodies, Peter, like the others, rejoicing that he has been counted worthy to suffer dishonour for the Name he had so recently and so shamefully denied. Saul of Tarsus, an outstanding example of the consequence in a man's life of intense religious conviction unaccompanied by the power of Christly love—"for being exceeding mad against them I persecuted them even unto foreign cities"—is transformed into the writer of what is probably the most noble piece of literature ever penned upon the subject of the love—I. Corinthians XIII. Much the same may be seen in the history of St. John, if we com-

pare the spirit manifested in Luke IX., 54, with the contents of his first Epistle. The history of Christianity, whether in older lands where the Gospel has been preached for centuries, or in the modern mission field, teems with instances of such renovation of character effected by the moral energy inherent in the Gospel.

But the Gospel of Renovation was not for the individual life only, it was intended for the social order as well. The renovation of society is to follow as a necessary outcome of evangelization. Christian individuals make the Christian society, and the Christian society makes for the Christianisation of society in general. "Ye are the light of the world," "Ye are the salt of the earth" were statements not to be regarded as encomiums indicative of high status, but as truths charged with the promise of power, with heavy responsibility, and with the glow of the privilege of faithful and devoted service. The light illuminates that which is not light; the salt preserves and sweetens that which is not salt; the fowls of the air—to follow another parable—lodge in the branches of the mustard tree without being partakers of its nature. These are lessons of which the Church has not always been mindful. Speaking of the influences of modern missions on their social surroundings Dr. J. S. Dennis says¹ "They begin to appear in the somewhat unexpected role of a sociological force, with a beneficent trend in the direction of elevating human society, modifying traditional evils, and introducing reformatory ideals. It cannot be said that this is a new conception of their import when we consider the historic relation of Christianity to human progress; yet it comes to many of us with a certain freshness, simply because its identification with the scope and purpose of modern missions has been allowed to lapse to an unwarrantable extent missions as a social force in the non-Christian world deal with the ethical and humane aspects of society, and with primitive rather than on the modern economic problems. . . . The economic ques-

¹ Christian Missions and Social Progress, pp. 23 and 24.

tions so perplexing and so threatening in our own social system, arising out of the relation of capital to labour, the mutual obligations of employer and employed, the unequal distribution of wealth, the relation of the classes to the masses, and of the Church to society as a whole have hardly appeared as yet in the non-Christian world, at least in those aspects of them with which we are familiar."

The abolition of slavery, the elevation of womanhood, the practical banishment of cannibalism, the development of a Christian conscience in social matters in lands not professedly Christian, these are some of the tokens of the renovating power of the Gospel in the social order. Much, no doubt, still remains to be done even in Christian lands: workers in many quarters still labour under inequitable conditions; women are not in full possession of equal rights with men; the morality of commercial life is far from being all that it should be. But, as it is the principles of the Gospel which are making us increasingly aware of the evils and injustices which exist, we believe that those same principles will sooner or later work righteousness and peace upon earth. The Church to-day is re-discovering in the Gospel the imperative obligation resting upon it to do something in these matters. More especially it is finding in the non-Christian world occasion to voice the wrongs of backward—though not always inferior—races at the hands of a Christian civilization which seems at times to have forgotten or repudiated its Christ.

* * *

Notwithstanding the most perfect reconciliation of the individual to God, and a high degree of moral renewal in the individual and society, man remains, like his Master before him, a man of sorrows and acquainted with grief. In the realm of his physical life weariness, pain and death await the saintliest, though death for such has lost its sting; anxiety, disappointment and sorrow refuse to be banished from his life; problems perplex him; persecution is frequently the guerdon of a life lived

in agreement with the highest principles; evil within seems difficult of conquest, and the victory of good over evil in the world seems long, too long, postponed. In the world the members of the Church have tribulation. (John XVI., 33). They were promised this as certainly as they were promised anything else. They were to expect no better treatment than had been meted out to their Master. The Christian life was portrayed by one of its greatest exponents and advocates as one of ceaseless warfare which called for equipment with the whole panoply of God (Ephesians VI.). But in the midst of tribulation they were to be of good cheer; with a lot like their Master's they were to rest content. The Apostle Paul, in a series of glowing paradoxes shows how this was actually realized in the lives of some of the disciples of his day: "As deceivers, and yet true"; he says, "as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (II. Cor. VI., 8-10). The Christ, anticipating the suffering and shame of the Cross, could yet spend his last hours in comforting the disciples grief-stricken at the thought of their impending bereavement; and Paul, imprisoned in Rome, could write to the Philippians "Rejoice in the Lord alway: again I will say, Rejoice." Whatever life brought, or took away, in Christ would be found benediction and joy.

The Gospel of Comfort is as real as the Gospel of reconciliation and of renewal; and as necessary. There are many questions which must confront the disciple of Christ again and again. In a world needing all the inspiration and help which it can get, why should it be that when we have grown richest in experience, and with mature years our ideals have become loftiest, and we are able to make, frequently, our best contribution to life, age begins to mar our mental faculties, and decay and death call us off the scene? What is to become of the unrealized yearnings after holiness which the moment of physical dissolution sees unfulfilled? What is to

become of the blest ties of love and friendship, severed so often by the hand of the Grim Reaper just when we have come to appreciate their real meaning and value for us? Such questions must have occurred to the minds of the earliest generation of Christians. In all these things—suffering, sorrow, and perplexity—wherein lay for them the Gospel of Consolation?

It lay, first of all, in the assurance of the abiding presence of Christ with them in the Person of His Spirit. "Lo, I am with you all the days, even unto the end of the world," "I will not leave you desolate; I will come unto you." "I will pray the Father and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth"—One called to their side would for ever advocate for their defence. These were promises upon which the early Christians rested with entire confidence, and, resting, found themselves comforted of God. Christ was always Emmanuel—God with us. As, after His resurrection, He was found close at hand by the woman weeping in her bereavement at the open tomb from which His body had vanished; as He was found attaching Himself to the company of two perplexed disciples journeying to Emmaus; as He was found on the shore of the lake close to the disappointed and weary toilers in the commonplace occupations of life; as He appeared standing in the glory of priestly intercession before the eyes of Stephen suffering and about to die for His sake; so the disciples were assured that whatever the day brought with it, whatever it failed to bring, in the midst of all they would be conscious of the touch of a loving hand, and a voice would whisper "It is the Lord." St. Paul, in writing of one of the great crises in his life, speaks of all forsaking him, but of his confidence that the Lord stood by Him (II. Tim. IV.). The disciples in their struggles with the forces of evil had the assurance that no one should snatch them out of His hand (John X., 28). They knew that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other

creature would be able to separate them from the love of God which was in Christ Jesus their Lord. They remembered that at the throne of grace He ever lived to make intercession for them. They had His word to rest upon as to the certainty of a future life—"In my Father's house are many mansions; if it were not so I would have told you" (John XIV., 2). His resurrection firmly believed in was the most complete vindication of His teaching and guarantee of the belief that death did not end all. The departed were asleep in Him, like a child in the arms of its mother, and He would awake them when He came. The abiding Presence, the unfailing Promise, the Eternal Hope were all productive of resignation—not the resignation of despair, but the resignation of trust—courage and cheeriness. They had the promise that against His Church the gates of hell should not prevail. They were convinced that sooner or later His cause must win, despite all appearances to the contrary. St. Paul exhorted the Corinthians to be steadfast, unmoveable, and always abounding in the work of the Lord, forasmuch as they knew their labour was not in vain in the Lord. The moral significance of the doctrine of the Lord's Return was the final defeat of evil, and the final establishment and triumph of the Kingdom of God. Privation, hardship, and tears might be the lot of the faithful in life, but a day was coming when there would be no more curse, no more death, neither sorrow nor crying, a day when God Himself, with infinite tenderness, would wipe away all tears from their eyes.

* * *

In his conscious moments man is ever seeking satisfaction of one kind or another. Being spiritual as well as physical he is driven to seek satisfaction in spiritual things. The thirst for knowledge, the aspiration for achievement, the craving for companionship and love are things universally found in humanity. Man's highest desire is an expression of the highest that is in him; he seeks after God if haply he may find Him. The Psalmist gives voice to this craving when he says "As the

hart panteth after the water-brooks, so panteth my soul after thee, O God." Man is conscious of incompleteness and poverty. "Jesus took definite part with the West against the East in making distinctive note of life not *apatheia* but *energia*. Thought, desire were not to be abjured and disowned in despair, through the overpowering sense of their futility. Life was not to be reduced to zero through their renunciation, but raised to infinity through their affirmation and satisfaction. The life of Christianity . . . sets no limit to desire but covets earnestly the best things. It is conscious of an infinite poverty, and finds in it only the potency and promise of an infinite riches and satisfaction. Pleasure and happiness are not things to be denied and mortified. They are to be placed and found in the right objects, and to be swallowed up but not lost in the blessedness of the perfect life. And so finally it sets no limit to will, to activity, to achievement and attainment."¹

But in the struggle for existence man, seeking for the satisfaction of his physical needs, may and does forget his spiritual nature and its requirements. The body is so assertive that it pushes the spirit into the background. Yet the spirit refuses to be utterly ignored, or to allow the body to speak for it entirely. The things which satisfy the demands of the bodily appetites do not satisfy the demands of the spirit, and sooner or later the spirit gives voice to its own needs. Restlessness in the midst of rest; hunger and thirst in the midst of plenty; loneliness in the midst of the most intimate and dearest friends, are common experiences not always to be explained in terms of things which are material or temporal. Men have borne testimony that in this life no earthly need has been so keenly felt as the need of God. May not some of our sins of excess be regarded as arising—in part at any rate—from a stupid attempt to meet the demands of an immortal spirit in terms of the desires of a mortal body?

Christ is revealed in the Gospel not only as the

¹ The Gospel in The Gospels, W. P. Du Bose, p. 19.

Saviour from the guilt, the power, and ultimately from the possibility of sin, but as the Satisfier of the human spirit. "He that cometh to me shall not hunger, and he that believeth on me shall never thirst" (John VI., 35). "Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life" (John IV., 13 and 14). The thought of eternal life carries us on to the Apocalyptic message where the Seer catches, beyond the veil, a glimpse of the progressive satisfaction of the human spirit founded upon the work on the Cross. "For the Lamb," he says, "which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life." The figures of Christ as the bread of life, and of His flesh being meat indeed, and His blood being drink indeed, all point to the thought of the Gospel of Satisfaction in Him. And the reference to His flesh and blood brings back the thought of the satisfaction as connected with what was accomplished in His death. In everything the Cross is fundamental and central. In the institution of the Lord's Supper there was not only the breaking and outpouring of the elements in token of redemption by Divine self-sacrifice; there was the eating and the drinking in token of the provision of all that the spirit of man craved for. As the Lamb of God the Christ bears, and bears away, the sin of the world; as the Good Shepherd He not only gives His life for the sheep, but leads them in a good pasture.

Satisfaction is the rest of an end sought and attained. The great invitation of the Gospel is "Come unto me, all ye that labour and are heavy laden, and I will give you rest." As it is not on the couch, however comfortable, but in its mother's arms that the child finds sweetest rest and contentment; so it is not in all that time has to give, but in the heart of the Eternal that man finds abiding rest. But it should not be forgotten that the rest which Christ gives is not the rest of cessa-

tion from labour, but the rest that comes of the assurance that—in a world where toil is inevitable, and effort for the betterment of things so often seems futile—our labour, of whatever kind, shall not be in vain in the Lord (I. Cor. XV., 58).

Christ fed the hungry multitudes; He provided wine at the marriage of Cana of Galilee; He stood among the doctors of the Law, hearing them and asking them questions; He healed the sick yearning for bodily health—the blind for sight, the dumb for speech, the deaf for hearing, the palsied for strength, the lepers for cleansing; but above and beyond all He came to satisfy the human heart as nothing else seemed to do. Satisfied in Him the heart does not find the natural things of earth less satisfying but more so.

“Heaven above is softer blue,
Earth around is sweeter green,
Something lives in every hue
Christless eyes have never seen.
Birds with gladder songs o’erflow,
Flowers with deeper beauties shine,
Since I know, as now I know,
I am His, and He is mine.”

To the man who does not know the water and the palms of the mirage to be what they really are, and who depends upon them for what they can never give, the phenomenon is, sooner or later, a tragic disappointment; but to him who understands, and is sure of finding rest and refreshment in other sources, the appearance of the silver water and the stately trees brings entertainment, delight, and a gratifying satisfaction in the order of reality to which it properly belongs.

Whether as our Peace with God, our Power for the renewed life, our Consolation in the world, or the Ideal Character, Jesus Christ satisfies, and this is the Gospel.

* * *

In speaking of the Gospel of Co-operation we do not mean the co-operation of Christians one with another in

the work of the Kingdom of God, essential and joyous as such service always is; we mean the co-operation of God and the Christian in the work of human redemption.

When the Psalmist cried “Create in me a clean heart O God, and renew a right spirit within me . . . restore unto me the joy of thy salvation,” he was pleading for reconciliation, renovation, and consolation in God. But the stream of his spiritual life did not stop there. He realized that the whole product of his personal salvation was to receive the dignity and the glory of being an instrument in the Divine hand for a similar work in others—“Then will I teach transgressors thy ways; and sinners shall be converted unto thee.” We find in the New Testament that if the individual was a sheep to be found and saved, a field to be tilled and sown, a living stone to be placed in the spiritual temple, a disciple in the school of Christ; he was also called to be a shepherd of souls under the Chief Shepherd, a sower of the seed under the Heavenly Sower, a master builder under the Great Architect, and a teacher under the Teacher who come from God. In a word—he was saved to serve.

And let it be understood that we here speak of co-operation, not as a **responsibility** resting upon us, but as something more; it is a **Gospel**, it is good news for us. We believe that work is no curse—all honest effort is a blessing for man; but what we refer to here goes further even than that. That men should be consciously workers—together with God in His work, and particularly in the work of Redemption, is one of the noblest thoughts in the Christian religion. “We are God’s fellow-workers” (I. Cor. III. v. 9) was the highest dignity which Paul could desire to claim. This conception of his life’s work must have brought to him tremendous encouragement and consolation. Everything he did for God was sealed with “Emmanuel”—God with us. Even if only two or three of the disciples were gathered together in the name of Christ—which means of course, gathered together for the purposes of His Kingdom—they were assured, on His own word, of His presence in the midst. If Barnabas and

Paul stood in the council of the Church at Jerusalem to report their labours, it was a report of the co-operation of God with them (Acts XV., 12). They were God's fellow workers. Though they might correctly regard themselves as His bond-slaves, they were not menials left to work alone in a task unworthy of the personal activity of the Master, but citizens honored by their King by being granted the privilege of sharing in His great task, and trusted by Him to do their part faithfully and well. So far as the language is at all applicable to Him, we may truly say that, to the reflecting mind, the trust which God reposes in man is productive of an amazement only equalled by that produced by man's lack of trust in God. Trusted with the transmission of the sacred stream of life from generation to generation—a trust the betrayal and dishonouring of which is so widely and so alarmingly a mark of modern life, trusted with rational powers and freedom, trusted with authority in the realm of his Sovereign, trusted with his own destiny and the honor of his Maker, man has failed God over and over again. Sin as a breach of law is bad enough, but sin as breach of trust cannot contain anything within itself more sinful. The greatest evidence which God can give to the reconciled of the fullness of pardon on His part is by trusting them once more, which He does by entrusting to them the good news of reconciliation for the world. "He hath committed unto us," wrote St. Paul to the Corinthians, "the gospel of reconciliation." Who cannot understand the feeling of the pious gardener concerning his work when he said "I feel that when I am growing the flowers and the vegetables I am having a share in creation?" All honest effort is labour for God and with God in His world, but the Christian who is working for the coming of the Kingdom is working for the crown and goal of all things. That they are "fellow-workers unto the Kingdom of God" (Col. IV., 11) is the best of all the good news of the Gospel to those who know themselves to be "ransomed, healed, restored, forgiven."

B. THE PROPAGATION OF THE GOSPEL.

The first chapter in the history of Christian Missions is the book of the Acts of the Apostles. Herein we read how the members of the early Church, thoroughly conversant with the facts of the Life, Death, Resurrection and Ascension of Jesus, awaited in Jerusalem a special Gift promised by their Master, and sent to complete their preparation for the work He had entrusted to them. As we have seen, the fact of the Resurrection, coupled with the experience of the day of Pentecost, worked in the character of those disciples who had companied with Christ throughout the whole period of His earthly ministry a striking change of character and conduct, a change which came about within the limits of a surprisingly short period of time. When, for instance, it had appeared certain to them that the enemies of their Master were determined to work Him the utmost harm all of them in terror for their own lives had faithlessly deserted Him and fled. St. Peter, possessed by the same fear, had basely and with blasphemy denied that he even knew Jesus of Nazareth. Yet upon the day of Pentecost, after the experience in the Upper Room, in the midst of Jews assembled in Jerusalem from many and far distant quarters of the world, celebrating one of the great festivals of their religion, and therefore in that fervour of religious enthusiasm which is so often prone at such times to explode into fanaticism, the same followers of the despised, persecuted and crucified Jesus stood to-

gether, openly proclaimed Him as the Messiah, and confessed Him as their Saviour and Lord. And Peter acted as their spokesman.

"The Day of Pentecost was the pivot in Peter's life. . . . Previously he had been unbalanced, blundering, a mixture of cowardice and confidence, of good impulses and great mistakes. Now he is strong, sober-minded, courageous."¹ His address to the multitude had no tone of uncertainty about it; it was with authority. It embraced nothing in the nature of a compromise; it was a challenge—"Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." That manifest courage, that note of certainty, that striking challenge, coupled with the marvel that every man heard the message in his own language, bore immediate fruit in the accession of some three thousand souls into the fold of the Church. Many of these, no doubt, carried back to the place whence they came the first tidings of the Christian faith—unofficial missionaries to their own countrymen.

The working together of miracles of character and miracles of compassion soon brought further success—and with it persecution. But persecution did no more than strengthen faith and zeal, for the members of the church were mindful of the words of their Master that the increase in brethren in the gospel would be at the cost of persecution for those who had the privilege of seeking and the honor of bringing them in.²

From the earliest, too, opposition and danger from the enemy without were accompanied by threatened weakness and failure arising from the presence of false and imperfect professors within. Ananias and Sapphira were in the first generation of Christians. But discipline following upon deception manifested the moral strength of the Christian community, and won for it greater respect both among its own members and in the world outside. With further success came further persecution.

¹ The Apostle Peter. W. H. Griffith Thomas, p. 81.

² St. Mark XIII., 9-13.

Then with the progress of the work came the demand for development of organisation, a development shown in what we to-day call specialisation: the deacons were appointed for a subordinate, the apostles adhered to the supreme mission of the Church. Further success followed—and still further persecution. The deacon Stephen was stoned to death, Saul of Tarsus, who, at that period of his life, might well have been called the missionary of persecution, standing by, a witness and approver of the deed.

The persecution of the Christians became so intense in Jerusalem that they were scattered into the surrounding country of Judea, and Samaria, carrying with them and proclaiming wherever they went the Gospel message which they had received. In Samaria the deacon Philip did successful evangelistic work, and the report of this having reached the apostles—who alone had dared to remain in Jerusalem—for the first time since Pentecost, Apostles, in the persons of Peter and John, left the city and came to Samaria to confirm and establish what had been so well begun. Philip's return into Judaea, and his encounter, in the vicinity of Gaza, with the Ethiopian eunuch led to the knowledge of Christ being introduced into the kingdom of Ethiopia, a general name then given to a region which is now known as Nubia and Abyssinia. Philip made a missionary journey from Azotus in Judaea northward through that province, through Samaria and Galilee to Caesarea, preaching in the towns as he went.

The gospel having reached as far north as Damascus thither Saul of Tarsus was on his way to eradicate the faith when the vision was vouchsafed to him which changed the course of his life, and through him the course of so much subsequent history. The man who had persecuted even unto foreign cities was soon to carry to cities even more remote the faith which once he destroyed.

The churches established in Judaea, Galilee and Samaria then enjoyed a period of rest from persecution, during which time Peter made exten-

sive missionary journeys, visiting particularly Lydda, Saron and Joppa. He later on visited Antioch and from there proceeded, presumably, to the provinces of Pontus, Galatia, Cappadocia and Asia¹—as the opening words of his First Epistle seem to suggest. As Paul's ministry was more particularly to the heathen Gentiles, so Peter's mission seems to have limited to the Jews. He is supposed to have left the provinces of Asia in A.D. 63 and according to a tradition—which, however, did not appear until more than a hundred years afterwards—to have proceeded to Rome where he obtained a martyr's crown during the Neronian persecutions. While at Joppa Peter was prepared for the fact that the gospel was to be preached to Gentiles as well as Jews, and, called thence to Caesarea, he baptised upon his arrival Cornelius the Roman centurion. There arose a doubt in the minds of some at Jerusalem as to whether Gentiles should be admitted to the fold. On his return to the city Peter set this question at rest by relating the circumstances surrounding the baptism of Cornelius.

Meanwhile the gospel was preached, not by official missionaries, but by fugitive Christians in Phenice, Cyprus, and Antioch—where the disciples were first contemptuously called "Christians"—and this not only to Jews but to Gentiles. Tidings of this work having come to Jerusalem, the apostle Barnabas was despatched to Antioch and was greatly impressed with the results achieved. From Antioch Barnabas set out for Tarsus seeking Saul, eager to bring him into the work. Finding him he brought him back to Antioch. From this town, after a short visit to Jerusalem, Paul set out on his famous missionary journeys which brought him into the provinces of Asia Minor and Greece in which countries he preached the Gospel and established the Church in such influential centres as Antioch (in Pisidia) Lystra, Derbe, Phillipi, Athens, Corinth, and Ephesus. On his voyage to Rome

¹ At that time Asia was a province occupying the extreme west of what we now call Asia Minor.

as a prisoner he lost no opportunity of carrying on the great work of his life, and in the Imperial City itself proclaimed Christ, although there were Christians in the city before the Apostle came to it. Released from custody he journeyed once more to Asia Minor, and, possibly, to Spain. Imprisoned a second time under the persecution of Nero he was beheaded in Rome A.D. 67 or 68.

Throughout his career Paul manifested a spirit which no threats could intimidate, no sufferings could break. To take his character as exhibited in the first missionary journey alone: we see him with his companion Barnabas suffering in three cities what may be described as a crescendo of persecution. Expelled from Antioch, threatened with assault at Iconium, actually stoned at Lystra, and Paul carried out of the city as one supposed to be dead, these men fearlessly returned from Derbe to the persecuting cities one after another in order to confirm and organise the efforts that had succeeded so well.

And what had not all his journeys for the Gospel cost Paul particularly! In his second letter to his converts at Corinth we find from his own hand this statement of his unrepayable expenses, some items of which are included in the debt which humanity owes to every true messenger of the Cross, "in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside the things which are without, there is that which presseth upon me daily, anxiety for all the churches." And yet all this was not penned by a man who morbidly loved to speak about or magnify his sufferings. How does he measure up the weight and

burden of all such things to him? Years of heavy affliction are dismissed in the same letter as a "light affliction which is for the moment!" Such were his sufferings for the sake of his work, yet it was a work which was marked everywhere with the seal of enduring success, the lack of permanency in the results of the Galatian mission being the outstanding exception.¹

John the Divine took up his residence in Ephesus, which thus became one of the great missionary centres of the church. Matthew is believed to have preached in Asiatic Ethiopia, Mark is understood to have preached in Egypt and to have founded there the Alexandrian Church. Thomas is said to have gone to Parthia, Media and the surrounding countries, while Bartholomew went to India.² One thing seems clear, within thirty years of the Ascension of Christ the Gospel had been preached in almost every important quarter of the Roman empire.

Thus in the Apostolic Age was the Christian Gospel carried from land to land, from shore to shore, sometimes by direct official missionary enterprise, as in the case of Peter, Paul, Barnabas, Philip and others; sometimes by fugitives driven from their own city by persecution yet unable to withhold in their new surroundings their testimony concerning the Christ; sometimes also, in all likelihood, by Christian soldiers, traders and travellers moving far from the place where they had first heard and received the "good tidings" of salvation. It is often noted that Paul's missionary activities were confined almost entirely to the towns and cities; so greatly, apparently, did this plan of campaign prevail that the Latin word for dwellers in the country, "pagani," came in the course of time to have a religious significance, and pagans were understood to be people without the knowledge of Christ.

Limiting ourselves for the present to the progress of the Gospel in Europe we find that in the Second century

¹ There is an interesting discussion on the causes of this in the *History of Foreign Missions*, by C. H. Robinson, p. 10 ff.

² By India was probably meant either Southern Arabia, or the Valley of the Indus.

Christianity had made its way, to a limited extent, into Gaul, Germany, Spain and Britain.¹ It was introduced into Gaul by Pothinus,² Irenaeus, and Benignus, friends and disciples of Polycarp, who in turn was a disciple of the Apostle John. From Gaul it was carried into those parts of Germany which were under the Roman sway.³ We shall defer for the present the history of the introduction of Christianity in the British Islands. Considerable numbers of the Goths of Moesia and Thrace and Dacia provinces lying around the lower Danube, were converted during the third century. Their bishop, Theophilus, was present at the Council of Nicaea in 325.⁴ Their conversion had been effected by Christian prisoners of war, taken probably in 264, from Cappadocia.⁵

Whatever progress the Church made in the Roman Empire during the first three centuries was made not by the aid of the civil power but in spite of its persecuting activities. The ten great imperial persecutions, beginning with that of Nero in the year 64 and ending with that of Diocletian in 303 gave abundant opportunity to prove the saying that "the blood of the Martyrs is the seed of the Church."⁶ The fourth century was not far on its way when Constantine granted religious liberty to the Christians and then adopted the faith himself. Christianity was recognised as the official religion of the Empire; and the seed that had been sown in abundant tears came to an abundant harvest with thanksgiving and joy. But the faith of Christ then began to grow popular and men who, perhaps, would not previously have accepted the Gospel at the cost of persecution, with a probable climax in martyrdom, now flocked into the Church under conditions more favourable to their bodily safety. The result was a

¹ Mosheim, *Ecc. Hist.* Vol. I., pp. 148, 149.

² *Ibid.* 150.

³ *Ibid.* 149.

⁴ Mosheim, *Ecc. Hist.*, Vol. I., p. 338.

⁵ *History of the Christian Church*, W. Walker, p. 129.

⁶ "Nothing more injurious can be conceived than the terms of contempt, indignation, and reproach, which the Heathens employed in expressing their hatred against the Christians, who were called by them *atheists*, because they derided the heathen polytheism; *magicians*, because they wrought miracles; *self-murderers*, because they suffered martyrdom cheerfully for the truth; *haters of light*, because, to avoid the fury of the persecutions raised against them, they were forced, at first, to hold their religious assemblies in the night." (Mosheim, *Ecc. Hist.*, Vol. I., p. 152, footnote).

general drop in the spiritual tone of the Church and less energetic effort in the propagation of the gospel—"though the wind of persecution and material opposition died away the enervating sunshine of governmental protection and popularity threatened to do more evil than the severest storm-blasts had accomplished."¹ A crop of heresies soon arose,—although they had not been unknown before—and the controversies occasioned by these turned upon a large scale the energies of the Church from the field of missionary effort into the domain of theological dispute. Men of great intellectual gifts, like Anthanasius, Jerome, Chrysostom and Augustine, arose and gave of their best to the work of defining and defending the faith.

But though the missionary zeal of the Church had gradually diminished, great missionary names still continued to appear. Ulfilas went as missionary to the Visigoths,² north of the Danube in 341 and gave them not only the Gospel, but an alphabet—adapted from the Greek—and a literature, by translating almost the whole Bible into their native tongue. Ulfilas had been ordained bishop by the Arian Eusebius of Nicomedia³; the form of Christianity he introduced to the Goths was, therefore, Arianism. Martin bishop of Tours (316-400) extended and finally established in Gaul the work which had been begun by Irenaeus and others in the second century.

We must now turn to Britain and Ireland. Exactly when or by whom the Gospel was first introduced into Britain it is difficult, if not impossible, to say; yet "there is no historical fact better authenticated than the introduction of the gospel at a very early period, and the existence of a very considerable Christian community before the Romans quitted the island. . . . Among the Britons and Roman officials and legionaries . . . there were many who professed the gospel and there seems to have existed among them a regularly constituted

¹ Outlines of Missionary History, A. De W. Mason, p. 19.

² The Goths of the Danube region are known as the Visigoths; those in Southern Russia as Ostrogoths. The names seem to signify West and East Goths respectively.

³ History of the Christian Church, W. Walker, p. 130.

Christian Church."¹ Bishops of York, London, and of a third place were present at the Council of Arles in 314. Tertullian (c. 155—225) speaks of British districts inaccessible to Roman arms but subdued by Christ. How the name of Christ first came to be heard in Ireland is also shrouded in mystery, for although Sucat, or Patrick, is rightly entitled to be regarded as the Apostle of Ireland, there were Christians there before his day. Palladius was sent in 431 by Pope Celestine "to the Scots (as the Irish were then called) believing in Christ," to be their first bishop.² So there were Christians even before the advent of Palladius. Palladius carried on his labours only in the south eastern corner of the island, and for little more than a year. Patrick, a native of Dumbarton in Scotland, the son of a deacon and grandson of a priest or presbyter in the Christian Church, is generally supposed to have commenced work in 433, about twelve months after the departure of Palladius. After a life of the most extraordinary devotion to the gospel, St. Patrick, died in 461. So effective was his ministry that within a century of the commencement of his missionary work in Ireland idolatry had disappeared from the country.

And then Irish Missionaries turned their eyes with sympathetic gaze towards the still unevangelized portions of the neighbouring island of Great Britain, and further afield to the dark regions of Europe where heathenism was still in possession. Columba (521-597) born in Ireland and connected with some of the most powerful tribal families there, crossed over to Argyleshire in 563 and did a work for Scotland somewhat similar to what Patrick had done for Ireland, although, as in the case of Ireland, the gospel story had been heard in Scotland long before Columba landed. With twelve companions he presented himself to his fellow-countryman and relative, the king of Dalriada, as this part of the

¹ Mediaeval Missions, Dr. T. Smith, pp. 41, 42. The Emperor Honorius, in A.D. 410, told the Britons they were no longer bound to his allegiance.

² Bede, Ecc. Hist. I., 12.

country was then called, and from him he obtained a grant of the island of Iona, and here he founded a monastery which soon became one of the most famous centres in the history of Christianity. "We are probably safe in asserting that for two centuries or more Iona was the place in all the world whence the greatest amount of evangelistic influence went forth." The Picts were won for Christ. Even in Columba's lifetime the gospel was carried as far north in Scotland as the Orkney, Shetland and Faroe Islands.¹

The evangelization of the Saxons in England was effected not from Ireland but from Rome. The heathen Saxons had driven the original Britons, with their Christianity, into the mountain fastnesses of Wales. Of the Christian Britons Bede says "Among other most wicked actions, not to be expressed, which their own historian, Gildas, mournfully takes notice of, they added this—that they never preached the faith to the Saxons or English, who dwelt among them."² Pope Gregory sent the monk Augustine with forty other Benedictines to Britain, and with a twofold purpose in view—to preach the Gospel in the parts that were heathen, and to bring the practices of Christian churches already in existence into conformity with those of the Church of Rome. Augustine arrived in 597 and was kindly received by Ethelbert, King of Kent, to the influence of whose christian wife Bertha, a princess from France, Augustine owed not only his favorable reception but also the early conversion of the King himself to Christianity. The people soon followed the example of their chief, and great numbers of them were baptized³

Christianity was introduced into the great northern kingdom of Northumbria in the seventh century through

¹ Mediaeval Missions, Dr. T. Smith, p. 51.

² Ecc. Hist. B.I. 22, Dr. T. Smith says (Med. Missions, p. 57): "There were Monasteries (in Wales) apparently of exactly the same character with Iona, and these brethren were carrying on missionary work vigorously among the Saxons of Wessex." This seems hard to reconcile with Bede and even with what Dr. Smith herself says later on (p. 61)—"So great was the enmity betwixt the Saxons and the Britons, that the former would not receive the gospel at the hands of the latter. It may be doubted even whether the latter would be willing to give the blessed gift to the former."

³ Outlines of Missionary History, Mason, p. 27.

the marriage of the King, Edwin, with Ethelburgha, the christian daughter of Ethelbert King of Kent. Paulinus, consecrated a bishop, was sent northward with the new bride, and took up his residence at York. Edwin eventually adopted the new faith and was followed by his people. He was killed in battle against Penda, King of Mercia in 633. Penda and his heathen warriors overran Northumbria, and Ethelburgha and Paulinus were obliged to flee. Two cousins of Edwin, men who had apostatised from Christianity, now reigned in succession over the Kingdom of Northumbria, and were succeeded by their Christian brother Oswald in 635. Oswald at once summoned assistance from Iona for the re-establishing of Christianity in his kingdom. The first missionary sent in response to this request was a failure, and Aidan was sent in his stead. Aidan sought to imitate Iona by settling his community on the lonely island of Lindisfarne (Holy Island), and from this base he firmly established Christianity within the limits of the Northumbrian kingdom, which in Oswald's time embraced the whole territory between the Humber and the Forth.

"From the beginning of the seventh century we must regard the British Islands as having ceased to be a theatre for Missions, so far as heathenism is concerned."²

Missionaries from the Irish and Scotch Churches did outstanding work in several parts of the continent of Europe in the sixth, seventh and eighth centuries. They flocked in great numbers to these regions, but it is possible for us here to mention only the leading names. The Irishman Columbanus determined to re-establish in southern Germany the Christianity which had been well nigh stamped out by the invasions which swept over it from the north and east in the second and third centuries. Born about 543, he set out, while still a very young man, with twelve companions and landing in France was warmly welcomed by Guntram King of Burgundy, grandson of the famous Clovis whose conversion by Remigius and subsequent conduct provide such a romantic story

² Ibid, p. 53.

in both religious and secular history. Refusing a pressing invitation to remain in Burgundy, Columbanus pressed on to the fulfilment of his original purpose. He established his headquarters at Anegray and Luxeuil, in the Vosges Mountains, and from here he and his missionaries laboured among the savage tribes at the head waters of the Rhine and the Rhone, and also among the Suevi (the modern Swiss) who were at the time partly heathen, and partly Arian Christians. The establishment in the Vosges mountains was a kind of agricultural Christian community in which the people were taught successful methods of looking after their bodily needs, while at the same time their spiritual wants were being supplied.¹ Columbanus died in Italy, in 615, in the Monastery of Bobbio which he had founded.

Willibrord (657?—739), an Englishman, but trained partly in the Irish Church, preached the Gospel in Frisia and laboured perseveringly in the face of great difficulties until he had firmly laid the foundations of the gospel in that country.

One of the most distinguished of the Anglo-Saxon missionaries was Winifred, or Boniface, who in the first half of the eighth century undertook work amongst the Frisians, but particularly among the Germans whose Irish monks he brought largely into obedience to the Church of Rome. From him the Hessians, Bavarians, Saxons, Franks and others heard the gospel and became Christians in great numbers. It is stated that in the course of some twenty years Boniface admitted by baptism into the Christian Church about 100,000 pagans of Germany.² "It is evident that it was by his zeal, combined with a singular faculty of organising that Germany became a professedly Christian land."³

Thus far we have given an account of the Missionary activities of the Church in the British Islands. We can do no more than refer to the splendid work of Ansgar

¹ *Mediaeval Missions*, Smith, p. 88. *Outlines of Missionary History*, Mason, pp. 28 and 29.

² *Mediaeval Missions*, Smith, p. 114.

³ *Ibid.*, p. 115.

(801?—865) in Denmark and Sweden in the ninth century.¹ He is rightly called the Apostle of Scandinavia; for though his results were scanty, he did the pioneering work and with great fortitude and patience.

The tenth century witnessed a wide extension of Christianity into Northern Europe, though not always by the best means nor from the purest motives. The arch-pirate Rollo, of Norway, first of the Dukes of Normandy, having seized the coast of the northern portion of France embraced Christianity (taking the name of Robert at his baptism) in order to marry Gisela, daughter of Charles the Simple, king of France, and so secure peaceful possession of further territory. His army immediately followed the example of their leader.² This was in 918. "The Normans," says Hallam,³ "had been distinguished by a peculiar ferocity towards priests; yet when their conversion to Christianity was made the condition of their possessing Normandy, they were ready enough to comply, and in another generation became the most devout of the French nation." The subsequent influence of the Normans upon English religion is too well known to need more than a passing reference here.

The conversion of the Norwegians was attempted in 933 by their king Hagen Adelsteen, who had been educated among the English and brought over some missionaries to convert his people. No success attended this effort, and no better fortune attended similar efforts by succeeding kings, not even the praiseworthy zeal of Haco. But Olaus (Olaf) Tryg-Gueson, by compulsion and violence, by fire and sword, obliged the people to abandon the gods of their ancestors and embrace Christianity.⁴ Mosheim states that in the tenth century the gospel was carried from Norway to the Orkneys, to Iceland and even to Greenland.

Christianity was introduced into Poland by the zeal of a woman. Dambrowka, daughter of the Duke of Bohemia prevailed upon her husband Mieczyslaw, Duke

¹ *History of the Christian Church*, Walker, p. 213.

² *Mosheim, Ecc. Hist.*, Vol. 2, p. 375.

³ *Middle Ages*, Seventh Edit., Vol. I., p. 135.

⁴ *Mosheim, Ecc. Hist.*, Vol. 2., Text and Note, p. 382.

of Poland, to embrace Christianity in 965. News of this event having reached Rome a bishop and other clergymen were sent to begin the work of evangelization; success was slow in coming until edicts and penal laws, promises and threats by the Duke secured a reluctant adherence. Then under two national archbishops and seven bishops more worthy results were achieved.¹

By the conversion of Russia in the tenth century a great extension of Christianity was made by means of the Greek Church. There were earlier attempts in the preceding century, but they do not seem to have lasted. Queen Olga was baptised when on a visit to Constantinople in 957. The Grand-Duke Vladimir I. (980-1015) had married Anne, the Christian sister of the Emperor Basilus. Through her efforts he embraced Christianity in 987 or 988, and the Russian people followed his example, apparently spontaneously, although some say under compulsion. At any rate Christianity became firmly established in Russia at this time.²

Some beginnings of Christian work has been made among the Hungarians in the time and through the zeal of Charlemagne (died 814). It was not, however, until the reign of King Stephen of Hungary (997-1038) that Christianity was effectively established. Stephen "perfected what his father and his grandfather had only begun; fixed bishops, with large revenues, in various places; erected magnificent temples for divine worship; and, by the influence of instructions, threatenings, rewards, and punishments, he brought his subjects, almost without exception, to abandon the superstition of their idolatrous ancestors. These vigorous proceedings . . . procured for him the most distinguished honours of saintship in succeeding ages." (Mosheim).

So far we have sketched the history of the introduction into various countries, principally in Europe. Notices of its extension into Asia, Africa, Australasia and parts of America will be found in later sections.

¹ Mosheim Ecc. Hist., Vol. 2. Text and note, p. 382.

² Mosheim, Ecc. Hist., Vol. 2, p. 377. Hist. of the Christian Church, Walker, p. 237.

But while Christianity was extending its boundaries in the West a formidable opponent had arisen in the East in the person of Mohammed, who was born in 570 A.D., and died in 632. The severities and cruelties which his Saracen followers inflicted on Christian pilgrims to the Holy Land led at length to the organisation of the Crusades, or Wars of the Cross, in which the Christian chivalry of Europe rose in arms to deliver the holy places of Jerusalem out of the hands of the infidels. The Crusades covered a period of about one hundred and seventy-five years—from 1095 to 1270. Whatever advantages may be directly or indirectly traced to them, as a Christian movement they were unquestionably wrong. They were the expression of that spirit in Peter, which, at the apprehension of the Saviour, impelled the apostle to draw a sword and smite off the ear of the High Priest's servant. The Church had forgotten the words of her Master, "Put up thy sword into its sheath." The Crusades did little or nothing for the Christianisation of Mohammedans—that was not the spirit in which they were either initiated or conducted.

Very different was the spirit of Raymond Lull (1235-1315), who has the high distinction of being the first Christian missionary to go to Moslems. Born in the island of Majorca, and converted as a young man from a profligate life, he set himself to master the Arabic language with a view to sending the gospel to Mohammedans. At the age of 56 he made the first of his three visits to Tunis in Africa, each time preaching Christ, each time persecuted and imprisoned, and at last suffering martyrdom.¹

"During the mediaeval period . . . several monastic orders were formed or specially flourished whose principal purpose was to defend and extend the Christian faith, and which may, therefore, be rightly called the Missionary Orders or Missionary Societies of the Romish Church. Among the best known of these were: The Benedictines, the Franciscans, the Dominicans and, most

¹ Outlines of Missionary History, Mason, 144 ff.

famous of all, the Society of Jesus or the Jesuits."¹ These Orders have been instrumental in sending numerous missionaries of the Roman communion to the heathen in various parts of Africa, Asia, and North and South America. We shall read something of their labours in succeeding portions of this work.

For two centuries before the Reformation scarcely any attempt was made to evangelise the non-Christian world, and nearly two centuries more elapsed after the Reformation before the Reformed Churches of Europe realized that it was their duty to preach to the heathen the precious truths which they valued so much for themselves.² Dr. Mason points out that "Having been themselves emancipated from the superstitions and slavery of a false doctrine and a harsh ecclesiastical government, it would be thought most natural that the reformers and those who followed them should promptly turn their attention to spreading these glad tidings among non-Christian peoples, but here a strange anomaly is found in the fact that there has been hardly any period in the entire history of the Christian Church so destitute of any concerted effort to spread the gospel in heathen lands than just this period of the Reformation." We have already seen in the history of the Church after the conversion of Constantine that the great controversies which arose within the Church, to purge it from the heresies which had arisen so extensively, went hand in hand with a decline in the sense of obligation to preach the gospel in the non-Christian portions of Europe. The energy of the Church was spent upon the defence of Christian truth rather than in its propagation. Still, Christendom being in close geographical touch with heathenism, missionary effort was in some degree put forth. But the Church of the Reformers was far distantly removed from the shores of heathen lands, and it was only at the end of the Reformation period that two countries in which the Reformation was successful, England and Holland, came into close touch with them. At the same time

¹ Outlines of Missionary History, Mason, p. 43.

² Ibid, p. 53.

it must be said that the leaders of the Reformation failed to grasp the abiding obligation to preach the gospel in all the world.

The honor of being the first theologian connected with the Reformation Movement to urge the obligation of world-wide evangelization probably belongs to Adrianus Saravia (1531-1613), a Walloon theologian, domiciled in England, and eventually Dean of Westminster.¹ The first actual attempt at foreign missionary work by members of the Reformed Churches was made apparently under the direction of the great Huguenot, Admiral Coligny, who employed a Frenchman, Villegaignon, to found a Missionary Colony in Brazil in 1555. Missionaries were obtained from Calvin, but Villegaignon betrayed his trust, the colonists were attacked and scattered by the Portuguese and the mission was destroyed.²

The second missionary enterprise of the Reformed Churches was organised by Gustavus Vasa of Sweden (1559), to the Lapps in Northern Europe.³

The Austrian baron, Justinian Von Woltz (1621-1664) pleaded hard before the Imperial Diet at Ratisbon to have it recognized that it was the duty of the Church to preach the gospel to non-Christian people. He also wrote three essays to the same effect, and eventually went as a missionary to Dutch Guiana, where he died.⁴ It is admitted now that "The change of attitude in favour of the recognition of the duty of prosecuting foreign missions that took place among the Lutheran Christians towards the end of the seventeenth century was due in part to the writings and example of Von Woltz."⁵

The Englishman George Fox (1624-1691), founder of the Society of Friends, set out, in 1661, with three companions for the purpose of evangelizing China, but failed to reach that country. Another advocate of Foreign Missions was the eminent philosopher Baron Von Leibnitz (1646-1716).

¹ History of Christian Missions, Robinson, p. 43. ² Outlines of Missionary History, Mason, p. 225. ³ History of Christian Missions, G. Smith, p. 120. ⁴ Outlines of Missionary History, Mason, p. 56. ⁵ History of Christian Missions, Robinson, p. 44.

Calvin had placed the obligation of preaching the gospel in non-Christian lands not upon the Church but on the Christian government.¹ Agreeably to this the Dutch Government bound the Dutch East India Company by its Charter (granted in 1602) to care for the conversion of the heathen in the lands where the Company traded. This effort did not secure the best kind of success, as, for instance, the history of Christianity in Ceylon abundantly proves.

Francke, influenced by the Pietist movement under the German Spener (1635-1705) and to whose wonderful spirituality and Missionary Training College at Halle, missionary effort owes so much, provided Frederick IV. of Denmark with the missionaries Bartholomew Ziegenbalg and Henry Plutschau for work in the Danish Colonies in India. This was in 1705. On their way to India, via the Cape of Good Hope, they wrote home about the deplorable condition of the natives of S. Africa, a report which led to the formation of a Moravian Mission to the Hottentots, the first mission to South Africa.² Concerning the Moravians Dr. Robinson writes—

"The Missionary activities of no other branch of the Christian Church can compare with those of the Moravian Church. Within twenty years of the commencement of their Missionary work the Moravian Brethren had started more Missions than Anglicans and Protestants had started during the two preceding centuries. Their marvellous success was largely due to the fact that from the first they recognised that the evangelization of the world was the most pressing of all the obligations which rested upon the Christian Church, and that the carrying out of this obligation was the 'common affair' of the community. Up to the present time (1915) the Moravians have sent out nearly 3000 Missionaries the proportion of Missionaries to their Communicants being 1 in 12. Amongst English Christians generally the proportion is said to be 1 in 2000. To the Moravians it seemed impossible that

¹ Outlines of Missionary History, Mason, p. 55.

² History of Christian Missions, G. Smith, p. 125.

any branch of the Christian Church should continue to exist which failed to recognise this common obligation. It would be little exaggeration to say that the continued existence and vitality of the Moravian Church are a result of its Missionary activity."¹

After the Reformation the missionary zeal of the Roman Church revived and manifested remarkable activity. The names of greatest note in this movement are those of Ignatius Loyola (1491-1556) the founder of the Society of Jesus, and Loyola's original associate, Francis Xavier (1506-1552), who is, as Dr. Stock remarks, "the one Missionary of the Roman Church whom all Christendom honours."²

In England—as in the case of Holland, Denmark, and Portugal—modern Missionary work grew out of colonial enterprise. The first contribution there, in modern times, for foreign missionary work, was a sum of £100 given by Sir Walter Raleigh for the propagation of the Christian religion in the newly founded colony of Virginia (1607). Before the Company which founded the colony "Dr. John Donne, Dean of St. Paul's delivered . . . what may fairly be regarded as the first missionary sermon preached in England."³ The first missionary of the Company arose among the Pilgrim Fathers in New England in the person of John Eliot. He is known as the Apostle of the North American Indians. Having reduced the Mohican language to writing he translated into it the whole of the Bible. He lived to see twenty-four of his Christian Indians become preachers of the Gospel. Oliver Cromwell (in 1649) founded the first of the three distinct organisations which have borne the initials S.P.G. This was a Society for the Propagation of the Gospel in New England; grants out of its funds were made to John Eliot. This Society was re-organised under the name of the New England Company in 1661; at the present time it supports work in Canada. Of the third and permanent S.P.G., founded in 1701, we shall presently read something.

¹ History of Christian Missions, pp. 49, 50.

² History of C.M.S., E. Stock, Vol. I., 17.

³ C.M.S. History, E. Stock, Vol. I., p. 20.

THE LONDON "TIMES" AND THE C.M.S.

At the opening of the Centenary Celebrations of the Parent Society in England in 1899 the "Times," in a leading article said: "Men may ask, and even after this week will in all probability continue to ask, what is the good of Missions, and by so doing will display a strange blindness to the real character of the Christian religion. That faith may ultimately either succeed or fail, but in the meantime it is bound to be at once exclusive and inclusive, to announce alike to Jews, Turks, infidels, and heretics the *sic volo*, *sic jubeo* of the only way of salvation. Christianity, it has been reproachfully said, differentiates itself from all other religions, and then argues from the differences. Of course it does, and of course it must. It follows on the theory of the thing, that every Christian Church, from the very nature of its belief, must take its part in the delivery to the world of this message.

"After all, though all due account be taken of the revival in Church activity which the Tractarian movement has produced at home, it was Charles Simeon and the Venns and their successors who taught English Christianity that it has duties abroad, and that they cannot be carried through without the best men and the requisite money. . . .

"But the ordinary Englishman who looks upon Foreign Missions, as an amiable craze, serving to absorb the activities of the good old ladies of his acquaintance, will still put the practical question, 'What is the outcome of it all?' And we are free to confess that the Church Missionary Society has much to say for itself. In the first place, its history and its expansion establish the old truth that two cannot walk together except they be agreed, but that, being agreed, they can go almost anywhere and do almost anything. The gigantic celebration of this week is a triumph for clear and definite convictions maintained through thick and thin.

"Again the ordinary Englishman appreciates success when it comes to him in the shape of numbers. . . . When the Church Missionary Society, which at the end of ten years could find only a joiner and a shoemaker to send out, tells us that it has nearly eleven hundred European missionaries to-day employed at its various stations, of whom sixty-six elect to receive no stipend at all, it has a fair answer of one sort to make. . . . When to this is added the fact the Society has a large number of properly qualified medical missionaries, men and women, on its staff, it can certainly come to the ordinary Englishman with a bold face; it can tell him that, whatever he may think of its convictions and its total of converts and its vast voluntary contributions, he has to reckon with it as a civilizing and informing power, which would be still more powerful if the life of most Englishmen abroad conformed more closely to the conventions of the Englishman at home."—(Quoted by Dr. Stock, History of the C.M.S., Vol. IV., p. 12).

C. THE PARENT SOCIETY.

In the year 1698 the "Society for Promoting Christian Knowledge," was founded for the purpose of providing Christian education in greater measure than hitherto, and of producing distinctively Christian literature. It was followed three years later by the founding of the third and permanent "Society for the Propagation of the Gospel" but with the words "in Foreign Parts" added. While, however, the former of these two organisations sought to realize its object by means of literature the latter employed living agents. By "Foreign Parts" the S.P.G. understood at first not places lying outside the bounds of the British Empire, but colonies and dependencies within. "Heathen and Mohammedan nations outside the limits of the British Empire were not included in the range of the Society's direct work until it had been in existence a century and a half."¹ In the "Digest of the S.P.G. Records"² it is stated that "The Charter shows that the Society was incorporated for the threefold object of (1) providing a maintenance for an orthodox Clergy in the plantations, colonies, and factories of Great Britain beyond the seas, for the instruction of the King's loving subjects in the Christian religion; (2) making such other

¹ History of C.M.S., Stock, Vol. I., p. 23.

² Page 7.

provision as may be necessary for the propagation of the Gospel in those parts; and (3) receiving, managing, and disposing of the charity of His Majesty's subjects for those purposes." This great Society has the honor of sending the first English missionary to Africa in the person of Rev. T. Thompson who went out under its auspices to a British trading settlement on the Gold Coast in 1752.¹

Few Australians of the present day are aware that from the year 1793—when the S.P.G. began work in Australia—until the year 1892, the Society provided or maintained, wholly or in part, 369 ordained men in this country, working from 288 principal centres, and at a total cost to the Society of £233,136.² These figures themselves are eloquent, but when the relative value of money then and now is taken into account, and also the difficulty of securing suitable men for the work, coupled with the character of the country to be traversed and the conditions under which such a ministry had to be carried on—particularly in the early years of the period—we are confident that we have here a record which can arouse nothing but sentiments of the deepest gratitude in all who have the cause of Christian light and truth in this land at heart.

The S.P.G. has also on its roll the name of the first man of non-European race to receive orders in the Anglican Church since the Reformation—a West African negro, Philip Quaque by name, sent home to England by Thompson and baptised in London in 1759.³

On April 12, 1799, a meeting was held in a room in the "Castle and Falcon" inn, in Aldergate St., London, at which sixteen clergymen and nine laymen were present. It was called to consider the advisability of forming a new Missionary Society. Four resolutions were carried and reveal the reasons in the minds of the promoters for founding a new organisation; they are indicative also of the spirit in which it was proposed to carry

1 Digest of S.P.G. Records, p. 55.

2 Digest of S.P.G. Records, pp. 466 and 467.

3 Digest of S.P.G. Records, p. 256.

on the new enterprise. These resolutions were: (1) "That it is a duty highly incumbent upon every Christian to endeavour to propagate the knowledge of the Gospel among the heathen." (2) "That as it appears from the printed Reports of the Societies for Propagating the Gospel and for Promoting Christian Knowledge that these respectable societies confine their labours to the British Plantations in America and to the West Indies, there seems to be still wanting in the Established Church a society for sending missionaries to the Continent of Africa, or the other parts of the heathen world." (3) "That the persons present at this meeting do form themselves into a Society for that purpose, and that the following rules be adopted." (Here follow the rules). (4) "That a Deputation be sent from this Society to the Archbishop of Canterbury as Metropolitan, the Bishop of London as Diocesan, and the Bishop of Durham as Chairman of the Mission Committee of the Society for Promoting Christian Knowledge with a copy of the Rules of the Society, and a respectful letter."¹ A committee of twenty-four was appointed, with Vice-Admiral Gambier, Charles Grant, Sir Richard Hill, Bart., M.P., Henry Hoare, Edward Parry, Samuel Thornton, M.P., and William Wilberforce, M.P., as Vice-Presidents.² Thornton was elected Treasurer, and the committee appointed the Rev. Thomas Scott as Secretary. No name was given to the Society at its first meeting, but six weeks afterwards the name "The Society for Missions to Africa and the East" was adopted. Membership was obtained by subscription, laymen paying a guinea and clergymen half a guinea.

With English missionary organisations already in existence, such as the L.M.S. and the S.P.G., how was the formation of a new Society justified? The question is partly answered by the resolutions passed at the inaugural meeting. Dr. Stock gives a more complete reply. So

1 History of the C.M.S., Stock, Vol. I., p. 68.

2 On page 21 of Proceedings of C.M.S., Vol. I., they are called "Governors."

far as the L.M.S. was concerned, while Evangelical Churchmen—the type which founded the C.M.S.—worked heartily with Non-conformists in non—or interdenominational philanthropic and religious efforts at home, they felt that missions called for different treatment—“while simple evangelistic preaching can be carried on in common by Evangelical Christians divided on Church questions, the non-denominational method becomes impracticable when converts are being gathered into communities. . . . A Native Christian community must either be linked with an existing body or become a new independent body itself. In the former case it cannot help following some denominational lead; in the latter case it adds on to the number of distinct bodies that already divide Christendom.”¹ There was another reason. Much as they admired the work of their Nonconformist brethren, the men responsible for the formation of the new Society were above all loyal to their own church, and it was not to be wondered at if they showed some preference for carrying out their missionary endeavours in connection with a definitely Church Society. Then why did they not link up with the already existing S.P.C.K., or the S.P.G.? Prominent members of the new Society were already supporters of these older organisations, but in addition to the difficulty arising out of differing principles with regard to private individuals combining for the purpose of engaging in missionary work, and the standard of spiritual fitness required in those to be sent out to the mission field, there were other and more direct obstacles in the way of finding in the existing institutions an outlet for missionary zeal: there was not the slightest chance of Evangelical Churchmen being allowed to exert in the older Societies any influence they possessed. “In a letter written some years afterwards, Pratt² stated that at this time so exclusive a spirit reigned in the S.P.C.K. that although he and his brethren were subscribing members, any offer of active co-operation with a view to missions would have been instantly rejected; and

¹ History of C.M.S., Stock, Vol. I., p. 64.

² Rev. Josiah Pratt was Sec. of C.M.S. from 1802-1824.

mentioned the fact that ‘a most worthy man’ had been refused admission to membership simply because he was recommended by Wilberforce!”¹ In addition to this, both these Societies were at the time at the lowest point of energy and efficiency. If, therefore, Evangelicals were to have any part in missions to the heathen they must act for themselves.

The new Society determined to act upon the following missionary principles:—(1) Follow God’s leading. (2) Begin on a small scale. (3) Put money in the second place, not the first. (4) Under God all will depend on the type of men sent out. (5) Look for success only from the Spirit of God.

No further public steps were taken until the Society had received, through Wilberforce, on July 24, 1800, a reply from the Archbishop of Canterbury to the communication which had been forwarded to him immediately after the inaugural meeting. Regarding that reply as favourable the Committee decided to proceed in their great design with all activity possible. Appeals were made in the first instance for men to volunteer for missionary work, but none came forward. Money was not much needed when there were no missionaries as yet to support; still, money came in. Inquiries were made as to suitable fields in which work might be undertaken when the men to do it were available.

The Rev. Josiah Pratt became Secretary in 1802. “To him under God,” says Dr. Stock, “the Society owes the growth of its influence at home and the extension of its work abroad.”² The first candidates were two young men from Germany, and the brilliant and renowned Englishman Henry Martyn. When Martyn went to India the condition of affairs there relative to missionaries prevented him from being regarded technically as a “missionary”; he was, therefore, appointed a “chaplain,” and laboured in that country for six years, living for practically the remainder of his short and wonderful life

¹ History of C.M.S., Stock, Vol. I., p. 66.

² One Hundred Years of C.M.S., p. 19.

in Persia, and dying in Armenia in 1812.¹ The two Germans went as Missionaries to West Africa in 1804,—the year in which the British and Foreign Bible Society, 'the handmaid of all the missions' was founded.² Three more Germans followed to the West African field in 1806, and in the next year the Society commenced its labours in India by making a grant of £200 for translational work there.³

In 1807 Wilberforce's great measure in Parliament for the Abolition of Slavery received the Royal Assent, and the working out of this Act opened up in a few years time a new field for the Society's activities.

Our eyes now turn to a remote corner in the Southern Hemisphere and look at New Zealand, not as yet a British possession. To this country the first two Englishmen sent out and maintained by the Society went in the capacity of missionary lay settlers. They left England in 1809 with the Rev. S. Marsden, the senior Chaplain of the Penal Settlement in N.S.W. who was then returning from a visit to the Mother Country. Several years elapsed, however, before these missionary settlers arrived at their actual destination—but the whole story of the enterprise belongs to another section of this history.

In 1815 William Jowett, Fellow of St. John's College Cambridge, went out to the Mediterranean on a visit to the Eastern Churches, to see what could be done to effect

1 A copy of Martyn's translation of the New Testament into Persian was forwarded to the Shah for his perusal and opinion by Sir Gore Ouseley, British Ambassador at the Persian Court. The Shah's reply is well worth reading. He acknowledges the receipt of the book from 'the high, dignified, learned, and enlightened Society of Christians united for the purpose of spreading abroad the Holy Books of the Religion of Jesus. . . . Formerly, the Four Evangelists, Matthew, Mark, Luke and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner. . . . If it please the most merciful God, we shall command the Select Servants, who are admitted to our presence, to read to us the abovementioned Book from the beginning to the end, that we may in the most accurate manner, hear and comprehend its contents.' In his correspondence with Lord Teignmouth (President of the Bible Society) on this subject, Sir Gore Ouseley points out that the word translated 'read' in the above letter 'is an honorable signification of that act, almost exclusively applied to the perusing or reading of the Koran. The making use, therefore, of this term or expression, shows the degree of respect and estimation in which the Shah holds the New Testament.' (Proceedings of the C.M.S., Vol. IV. (1815), p. 629).

2 It is interesting to note that the constitution of the B. and F. B.S. was drawn up by Pratt (One Hundred Years of C.M.S., p. 33). He also compiled the S.P.G. 'Propaganda' in 1819. (Hist. of C.M.S., Stock, Vol. I., p. 149).

3 Proceedings of the C.M.S., Vol. II., p. 199.

a revival of spiritual life among them. He was followed by two other graduates, these three being the first university men sent out by the Society. It is a curious fact that this work was undertaken at the suggestion of a Roman Catholic, Dr. Cleardo Naudi, of Malta. The Roman Propaganda was not in a position, he explained, to continue the work it had been doing in the Levant, so the good Doctor appealed to the Church of England as the next best means available in Christendom.¹ Much time and money were spent on this effort, but it became apparent that the Churches of the East did not welcome the good intentions of the West. A similar effort was made at the same time on behalf of the ancient Syrian Church of Travancore, in South India, and, unfortunately, with much the same result.²

In 1812 the Society formally adopted the name by which it had come to be popularly known, viz.: "The Church Missionary Society," the full title having, as now, the additional words "for Africa and the East"; a President was appointed for the first time in the person of Admiral Gambier; and the constitution was revised whereby all clergymen subscribing to the funds became members of the committee. In this year also Pratt conceived the idea of forming in London and in the country what are known as Church Missionary Associations, akin to similar organisations already at work in connection with the Bible Society. The first provincial association was formed in 1813. The "Deputations" now began to be sent out to further this extension of home base organisation.

1 Dr. Naudi's letter was written to Pratt in 1811. A full translation is given on p. 499. Proceedings of the C.M.S., Vol. III. It contains some interesting passages:—"It now therefore belongs to you, to enter on this labour of propagating the Christian Faith among infidels, and of confirming it among the ignorant. The Fountains of the Lord shall never be dried up on the earth, as he has promised; but shall burst forth from other sources, perhaps more abundant, to cause the inheritance of his son, Jesus Christ, to flourish. Who could have foreseen that England would promise, and effectually fulfil the promise, to become the centre of Christianity. A Greek Deacon, my friend, who lately went to Egypt, often observed to me that the institution of the Bible Society of England must have taken place by heavenly inspiration. . . . may the grace of God be with you, that it may animate you as Secretary of one of those Institutions which are most beneficial to mankind; may it fulfil the wishes of the conductors of your Society; may Almighty God direct them to his own glory, and bring its members to his eternal felicity."

2 Hist. of C.M.S., Stock, Vol., pp. 231-235.

The Associations and Deputations contributed greatly in arousing missionary interest, and were effective in securing a large increase in the Society's funds. The Deputations proved not only of distinct value to the C.M.S. but "were a real blessing to the country and to the Church." This method of inspiring and organizing the Church for missionary service is universally followed to-day. In the year 1813, chiefly through the lead given in the country by the C.M.S., the Charter of the East India Company was revised by Parliament in the direction of opening India to Christian missionary effort.¹ The bill also provided for the establishment of the bishopric of Calcutta, and Dr. Middleton was appointed first bishop of the new see (1814). Previous to this (in 1811) one of the Indian Chaplains had baptised in Calcutta, by the name of Abdul Masih (servant of Christ), a young convert of Henry Martyn's from Mohammedanism. Abdul was afterwards ordained by Bishop Heber, the saintly successor to Dr. Middleton. "Let it never be forgotten that the first Native clergyman of the Church of England in India was a convert from Mohammedanism,"² brought to Christ by Henry Martyn and ordained by Bishop Heber.

In 1813—which we may point out in passing, was the year in which the first Sunday School in Australia was opened by Thomas Nassall, son of a former L.M.S. missionary in Tahiti—Pratt began the first missionary periodical ever published, the "**Missionary Register.**" This, while carefully recording events connected with the C.M.S., gave detailed information in each issue of the activities of other missionary societies. A further development in home organization was the formation in Dublin, on June 22, 1814, of the Hibernian Auxiliary Church Missionary Society. As its name indicates this organisation was to act as an auxiliary in Ireland to the Parent Society in England. The inaugural meeting was

¹ Hist. of the C.M.S., Stock, Vol. I. pp. 100-104.

² Hist. of the C.M.S., Stock, Vol. I., p. 183. This is exactly correct if we exclude, as no doubt we may, Ceylon from India. Heber ordained Christian David, the Ceylon Tamil, in Calcutta in 1824. Abdul Masih was ordained 1826. (See Canon Robinson, History of Christian Missions, p. 84).

held at the Rotunda—the scene of so many famous gatherings—with the Lord Mayor in the Chair. Pratt, Daniel Wilson and W. Jowett were present by invitation, the first two detailing the objects and proceedings of the Society. The first resolution was proposed by the Earl of Gosford and was seconded by Rev. B. W. Mathias. Other speakers included Mr. Justice Daly, the Revs. W. Atthill, George Hamilton and Robert Daly. Viscount Lorton became President, and he, with several other noblemen, occupied positions as Vice-Patrons. The office of Patron was by the constitution "appropriated to the Members of the Royal Family, or the Representative of the King in this Country" (Ireland). The Right Hon. David La Touche was Treasurer, and there were Joint Secretaries—Rev. R. H. Nixon and, Mr. Abbot Trayer, whose place was afterwards taken by Mr. Francis Corbet. A Ladies' Association was almost immediately formed, Viscountess Lifford being Patroness, and the Countess of Westmeath President. The first country Association in Ireland under the new organisation was in Armagh, whose Dean (Viscount Lifford) at once qualified as a Life Governor by a gift of £50. Other Associations rapidly followed in various parts of the country.¹ In the first ten years of its existence the Irish Auxiliary contributed nearly £14,000 to the funds of the Parent Society.² By the formation of this Auxiliary an opportunity was given to the Irish Church of manifesting once more, after the lapse of centuries, the evangelistic zeal which in former times had made the name of Ireland honored throughout the whole of Christendom. In a

¹ Proceedings of C.M.S., Vol. IV. (1813-1815). Appendix J., pp. 589-594 and 732-733. An auxiliary of the Parent Society had been formed at Ballincollig in 1813. A note of this appears on p. 737 of the Report:—"It consists of the Non-Commissioned Officers and Privates of the Royal Artillery, stationed at Ballincollig, in the County of Cork; assisted by the Rev. Henry Irwin, Chaplain to the Royal Artillery at that station. These gallant Non-Commissioned Officers and Privates having been exempted the toils and perils of their brethren in arms, in conquering a Peace in Foreign Countries, and being allowed to enjoy repose at home, have not been less honourably or gloriously employed in contributing their united exertions to extend the Kingdom of the Prince of Peace, by assisting the efforts of those who are sending Missionaries to the Heathen. The only Officers of this Association are a Treasurer and two Secretaries, who act as collectors of the Subscriptions, which are almost entirely confined to one penny per week."

² Proceedings of C.M.S., Vol. IV. (1823-1824).

reference in the Report of 1820 to the amount raised in Ireland that year we discover the real significance of the funds being raised there:—"when we take into account the large proportion of the people which are hostile to our Protestant Missions, and the depth of that poverty and degradation out of which the great mass of the people are but slowly rising, the contribution, in one year of the sum of £2000 to the relief of the spiritual miseries of distant millions, bespeaks a growth and an energy of principles, which will rejoice the heart of every Christian."¹ In the year 1820 we find the Archbishop of Tuam, a Vice-Patron of the Parent Society. He, with the Bishop of Kildare (Charles Lindsay) had also become Vice-Patron of the Irish Auxiliary; so although the Bishops of Gloucester (Ryder) and Norwich (Bathurst)² were the first to join the C.M.S. in England (1815), Ireland has the honor of having placed on the roll of the Society the name of the first Archbishop to become a member and hold office.

In 1816 we find the Society engaging in a new sphere of work in Africa to which we have already made a slight reference. British cruisers had been seizing slave ships on the West Coast and landing their pitiable human cargoes at Sierra Leone, where villages and schools were built for them by the Government. The Government now proposed to the C.M.S. and the Wesleyans that they should find pastors and teachers to care for these unfortunate people. The Society sent out to Sierra Leone the Assistant Secretary at the time, the Rev. E. Bickersteth, to carry out its acceptance of the proposal as well as to examine the working of the Susu Mission, which had been founded in 1804. In conjunction with the Governor, Sir Charles McCarthy—one of the many men in high position under the British Government who have recognised their duty as Christians towards the native peoples in their charge and under their control—Bickersteth drew up the agreement between the Government

1. p. 56.

2. Hist. of C.M.S., Stock, Vol. I., p. 110.

and the Society, whose efforts, so far as West Africa was concerned, were now concentrated on the liberated slaves in the Colony.¹

About the same time Samuel Lee, the carpenter's apprentice of Shrewsbury, came under the notice of the Committee. While working at his trade he had acquired some knowledge of Hebrew, Greek, Latin, Syriac, Arabic, Persian and Hindustani. He showed so much promise that he was sent at the Society's expense to Cambridge where he soon distinguished himself. He became the Society's official "Orientalist," and among other important work produced a grammar and vocabulary of the Maori language from data provided by Kendall, the missionary schoolmaster in New Zealand. Lee afterwards became Professor of Arabic in the University of Cambridge and Canon of Bristol.²

The history of any institution of long standing reveals—no matter how well sustained its general success—periods of depression and even of reverse. The C.M.S. has been no exception. At this time the work in West Africa almost collapsed owing to the terrible mortality in the roll of Missionaries, culminating in an outbreak of yellow fever in 1823 with disastrous results to the European civil officials and to the missionaries. Neither was the New Zealand Mission showing much fruit after fifteen years of effort. And the response of the Ancient Eastern Churches to the well-intentioned endeavours of the Society was far from encouraging. The work of the Tinnevely Mission in India, commenced in 1820, was the one bright spot in the fields occupied. The good work commenced here by one of Schwartz's Native Christians in 1771, and afterwards developed by Schwartz himself and later still by Jaenike, was falling to pieces in 1816 for lack of any Missionary since 1806. The Rev. J. Hough, one of the chaplains, reorganised the mission and called in the C.M.S. The revival was as marked as the previous decline.

1. One Hundred Years of C.M.S., Stock, p. 34.

2. History of C.M.S., Stock, Vol. I., p. 120.

The heavy death roll in the African Mission turned the thoughts of the Committee to the urgency of employing native agents, accustomed to the climate, for missionary work in this region. "No mission can obtain its full efficiency, nor accomplish to any great degree the object it has in view, until some of the Natives, among whom it is established, be raised up by Providence to take some part in its labours. Teachers of this class possess advantages . . . as it has been well observed, which cannot be acquired by others: they are inured to the climate, intimately acquainted with the peculiarities of the manners and of the language, and readily discern, by what they once thought and felt, how the Gospel may be rendered acceptable to their countrymen."¹ In 1827 Fourah Bay College was opened near Freetown, for the purpose of training African boys who seemed likely candidates for missionary work. The college commenced with six students, the first name on the roll being that of Samuel Crowther, once a slave, then a Christian scholar and teacher, then ordained (1843), and finally consecrated bishop for Africa in 1864.

In 1824, at the close of a quarter of a century's work, the Society had 106 European Missionaries in the field of whom 36 were clergymen. There were also 313 native workers supported from the funds. The work was carried on in 42 stations, in West Africa, Malta, North, West and South India, Ceylon, New Zealand, the West Indies, and at the Red River in North West America. There were 265 schools with an enrolment of over 13,000 scholars. The annual income had risen to about £39,000.²

A brighter day now began to dawn for New Zealand, Henry Williams, a naval officer, and his brother William, a surgeon, offered themselves to the Society, and were sent out with their wives to New Zealand, the former in 1822, the latter in 1825. They "were the real founders of the Maori Church and of the Colony of New Zealand. No two men more deserve to be enshrined for ever in the

¹ Proceedings of C.M.S., 1823-24, p. 55.

² Proceedings of C.M.S., 1823-1824, p. x., and p. 46.

metmories of Christian Englishmen."¹ Meanwhile in North India the work was maintained by the threefold means of literature, schools, and personal evangelistic activity. To Miss M. A. Cook belongs the honor of being the first person to conduct a Christian School for Hindu girls (1822).

A new development took place in Home Organisation in 1825 when Islington College was founded for the training of missionaries. Its first principal was the Rev. J. Norman Pearson of Trinity College Cambridge. Islington is unique in the fact that it is the only missionary training school belonging to a Missionary Society. Other missionary organisations look to outside institutions for the training of their candidates.²

However strange it may seem to us now, it is a fact that until 1829 the Anniversary Meetings of the Society did not open with prayer! In fact, in the early days none of the public meetings of religious Societies were opened with prayer. How was this when such Societies were conceived in the atmosphere of prayer, and maintained and extended their work by the power of prayer? A twofold answer is given: except in a church or licensed dissenting Chapel, public prayer was practically illegal in England until 1855; and up to 1831, when Exeter Hall was opened, religious societies were usually obliged to hire for large meetings buildings whose normal use might be felt to be uncongenial with the offering of prayer—hotels and taverns. But the S.P.G. began about this time to hold public meetings after the fashion of the C.M.S., and improved upon our practice by opening the proceedings with prayer. This good example the C.M.S. was glad to follow for the first time in 1829.³

In 1833 William Wilberforce, the public champion of the ideals for which the Society stood, died, and was buried in Westminster Abbey, "when all that was distinguished in Church and State gathered round the grave

¹ History of the C.M.S., Stock, Vol. III., p. 551.

² Ibid, Vol. I., p. 245.

³ Ibid, Vol. I., p. 279.

of the most eminent Christian the British Parliament has ever known."¹ Three years later Wilberforce was followed by Charles Simeon, who originated the idea of forming the Society. Hated and despised for his views in the beginning of the century Simeon's body was followed to its last resting place by a multitude of mourners, including the whole University of Cambridge.

About this time four new missions were undertaken, none of which, however lasted long:—in Abyssinia, and to the Aborigines of Australia (1838), in Zululand (1837), and the West Indies (special additional effort 1834). It was in the Abyssinian attempt that Krapf began his great work for Africa. The history of the Australian enterprise will be given in a later section. In 1834 all slaves in British possessions in the West Indies were freed at a cost of twenty millions sterling to the Home Government, and the C.M.S. immediately commenced an extensive mission among them employing within a few years 36 ordained and lay agents in this field, and with 70 schools at work, attended by 6000 scholars. No less than 8000 persons were in attendance at public worship. A few years later lack of funds made retirement from this mission obligatory; it was handed over, however, as a successful movement to the local Colonial Church.²

Meanwhile the work among the liberated slaves on the West African Coast was also being successfully prosecuted; so much so, indeed, that in 1842 a Committee appointed by Parliament to report upon the Colony said:

"To the invaluable exertions of the Church Missionary Society more especially—as also, to a considerable extent, as in all our African Settlements, to the Wesleyan body—the highest praise is due."³

In the previous year, on the occasion of the visit to Freetown of the Niger Expedition, a Colonial Chaplain (Rev. F. Morgan) had said: "The success of Scriptural Education, accompanied with missionary labours, has nowhere been surpassed in the history of modern

Christianity. The work is not artificial and illusory, but sober, gradual, deep."¹

By 1835 a great change had come over the face of native life in New Zealand. Charles Darwin visiting the country in that year summed up the nature of the change and of the principal cause operating. "Native workmanship, taught by the missionaries, has effected the change. The lesson of the missionary is the enchanter's wand. . . . And to think that this was in the centre of cannibalism, murder, and all atrocious crimes!"²

The organisation of the Church and the history of civilization in India were marked at this time by several outstanding events. Bishop Daniel Wilson, the fifth bishop of Calcutta went out to his see in 1822. The diocese then included not only the whole of India and Ceylon but also the Straits Settlements and Australia. English Missionary Societies urged the Government to divide this hopelessly unworkable jurisdiction, with the result that Madras had its own bishop in 1835 (Corrie), Australia in 1836 (Broughton), and Bombay in 1837 (Carr). The cause of humanity was served by the Governor-General of India, Lord William Bentinck, prohibiting widow-burning (suttee), child murder, human sacrifices, and hook-swinging torture. Dr. Alexander Duff, the first missionary sent out by the Established Church of Scotland, introduced a new, and ever since his time a most fruitful method for the enlightenment of India, by giving English education, based on Christian principles and inbreathed by the spirit of Christianity, to high-caste Hindu boys—a class which had not previously been reached. Duff opened his first school of this kind in Calcutta in 1830; the C.M.S. followed with the Noble College at Masulipatam (1841) and St. John's College, Agra (1853). Similar Colleges were founded about the same time by the S.P.G. and the L.M.S.³ It was chiefly through the energetic action of Bishop Wilson that

¹ History of C.M.S., Stock, Vol. I., p. 267.

² History of the C.M.S., Stock, Vol. I., pp. 346-347.

³ Quoted by Stock, Hist. of C.M.S., I., p. 335.

¹ Proceedings of the C.M.S., 1842, p. 39.

² Hist. of C.M.S., Stock, Vol. I., p. 358.

³ History of Christian Missions, Robinson, p. 88.

shipping communication between England and India was so developed that the two countries were brought into much closer touch.¹

In 1841 the Archbishop of Canterbury and several of the bishops joined and accepted official positions in the C.M.S. as a result of the Committee framing new regulations whereby provision was made for reference to the Archbishop for settlement of any difference which might arise in the mission field between a local bishop and the Society. By this step relations of a more official character were established with the English episcopate, without in any way, however, interfering with the liberty of the Society in the conduct of its affairs.² In the same year Henry Venn became Honorary Secretary, and Robert Noble of Cambridge, with Henry Watson of Oxford, went out to India to found the Telugu Mission. The year 1841 was also marked by the consecration of George Augustus Selwyn as first Bishop of New Zealand, as a result of representations and energetic action on the part of the Society.³

In response to a message from Christian liberated slaves who had settled there, work was taken up in 1846 by Samuel Crowther and Henry Townsend in the Yoruba country, lying at the back of Lagos, the great slave depot.⁴

East Africa now came in for attention. Krapf, driven from the Abyssinian Mission in 1843 by the intrigues of the French priests, made a journey down the east coast of Zanzibar, finally settling at Mombasa where he laid the foundation of the Society's East African work, and where alas, he was speedily left in loneliness through the death of his wife. His travels and discoveries, with those of Rebmann, a colleague sent out to share his labours, inspired the great explorations into Central Africa which followed.

¹ History of the C.M.S., Stock, Vol. I., p. 298.

² For a history of the whole discussion, see Stock's History, Vol. I., Ch. 26.

³ History of C.M.S., Stock, Vol. I., p. 412.

⁴ Ibid, pp. 456-458.

Another enterprise was now undertaken in the Far East. At the end of the First Opium War (1840-42) five ports (Canton, Amoy, Fuhchow, Ningpo, and Shanghai) were opened in China to foreigners, and Hong Kong was ceded to Britain. Along with other Societies the C.M.S. (in 1844) entered the doors thus opened, sending out George Smith of Oxford and Thomas McClatchie of Trinity College Dublin. The work progressed, and in 1849 a bishopric was founded with George Smith as first Bishop of Victoria, Hong Kong. Other bishoprics were founded in various parts of the world at the same time, such as Ceylon (1845), Rupert's Island (Canada) (1849), and (in 1841) Guiana (S. America). This extension of the episcopate materially assisted the development of missionary activity.

Then came 1848, the year in which the Society celebrated its Jubilee. The opportunity afforded by this event for drawing public attention to missions was fully seized, and the proceedings resulted in a quickened interest throughout the country. Up to the time of the Jubilee Celebrations the Society had sent out 432 Missionaries of all classes, of whom 172 were still labouring in the mission field, 128 being clergymen, 32 laymen and 12 unmarried women. There were at this time 192 central mission stations in various parts of Africa, Asia, America and Australasia. The number on the roll of communicants stood at 13,000; and associated with the Mission there were about 100,000 persons receiving regular and systematic Christian instruction. And how much more fruit of the Society's labour had already passed within the veil? A special Jubilee Thanksgiving Fund was arranged for, and resulted in a sum of over £55,000 being raised.¹

The next quarter of a century brings us up, roughly speaking, to the conclusion of Venn's Secretaryship in 1872, followed a few months later by his death. Venn had become secretary, as we have seen, in 1841: his

¹ History of C.M.S., Stock, Vol. I., pp. 471-473, 489 and 502. The figures relative to the number of missionaries are taken from revised list given in a footnote on p. 72 of Dr. Stock's "One Hundred Years of the C.M.S."

work for the Society and his influence upon its life afford an outstanding illustration of what has so often been observed in the history of such institutions—though the Society appoints the secretary, it is the secretary that ‘makes’ the Society. The early years of his regime, the years immediately following the Jubilee, shewed remarkable progress. Notwithstanding his zeal and ability, however, the closing years of the half century were characterised by unusual depression in the Society’s affairs both at home and in many parts of the field abroad.

Speaking first of the brighter side, in Africa new missions were opened on the Niger (1857), and in Mauritius (1856). New steps were taken in India by the opening of the Sindh Mission (1850), and the missions in the Punjab (1852), the Central Provinces (1854), Oudh (1858), to the Santals (1858), and the Tamil Cooly Mission in Ceylon (1855). Further afield the Fukien Station was opened in China (1844), while in North America three new departures were Moosonee (1851), the North Pacific Mission (1857), and the laying of the foundations of the work in Athabasca and Saskatchewan (1858). Mission work was also commenced in Palestine (1851), on the invitation of Bishop Gobat, at Peshawar—really in Afghanistan but held by the British—as the result of efforts on the part of Christian British Military Officers (1854),¹ and at Constantinople (1858). These last two missions were commenced by Pfander, the greatest of missionaries to Mohammedans.

At home there was at this time an unusual accession of University men to the ranks of the Missionaries accepted. From 1849 to 1861 the names of 246 European Missionaries of all classes were placed on the roll, of whom 62 were from the Universities. The funds also were in a satisfactory condition. Indeed so favourable was the whole prospect that the committee in 1853, reporting on the acceptance and sending out of additional men, stated at the Annual Meeting that they would “send out any number, trusting the Lord of the harvest, Whose is the



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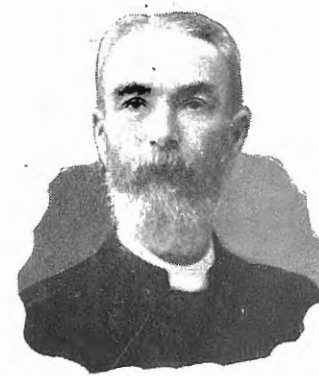
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1 Hist. of the C.M.S., Stock, Vol. II., pp. 208-213.

(1) Dr. Stock; (2) Rev. R. W. Stewart; (3) Archbishop Saumarez Smith; (4) Mr. C. R. Walsh; (5) Rev. H. B. Macartney.

silver and the gold, to supply their treasury with the funds for this blessed and glorious undertaking."

Steady progress was being reported from Travancore, hundreds of converts being confirmed from time to time—on one occasion as many as 903—and there was a heavy demand for Christian Scriptures and other literature. The S.P.G. and C.M.S. having divided the Tinnevely field between them (1841-4)¹ were both doing well. It was from the successful work in the Tinnevely Mission that native catechists were obtained to assist in the Tamil Cooly Missions undertaken in Ceylon and Mauritius and even in educational work in the Telugu country.² Although the Mutiny of 1857 gave a temporary set back to missionary effort in India, it ultimately paved the way for the extension of the whole enterprise there. Anglican Missions were opened at Delhi (S.P.G.),³ and the C.M.S. then began its work, as we have seen, among the Santals and in Oudh. As in the Punjab, the work of the Society in Oudh was commenced by Christian British officials.

But Krapf's magnificent project in 1851 to run a chain of mission stations across Africa from his own base in the East to the Yoruba mission in the West had failed; yet from his reports and the maps that Rebmann and Erdhardt constructed as the result of their journeys (facsimiles of which may be seen in Vol. II. of Dr. Stock's History), the first two explorers of East Africa, Burton and Speke, set out in 1857 on the expedition which eventuated in the discovery of the lakes Victoria—Nyanza, Tanganyika and Nyassa. In West Africa the Great Niger Mission under the direction of Bishop Crowther was begun in 1857. This portion of the country proving fatal to the lives of white men, the mission was committed to an entirely native ministry. Mainly through weakness in discipline troubles arose, and the venture was marked to a large extent by failure, until the re-introduction of European supervision at a later date when the mis-

¹ Digest of S.P.G. Records, p. 534.

² Hist. of the C.M.S., Stock, Vol. II., pp. 286, and Vol. III., p. 177.

³ This was a renewed effort. The S.P.G. Mission in Delhi was first opened in 1854. Its missionaries perished in the meeting. (S.P.G. Records, pp. 612-615).

sion became decidedly more hopeful. The Canadian Mission produced at this time the first Red Indian clergyman in the person of Henry Budd, ordained in 1850 by Bishop Anderson of Rupert's Land.

During this time not only was the organisation of the Church growing throughout the Empire, but the Church at home was developing a more evangelistic and practical spirit. This was observable both in the character of the efforts being put forth by the bishops, and in the fact that prominent laymen, some of them closely identified with the C.M.S., turned to the task of winning for Christ their fellow-men in the home country.

But then began for the foreign missionary work of the Church a period of depression which the Society did not fail to feel; and this despite the revival of spiritual life at home which undoubtedly took place in the years 1859 and 1860. Why was this? Dr. Stock attributes the position, so far as the C.M.S. was concerned, to three causes: (1) The Evangelical clergy of the Church of England did not identify themselves closely enough with the Revival Movement to direct its energies into channels connected with the Church itself. (2) The Revival did not at the time, nor for several years after, connect itself with Foreign Missionary work. The whole tendency was to concentrate attention on the great needs of Home Missions. (3) "The period was one of passionate and bitter controversy; and such a time is never a time of missionary advance." The disputes relative to Education, the Disestablishment of the Irish Church, Rationalism and Ritualism absorbed a great deal of the attention of Church people.¹

Soon men were not forthcoming in sufficient numbers to meet the increasing demands of the widened sphere of the Society's work. Funds also went down. One good result, however, came out of this state of affairs: it produced a further reason for urging the development, on a wider scale, of a native ministry, and the self-government and self-support of Native Churches.

¹ Hist. of the C.M.S., Vol. II., Ch. II.

The outlook in many quarters of the field abroad became gloomy: the results in E. Africa appeared to grow negligible; wars in the Yoruba country and in New Zealand deranged much of the success so hardly won, although affording opportunities at times for demonstrating how well the foundations of Christian character had been laid in the lives of the native converts; difficulties over a proposed bishopric led to the cessation (1874) of the Society's work in Madagascar (begun 1863); China had not been looking hopeful for some years—although signs of life and progress eventually manifested themselves in Fukien under the energetic efforts of Wolfe; and G. E. Moule had begun the inland mission in Hangchow in 1865. At the same time George Ensor, "the first English Missionary to Japan" began work for the Society in that country in 1869, while in 1862 William Duncan had founded the North Pacific Coast of Canada the settlement at Metlakatla, so much blessed for many a year, but at a later day the cause of so much sorrow to the friends of Missions.

In India, however, the work in general continued to hold good throughout the period, and with a notable new departure in 1865 in the founding at Srinagar in Kashmir, by Dr. Elmslie, of the first regular Medical Mission of the Church Missionary Society. Mr. and Mrs. R. Clark were the first in this field in 1863, Mrs. Clark openly commencing medical missionary operations the next year. Venn having secured a successor likely to meet the demands of the situation passed away at the age of seventy-five.

We have now come to the last quarter of the first century of the Society's existence: it is a period marked by extraordinary development not only in home organisation but in the direction of expansion in the Mission field. There were, no doubt, days, and even years of anxiety, disappointment and failure; but the more usual mark of the period is progress from buoyant faith, along the road of justified hope to the goal of praise and thanksgiving. What was responsible for the change? Causes

are often hard to trace in the natural world and in things spiritual they are frequently even more elusive; yet it is generally admitted that the Day of Intercession for Missions (Dec. 20, 1872) suggested by the S.P.G., and gladly adopted by the C.M.S., was the spring from which the blessing flowed. The "Times" in a leading article scoffed at the idea of the Intercession, and doubted the existence of any number of missionaries, or of any converts whatever. "An ordinary Englishman has seen almost every human or brute native of foreign climes, but few can say that they have seen a missionary or a Christian convert." How different the words we have quoted as a preface to this article! In a few months following the Day of Intercession "more offers of service were received, by both S.P.G. and C.M.S., than had latterly been received in as many years." There was also a remarkable increase in the funds.¹

It is impossible of course to go at any length into the various developments which now began to take place; we can give only the briefest summary of them. The years of 1874-1876 were a time of great extension. This was due no doubt to the increased spiritual life of the Church resulting from several movements which then and for some years previously had been steadily helping in that direction. The formation in 1872 of three new bishoprics in Canada (Moosonee, Athabasca, and Saskatchewan) led to greater activity there on the part of the Society. After the political revolution in Japan the public prohibition of Christianity was removed (1873) and the C.M.S. with the S.P.G. pressed to the work in increasing numbers. The death of Livingstone in the same year awakened England as never before to the need of Africa, and the C.M.S. Mission in E. Africa was in consequence revived. The work was also revived in the Yoruba country in 1874, while Persia was adopted as a mission field in 1875. After an important Conference in London, organised by General Lake, plans were

¹ Hist. of the C.M.S., Stock, Vol. II., pp. 410 and 411, and Vol. III., p. 86.

adopted for an extension of efforts in Mohammedan countries. The principal impression left by this Conference had been "that the Mohammedans had been almost universally neglected. The great American Missions in the East scarcely attempted to touch them." Even the C.M.S. had not done very much, and there were no other agencies of importance.¹ Progressive steps were also decided upon for Palestine, India and China. The most important event of these years, was, however, the founding of the Uganda Mission (1876) whose first heroic bishop James Hannington was martyred at his post in 1885. "In the annals of missionary enterprise," says Canon Robinson, "there are few, if any stories more romantic than that of the founding of the Uganda Christian Church."

Then, unfortunately, came a period of acute financial strain resulting in the decision of the committee in 1877 to adopt a policy of retrenchment. This state of affairs was responsible not only for the holding back of men ready to go forth, but for the closing of the missions at Constantinople and Smyrna, and lasted until 1879 when the tide turned once more. New Missions were then commenced; the Beluch and Gond Missions (1879) and the Mission to the Bhils (1880). The Egypt Mission was recommenced in 1882, and, as an extension from the Persian field of operations, the Baghdad Mission was opened in 1883. The next few years saw new missions in Taita and Chagga (1885), Pakhoi and Quetta (1886), Si-Chuan (1890), and Matsuye (1891). In addition to this there were many signs of progress in the fields already occupied, and the organisation of missionary work was greatly assisted by the establishment of several new bishoprics in addition to those already mentioned, notably in Japan (1883), East Africa (1884), and an Anglican Bishopric in Jerusalem (1887).

Home organisation was marked by several new departures which have since their inauguration proved beyond doubt their value as aids in the furtherance of

¹ Hist. of C.M.S., Stock, Vol. III., p. 117.

the missionary enterprise. A more popular periodical than the old "Gleaner" was published in the form of the new "C.M. Gleaner" in 1874; the first Missionary Exhibition was held (at Cambridge) in 1882, and in the same year the Loan Department was opened; the Layworker's Union was also founded in 1882; the Missionary Leaves Association was formed in 1883, and the first Missionary Mission was conducted in 1883 at St. George's, Deal. These were followed by the establishment of the Younger Clergy and Ladies' Unions, in 1885. Two were effective institutions, the "February Simultaneous Meetings" throughout the country, and the "Gleaner's Union" (July 1) came into existence in 1886. Although ladies had previously worked in C.M.S. Missions it was not until 1887 that the Committee accepted women for general missionary work abroad. In 1892 the Special Deputation was sent out to the Colonies, when the Australasian Church Missionary Associations were formed. In the same year the Medical Department was fully organised; this was followed by the organisation of the Women's Department in 1895. The year 1895 was also marked by the formation of the Canadian Church Missionary Association.

The Society celebrated its Centenary in April 1899. Sixteen bishops were present at the proceedings in London, while in the provinces thirty-one others took part. Delegates were present from the foreign field and the Colonies, Mr. C. R. Walsh representing Australia. There were also representatives from other missionary societies, both British and Foreign. On the actual Centenary day, April 12, two meetings were held simultaneously in Exeter Hall and the Queen's Hall, at the former 2,500 men were present, representing all parts of the country, and at the latter a similarly representative number of women. On the Saturday following the Albert Hall was thronged with children. So far as finance was concerned the Centenary was marked by a movement in advance known as the "Three Years' Enterprise." This brought in £65,616 while the gifts directly given in connection

with the Centenary itself amounted to £146,681, or £212,297 in all, a sum equal to two-thirds of the ordinary annual income at that time. Amongst other literature to mark the occasion, Dr. Stock prepared the exhaustive "History," running then into three volumes. There was also prepared a record of the Centenary in the "Centenary Volume" of nearly a thousand pages.¹

The quarter of a century since the Centenary is so full of activity, and so much of it of first importance, that it is difficult to make a selection suitable for the short space we can devote to it here. We can only mention that the year after the Celebrations saw for the first time over 100 men and women sent out by the Society in one year. "Ten years before, in August 1890, a memorable letter sent to the committee by a band of leading clerical members who bound themselves together at Keswick, had called for an addition to the staff of one thousand missionaries. In August 1900 the Society had sent out, in the ten years since that letter was written, one thousand and two."²

Then came at home great Congresses and Conferences marking, on the one hand, in a most striking way the unity of the Anglican communion, and, on the other, still more strikingly the magnificent unity—despite acknowledged fundamental differences on other subjects—of Protestant Christianity on the question of the imperative duty of evangelising the non-Christian world. The Pan-Anglican Congress in 1908, the Lambeth Conference in 1908, and, the greatest of all from this point of view, the World Missionary Conference at Edinburgh in 1910 have all played a great part in arousing the Church more and more to holy aggression in the cause of uplifting humanity through the instrumentality of Christian Missions. The Student Movement greatly helped in the same direction. Within the Society good work was done by various departments, some of them entirely new—the Medical Missionary Auxiliary, the Educational Com-

¹ A fourth volume of the History of the C.M.S., from the same pen brings the records up to 1917.

² History of C.M.S., Vol. IV., p. 22.

mittee, the Industrial Committee, the Women's Department, the Young People's Department, the Home Preparation Union, Unions for Clergy and Laymen, the Gleaner's Union, Summer Schools (first held in 1904) and Study Circles (originated in America and introduced into C.M.S. at the First Summer School). The successful scheme of "Our Own Missionaries" was an outcome of the visit of the Rev. Robert Stewart and Dr. Stock to Australia in 1892. But the extension of the Society's work abroad outstripped the increase in the finances at home, so that the years were again and again marked by deficits. Then came the Swanwick Conference of 1913 with most beneficial results; only, however, to be followed by the outbreaking of the Great War in the next year, when so much of Western civilization was once more thrown into the melting pot.

Two outstanding problems in the mission field had to be faced, in these recent days, both affecting Christianity as a whole, and one more particularly affecting Anglicanism; these were the questions of the organisation of Native Churches, and the matter which arose out of the Kikuyu Conference of 1913. The activities of the Society in the field abroad in recent times are so manifold and extensive that for a proper appreciation of them the reader must turn elsewhere, but not a few of these will be found in a later section of this work under the heading of countries where the C.M.S. is working and where Australian Missionaries are or have been engaged. The subjoined statistics, taken from the Report of last year, will give some numerical idea of the present state of the work of the Society.

Foreign missionaries (including doctors and nurses), 1220. Native Christian workers, 14,515. Stations, 583 with 7,044 out-stations. Baptized native adherents, 601,483, including 183,596 communicants. Number of baptisms in 1923, 52,822. Colleges and Schools, 4990, with an enrolment of 352,294. Sunday Schools, 2511, with an enrolments of 148,948. Number of beds in hospitals, 4741. In the year 1923 the hospitals cared for

42,940 in-patients, and the visits of out-patients numbered 862,532.

Australian readers will appreciate the figures connected with the medical work when we point out some figures in connection with five leading Public Hospitals in Australia. In Melbourne Hospital there are 358 beds; in the Brisbane General Hospital, 361; in the Adelaide Hospital, 580; in the Sydney Hospital, 382; and in the Royal Prince Alfred Hospital 584—a total of 2,265.

THE CHURCH MISSIONARY SOCIETY IN AUSTRALIA.

CHAPTER I.

MARSDEN'S MISSIONARY SPIRIT.

The Church in Australia must ever be profoundly thankful that almost from the dawn of Christianity in this country there existed here the desire to preach Christ to the heathen, and to extend the blessings of Christian civilization to the backward races with whom the colonising of the country brought us into closer contact. How great is the contrast, in this respect, with the long period which elapsed in even British relations with Africa before it was brought home to the conscience of any in England that our treatment of the African should be something radically different from that policy of exploitation which, for more than 200 years,¹ took its grossest and most cruel form in the moral enormities of the Slave Trade! For it must be admitted that, dark as the civilized world found Africa, by this nefarious traffic it was made darker still. We found the African bound in the chains of ignorance and superstition. Instead of extending to him the fullness of the liberty wherewith Christ had made him free, we bound with fetters of iron the black body which enclosed his darkened soul, and, tearing him from the land of his birth, snatched from

¹ History of C.M.S., Vol. I., p. 46.

him the remnant of such freedom as remained to him so long as he was able to roam at pleasure the forests of the vast continent which was his home.

And what of India? As everybody knows, our relationship with that country was for many a year almost entirely in the hands of the East India Company. Our policy was for long not only dominated by but largely confined to matters of trade and the material advantage which we could reap for ourselves from intercourse with the people; although it is only fair to say that the provision made for Chaplains in the Charter of the Company indicated that spiritual work was to be done for the Indians as well as for Europeans in the country. By Act of Parliament no British subject could land in India without a special licence, on pain of fine and imprisonment. For a missionary to secure a licence was an impossibility. Only with the dawn of the Modern Missionary Movement came an adequate sense of moral responsibility towards the native races with whom our schemes of colonisation and trade expansion brought us into touch.

Can it be questioned that it was the fact that the colonisation of these Southern lands came at a time in history when the public conscience at home had already been stirred, in some degree at any rate, as to our duty towards the backward races, that persons in high positions in Australia took, almost from the first, the measure of interest they did in the well-being of the natives? Notwithstanding this, there were, unfortunately, many among the rank and file at that period, and for long afterwards, who found in the limitations of the native peoples a subject for contempt rather than compassion, and who were all too disposed to use such intelligence, strength and resources as the natives possessed, not as stepping stones to the advancement of all, both civilized and uncivilized, but merely as instruments for the further advantage and selfishness of the dominant race. Such people as these, either stupidly unable, or criminally unwilling to make allowance for the backward and savage conceptions which controlled the conduct of the natives, frequently meted

out disproportionate retaliation for offences the occurrence of which they of all people in the world were the last to take any proper steps to prevent, but on the contrary were often the first to provoke. Delinquents of this kind have always marched with the army of Christian civilization, and have brought gloom, rapine, and slaughter where the inhabitants, with an inability to express their need eloquent by its very muteness of their entire and desperate helplessness, appealed for light and deliverance. Such men as these again and again have treacherously destroyed the authors of the friendship that welcomed them, and of the hospitality which sheltered and gave them food. Such things have marked the introduction and progress of civilization in the Southern Seas, although it must be said not over so long a period, nor on such a wide scale, nor to such depths of guilt as some other lands have unfortunately experienced.

So far as Australia is concerned, the duty, early recognised, of playing a worthy part in the uplifting of native races through the preaching of the gospel centres largely around the person of Samuel Marsden, the third Christian clergyman to reach the country, and the second chaplain appointed by the Home Government.

As early as 1616 Dirk Hartog had sailed on the Western Coast of Australia, and in 1642 Abel Jansen Tasman not only discovered Tasmania—called by him Van Diemen's Land in honor of Antony Van Diemen the then Governor-General of the Netherlands—but was the first European to sight, in that year, New Zealand, which he named Staaten Land in honor of the States-General of Holland.¹ Tasman did not make a landing, and at a later date the Dutch Government changed the name of the country to New Zealand. Captain Cook discovered New Zealand in 1769, and, in 1770, that part of the coast of Australia now known as New South Wales. On Jan. 26, 1788, the First British Fleet arrived in Sydney Cove—otherwise known as Port Jackson—to form the first colon-

¹ A Year Among the Maoris, *Del Mar*, pp. 158-160.
"The Colony of New Zealand," *Gisborne*, p. 41.

ising settlement. The Rev. Richard Johnson was present as Chaplain to the fleet, and for several years carried on his work single-handed amid all the distressing and discouraging circumstances of sickness, famine and crime which marked the early days of the colony. In 1794 we find another clergyman called Bains assisting Johnson in his arduous work, and, a little later in the same year, Marsden arrived as official assistant Chaplain.

It is no part of our present task to give a detailed story of the life of this truly wonderful man, but we cannot refrain from referring to the magnitude and difficulty of the task which confronted him on his arrival in New South Wales, and the zeal and efficiency with which he performed it. From this and other considerations, to which attention will be called later, we shall be the better able to appreciate the intensity of his missionary spirit, and the debt of gratitude which the missionary cause owes to him.

First there was the primary duty for which he came to the colony, that of Assistant Chaplain ministering to the convicts, troops, civil officers in charge of the settlement, and also to the free settlers, of whom at first there were not very many. In 1800 Johnson retired from the position of Senior Chaplain and returned to England, and for some years Marsden was mainly responsible for the spiritual oversight of the ever-increasing colony. Then, at a later date, there was the duty imposed upon him as a magistrate, a position which he unwillingly accepted, and which not only increased his labours but brought him sometimes into relationship with members of his flock difficult, in their minds, to reconcile with his office as their pastor, and resulting in "misunderstandings" which made harder a life which was certainly hard enough as it was. Nor was it only arduous toil and misunderstanding that frequently marked his life; misrepresentation of the most unworthy character, both public and private, was introduced by men holding high station in the colony, and was maintained so persistently and with such animus that a man of less strength and sympathy would either

have succumbed entirely, or have been so occupied by his personal sufferings as to become oblivious of the needs and sufferings of others. Pressed out of measure by work and personal worries, he might easily have overlooked the forlorn condition of the convict women and failed to take any steps for the amelioration of their unhappy lot: yet he took up their cause with whole-hearted zeal, and both locally in correspondence with the Governor, and in England through Elizabeth Fry, left no stone unturned to soften their life.¹ He might have let passing missionaries to the distant islands of the Southern Pacific come and go without giving a thought to their wants and trials: yet they ever found in him a friend indeed, and his parsonage at Parramatta was a home where they were ever welcome. He might have heard of the beautiful country of New Zealand, and met occasionally some of her warlike sons in the streets of Sydney, without troubling himself about their salvation; yet he found time in the midst of his busy life, and he had a heart sufficiently courageous and forgetful of itself to make seven long voyages across the stormy waters of the Tasman Sea, to plant in New Zealand the faith of his fathers, and lift the Maoris to a higher plane through the preaching of the Gospel. Desirous above all things of seeing the blessings of the Christian faith bestowed upon all people, he had complete sympathy with and gave the most practical assistance in his power to any missionary who came his way, even though not specially associated with the Church to which he himself belonged. Of this the most striking proof is his connection with the London Missionary Society, the Methodist Missions in the South Seas, and the British and Foreign Bible Society.

In the early days of its existence the L.M.S., founded in 1795, was known simply as "The Missionary Society," and was then—as it still is in theory—an undenominational, or as we would say to-day, an interdenominational organisation. In the year 1796 the Society sent out the

1 Life of Marsden, Marsden, p. 127.

famous missionary ship "Duff" the first missionary ship, properly so called, in the history of the Christian Church.¹ This vessel reached the island of Tahiti (or Otaheite as it was then called) on March 6, 1797. The venture was followed by nearly twenty years of disappointment and disaster. In the midst of this trouble the Society consulted Marsden, who at once reported in a memorandum of advice, consisting of seven folio pages, written on Jan. 1, 1801, and read before the Committee in England on April 19, 1802. As might be expected this communication went into the questions of the character and qualifications which should be possessed by a missionary, and dealt also with the policy to be pursued in commencing and conducting a mission to non-Christian and uncivilized races. Some missionaries of the Society left Tahiti in 1798; they had apparently become alarmed for the safety of their families, and, fearing lest any mischief should befall them at the hands of the natives, had left the mission and taken them to Sydney. Writing to the Society they refer to the kindly reception accorded them by Governor Hunter and the Rev. Richard Johnson. Marsden came to visit them aboard their ship on its arrival, and immediately offered them the hospitality of his home. Work was soon found for two of them, called Cover and Henry, in the colony, a letter dated Sept. 1, 1798, mentioning the fact that they were exercising their ministry amongst the white population in Parramatta, Toongabbie and elsewhere.² Another evidence of Marsden's goodwill for the missionaries is found recorded in the proceedings of the Society³ "Mr. Hassall continued to preach at Toongabbie, and at Kissing Point, alternately, every other Lord's Day. . . . He had also been appointed by the Governor, on the recommendation of the Rev. Mr. Marsden, to the respectable situation of storekeeper, which

1 The "Duff" was the first missionary ship in the sense of a ship owned and commissioned by the Christian Church for the specific purpose of conveying missionaries to preach the Gospel overseas. The Rev. J. B. Marsden, in his "Life of Samuel Marsden," seems disposed to claim the honor for the Rev. S. Marsden's ship "The Active"; but the honor undoubtedly belongs to the "Duff," although it may be correct to say that "The Active" was the first missionary ship of the Anglican Church.

2 Missionary Transactions (L.M.S.), Vol. I. (1795-1802), p. 318.

3 Ibid, p. 321.

enabled him to make a suitable provision for his family." The same report goes on to speak of both Johnson and Marsden in the following terms: "Our esteemed friend, the Rev. Mr. Johnson has, for the benefit of his health, returned with his family to England: leaving the Rev. Mr. Marsden, the only clergyman at present (1801) in the Colony, whose diligent attention to the best interests of his charge, is highly praiseworthy. In addition to the new Church at Parramatta which has been built under his direction, he has erected an orphan house, capable of receiving two hundred children, to be supported by voluntary subscriptions."

As illustrative of the state of affairs at that time in the Colony we may mention in passing that Samuel Clode, one of the missionaries who had fled from Tahiti, was murdered shortly afterwards near the brick kilns at Sydney, and Hassall was robbed of nearly all he possessed and dangerously wounded. To the record of these happenings the Society's Report makes the naive addition—"It is important to observe, that the Missionaries appear to have been in more dangerous circumstances when they had fled to this Colony, than their brethren were in who remained in Otaheiti."

When Marsden returned to Sydney from his visit to England in 1810 calamitous tidings awaited him of the Tahiti Mission. The missionaries had become thoroughly disheartened by their almost total lack of success; still worse, harmony among themselves was far from being the rule; and to end matters they were torn with fears of molestation from the natives. It looked as if that great venture was about to come to a speedy and lamentable conclusion. News of the trouble having reached Marsden he determined to put his whole force into an effort to avert such a disaster. The missionaries having fled from their post of duty in Tahiti to the haven of refuge in New South Wales, received no word of rebuke from Marsden; they were hospitably entertained for several months at the Parramatta parsonage where their drooping spirits were uplifted and their courage was restored by com-

panionship with their magnanimous host. They returned in due course to the scene of their former labours. When, a few years later, Pomare, the King, became a Christian and Tahiti a Christian land, the missionaries found fully vindicated the unswerving confidence of Marsden that if evangelistic efforts were continued patiently and wisely the Gospel would ultimately win the day, notwithstanding all appearances to the contrary. When the Society sent out from England, in 1824, a special deputation to its Missions in the persons of the Rev. D. Tyerman and G. Bennett, Marsden corresponded with them on their arrival in Sydney en route for the islands, and gave them some account of his own relations with the Missionaries. It was not until the affairs of the Society became so extensive as no longer to need his special assistance that Marsden dropped out of practical association with its missions in the South Seas.

The same spirit which characterised his relations with the London Missionary Society marked his attitude towards the Methodist missions in New Zealand. Although, as we shall presently see, he had been first in the field there, he was ready to welcome and help others who had the same great object in view; although they might differ from him in their ways of working. On his fourth visit to New Zealand, in 1823, we find him amidst his other work visiting the Methodist station at Wangaroa. Discovering that the Rev. Samuel Leigh, the founder of the Mission there, was seriously ill, Marsden in the most friendly spirit promptly invited him and his wife to accompany him back to Port Jackson for a health voyage. The invitation was accepted, but shipwreck overtook the party in the first vessel in which they went out. They eventually arrived in Parramatta, where the missionaries remained for some time as Marsden's guests. Writing of him Leigh says, "I do hope the Rev. S. Marsden will be successful in his endeavours to put an end to the wars in New Zealand. . . . The Christian world, and particularly the Church Missionary Society, will never be able fully to appreciate the valuable labours

of the Rev. Samuel Marsden. His fervent zeal, his abundant toil, and extensive charity in the cause of missions, are beyond estimation. May he live long as a burning and shining light in the missionary world."¹ Indeed it was upon a similar invitation from Marsden to go to New Zealand for a health voyage—and also to see for himself the prospects of establishing a Mission there—that Leigh first came into touch with the Maoris.²

¹ Proceedings of C.M.S., 1823-24, p. 187.

² "A Century in the Pacific," Edited by James Colwell, p. 131, and "What he did for Convicts and Cannibals," A. E. Keeling, p. 62.

CHAPTER II.

MARSDEN AND THE NEW ZEALAND MISSION— PRELIMINARY STEPS.

The greatest work of Marsden's life was unquestionably the foundation of the New Zealand Mission. Occasional intercourse with the few Maoris, who from time to time found their way to Port Jackson, aroused in him warm admiration for these people, and created a desire that the blessings of the Gospel should be extended to them. Why and how had these Maoris crossed the ocean to visit the distant shores of Australia—or New South Wales, as the country was then called? The value of the timber in the great kauri forests of New Zealand had become known to the outside world, and many ships, most of them "whalers" in the southern seas, visited the country in search of "spars." Ships were also in the habit of putting in for water and provisions,—for there was an abundance of pigs and potatoes since the introduction of these by Captain Cook during the five visits which he paid to New Zealand between the years 1769-1777¹. When these vessels proceeded to Port Jackson, Maoris would occasionally make the voyage in order to see for themselves the wonders of the land from which the white men had come, and of which they had heard so much. Such visitors frequently became the guests of Marsden in his home at Parramatta.

In 1807 Marsden left New South Wales for a visit to

¹ "New Zealand," W. Gisborne, p. 29.

England, arriving there early in 1808. Various reasons had led him to take this step, chiefly among them being the necessity of securing from home further assistance in the moral and spiritual work of the Colony by the appointment of additional clergymen and schoolmasters.¹ While in England, Marsden approached the Church Missionary Society with a view to the latter undertaking a mission to New Zealand. After some preliminary negotiations the Society had formally requested him to submit a report relative to the establishment of the Mission. Marsden complied, and the document was considered to be of such importance that it was printed and published as an appendix to the Report of 1808. Here Marsden declared that, so far as could be ascertained, the New Zealanders appeared "to be a very superior people in mental capacity," yet, owing to their comparative lack of the arts of civilization, they were not "so favourably circumstanced for the reception of the Gospel, as civilized nations are though strangers to the Divine Revelation. Since nothing . . . can pave the way for the introduction of the Gospel, but civilization; and that can only be accomplished amongst the heathens by the arts: I recommend that three mechanics be appointed to make the first attempt, should the Society come to a determination to form an Establishment in New Zealand." These mechanics were to be a carpenter, a smith, and a twine spinner. Was it Marsden's idea that the preaching of the Gospel should wait until the civilizing process had been partially or completely effected? Not so. "Though the Missionaries," said he, "might employ a certain portion of their time, according to local circumstances, in manual labour, this neither would not ought to prevent them from constantly endeavouring to instruct the natives in the great doctrines of the Gospel, and fully discharging the duties of Catechists. The arts and religion should go together. . . . I do not mean that a native should learn to build a hut or make an axe before he should be told anything of Man's Fall and Redemption; but these

¹ Proceedings of C.M.S., Vol. I. (1807-1808), p. 336.

grand subjects should be introduced at every favourable opportunity, while the natives are learning any of the simple arts." There are few of us to-day who would not go all the way with the "Apostle of New Zealand" in the opinion thus expressed. We know too well the results of the introduction of our civilization to many quarters of the heathen world unaccompanied by the preaching of the Gospel and manifestation of the spirit of Jesus Christ. We can follow him in the opinion that "till their (uncivilized heathen's) attention is gained . . . little or no progress can be made in teaching them the Gospel"; but with the history of religion and morality before us—and particularly the history of Christianity, and of morality based on Christian principles and maintained by Christly grace—we cannot agree with Marsden, that "moral and industrious habits" must come in the lives of savages before "progress can be made in teaching them the Gospel." Moral and industrious habits, wherever they are found, are things born of the Spirit of God; they may, and do, open the way for such further good as the Spirit has to bestow in the teaching of the Gospel; but to hold that they must invariably, or even in general, precede the acceptance of the Gospel is to reverse a plain case of cause and effect repeatedly experienced in the history of individuals, communities and even nations. In countless instances the most savage and uncivilized characters, while still in that state have been able to comprehend the Gospel message, and, through the working of Christian grace, have found power for sanctity and decent citizenship. The same thing may be said of classes, as the work among Indian outcastes, for example, so abundantly proves. Surrounded by a civilization which leaves them practically without God, and certainly without hope in the world, demoralised by oppression and despair, it would be difficult to find more unpromising material to work up into a self-respecting civilized community than the outcastes of India; yet such a task the Gospel is accomplishing amongst them. And no one can read the story of the

reclamation of Uganda from savagery to civilization without realizing that it is the Gospel that is the hope of civilization, rather than civilization the hope of the Gospel.

Nor can we follow Marsden in the fourth paragraph of his letter: "To preach the Gospel without the aid of the arts will never succeed among the heathen for any time." It is quite true that the Gospel was first preached among civilized peoples, and we may certainly believe that the civilization and culture they possessed prepared the way, in a measure, for that which was sent in the fulness of time. But such civilization is to be regarded as a useful instrument rather than as an essential foundation for the propagation of the Gospel. Are there no instances in the history of the expansion of Christianity of uncivilized people being turned from darkness to light by the simple preaching of the Gospel without previous preparation by means of civilized "Arts?" Must the North American Indian cease to be a hunter and a fisherman, and become an agriculturalist or a cabinet-maker, before he can be made a Christian? Indeed the failure to Christianise some tribes has not infrequently been due to the fact that we have expected them to enter the door of the Church by way of civilized customs and habits wholly alien to their genius and natural (as distinguished from savage) mode of living. Yet this much is to be said for Marsden's missionary policy, it anticipated the industrial missions of later years, and the still wider sociological efforts which are now rightly regarded as part of the proper work of missions, although unquestionably subordinate to evangelism.

Marsden's communication proceeded next to give some excellent advice on the qualifications which he considered to be necessary in a missionary; they were Piety, Industry, Prudence, and Patience. What comment can we make on this to-day? Had the advice been given after a hundred years of missionary work in New Zealand (or any other quarter of the globe), had taught us their lessons, instead of at the commencement, the

qualifications could not have been much better stated. He should, perhaps, have added sympathy, in the sense of looking for and working upon elements of truth in the religious beliefs already in existence, and seeking to understand the motives and yearnings which lie behind or are embodied in all religions.

Marsden had not himself been a missionary in what we may call the technical or specialised meaning of the term, yet he correctly estimated the difficulties of a missionary's career: "His difficulties will be many of them new; and much greater than he can possibly imagine or foresee. On that account he will require great Patience and Perseverance to bear up under them."

It was next advised that the missionaries should proceed under the sanction of the British Government in England, with an official recommendation to the Governor of New South Wales, and from him to "the Chief of New Zealand." On their arrival in New Zealand they should place themselves under the protection of the Chief there. A suggestion was also made that, for the comfort and safety of the missionaries, a certain sum should be allocated by the Society to enable regular communication to be maintained between New Zealand and Port Jackson. If such communication could not be established in any other way, it was recommended that a small vessel of 20 or 30 tons should be hired for the purpose.

At the anniversary of the Society held in June, 1808, the whole proposal was brought before the members, and they were asked to point out any persons within the circle of their acquaintance who might seem suitable for a missionary settlement such as had been suggested.

The Committee adopted Marsden's policy of civilization with a view to Christianisation—although with them, no less than with him, evangelistic efforts were, from the commencement, to go hand in hand with industrial effort—and proceeded to select, train, and send out its first missionary settlers to New Zealand, this mission being the second enterprise undertaken by the Society. The first

man found was a carpenter, William Hall, who was sent to Hull for special training in ship-building and navigation. The next was John King, accepted in the recommendation of the Rev. Daniel Wilson of Oxford. To fit him for his work abroad King received instruction until he had acquired competent skill in flax-dressing, twine spinning and rope making. There remained only the smith to be secured, but a tradesman of this description could not be found ready to engage in missionary service. Marsden now definitely undertook to superintend the formation and management of the intended settlement.¹

On Aug. 4, 1809, the Rev. Josiah Pratt on behalf of the Committee wrote a letter of "Instructions" to King and Hall, circumstances having prevented them from being present at the Committee meeting to receive them in person. They were to "follow the advice and counsel of Mr. Marsden; and consider him, and Mr. Cartwright, and the other clergymen of the Colony (New South Wales) as, in every respect, the representatives of the Committee"; and to them they were to "have recourse . . . on all occasions." Such difficulties as would be met with on the voyage were to be surmounted by prayer. "Ever bear in mind that the only object of the Society in sending you to New Zealand, is, to introduce the knowledge of Christ among the natives: and in order to do this, the Arts of Civilized Life." Immediately upon their arrival in New Zealand they were to inform the Chief what was the object of their coming. In their religious conduct they were strictly to observe the Sabbath Day. Family worship was to be established in their homes and practised morning and evening, and in a manner calculated to impress the natives with the fact that the Christian settlers worshipped God daily. They were to converse with the natives upon the great theme of the mission, "particularly on the evil of sin, its dreadful consequences, present and future, and the means which Divine goodness has provided, through Christ, to save men from sin."

¹ Proceedings of C.M.S., 1808-9, Appendix IV.

Conversation of this description could be engaged in during the ordinary occupations of life. When they had made themselves sufficiently masters of the language they were to "collect together the native children, male and female, all at your leisure hours, to instruct them in their own tongue, and in various useful matters; and, so far as their parents will allow . . . in the knowledge of Christianity." So far as their civil conduct was concerned, they were to spend no time in idleness—wells had to be digged, houses built, agriculture engaged in. No presents were to be given to the natives, and they must on no account join with them in their wars. They were to excite a spirit of industry among the people, and as property was an incitement to theft they were advised to have at first as little as possible. A tribute is paid incidentally to the practical side of Marsden's own life: "Mr. Marsden will endeavour, on your voyage, to form your minds for your work; and communicate from time to time such knowledge of agriculture and gardening, as may be necessary for you to acquire." The Society had heard, apparently, of the success of Marsden's own farm! A journal was to be kept wherein the Committee instructed them to insert all the information that could be obtained from their "own observation, or the credible report of others, concerning the population, customs, language, religion, etc., of the natives." This practice on the part of the missionaries and Missionary Societies, of securing reports on these and kindred subjects at first hand, has produced invaluable results, not only in the field of missionary effort, but in the wider field of anthropology. It has also led, as we have seen, to the fitting out some of the most important exploring expeditions in modern times.

The postscript to this communication is well worth reproducing in full. "You will distinctly understand that, as Settlers, you are to consider whatever property you may acquire as your own; and will, doubtless, make such arrangements as may tend to preserve mutual friendship and goodwill one among another. So long as you

need the Society's aid it will be cheerfully granted. Should you become independent of such aid, and prosper as to worldly things, we trust God will give you grace still, so long as you live, heartily and zealously to promote the Society's one grand design." Thus Hall and King were Christian settlers with a missionary objective: the missionary in the full sense of the word, albeit perforce but a visiting one, was Marsden himself.

When Marsden sailed from Spithead in the "Ann" on Aug. 25, 1809, Hall, Mrs. Hall, and King accompanied him. It was no ordinary coincidence that upon the same ship was returning to New Zealand, via Port Jackson, a young Maori named Duaterra,¹ a near relative of some of the principal chiefs, and himself heir to a considerable territory in the country.

The whole history of this young man is full of pathetic interest: it can however, be only touched upon here, as it properly belongs to the history of the Church Missionary Society in New Zealand. But Duaterra's connection with Marsden, and the value of that connection in the foundation of the mission, cannot be overlooked.

Up to the point of his sailing in the "Ann," Duaterra's career had been, briefly, as follows:—An adventurous spirit, he had, with two companions, shipped upon the "Argo," a vessel which put in to the Bay of Islands in 1805. After sailing the New Zealand Coast for some months the "Argo" made for Port Jackson and sailed in Australian waters for several months more, revisiting Port Jackson a second time. Throughout this period Duaterra had laboured aboard as an ordinary seaman, and was most disgracefully left at the Port, without friends, and without payment for his services. Having re-shipped in the whaler "Albion," where he was more justly treated, he was eventually put ashore at his own home in the Bay of Islands. But he was devoted to the roving life of the sea, and when another vessel, the "Santa Anna," put in some six months later on her way

¹ So the name is spelled in the earlier records and will be adhered to here. Later accounts have Ruatara.

to Bounty Island for seal skins, Duaterra found himself once more on board. The voyage was anything but propitious. Left at Bounty Island with a party of fourteen others, for the purpose of killing seals, while the ship returned to New Zealand for further provisions, Duaterra and his companions were reduced to great extremities through the long delay in the vessel's return, and bad weather preventing her, for over a month on her arrival, from landing a relief party.

Duaterra's next step was to sail in the "Santa Anna"—once more as a common sailor—all the way to England, to see, as he was promised, King George. The ship arrived in the Thames about the middle of 1809. Needless to say, Duaterra had another experience of the white man's faithlessness: he could not see the King. All sorts of excuses were made for the non-fulfilment of a promise which should never have been made. The "Santa Anna" was paid off, and the now sick, disconsolate and disgusted New Zealander was put aboard the "Ann" by his former captain.¹

Under such circumstances did Marsden meet with this Maori chief. The great-hearted chaplain's sympathy and protection were at once placed at his disposal, and arrangements were forthwith made for his comfort and relief. The earliest fruit of the friendship thus formed was an account of New Zealand obtained from Duaterra by Marsden, and communicated by him in a long letter from Rio de Janeiro, dated Nov. 15, 1809.² Marsden had discovered in the sick Maori, a powerful means of assisting the great work which was soon to be commenced. Duaterra was a nephew of Tippahee,³ an influential chief who had previously visited Port Jackson. The letter also contains an illuminating account of New Zealand traditions, religion, government, manners and language, and in length runs into nearly five thousand words. Marsden had seen and seized his opportunity. "I determined

¹ "Memoir of Duaterra," S. Marsden, Proceedings of C.M.S. (1816-17), Appendix VIII.

² Proceedings of the C.M.S., 1810. Appendix III.

³ And also of Shunghee. Vide "Memoirs of Duaterra."

immediately to try if I could learn from this young chief something of the Language, Religion, and Government of the New Zealanders, with a view to aid the Missionaries. I determined also to instruct Duaterra in the English Language, as much as possible, during the voyage." Thus was he enabled to be the first to carry out the instructions given by the Society to its first agents in New Zealand.

A further evidence of the intensity of Marsden's missionary zeal came from this visit to Rio de Janeiro. Observing the ignorance and superstition which marked the religious life of the country, he suggested to the Society the sending forth of labourers into this portion of the vineyard also. Were there any to tell him of the attempt made by Admiral Coligny's Colony in 1555, the betrayal of its missionaries by Villegaignon, and their subsequent expulsion by the Portuguese in 1567? South America, however, did not lie within the sphere of activities of the Church Missionary Society "for Africa and the East." Meanwhile, as his vessel lay in the magnificent harbour, Marsden did the work which was immediately in his own power; he distributed far and wide such copies of the Scriptures as he had available for the purpose: such was the wideness of his missionary vision. Rio was not a British possession; Marsden fully recognised, no doubt, that in all probability he would never see the place again; yet he earnestly desired its people to be in full possession of the clear light of the Gospel of Christ.

CHAPTER III.

MARSDEN AND THE NEW ZEALAND MISSION— DISAPPOINTMENT AND DELAY.

The "Ann" duly arrived in Port Jackson on Feb. 27, 1810. But keen disappointment awaited the men eager to begin the enterprise among the Maoris: circumstances of such a serious nature had arisen as to make the immediate settlement in New Zealand an impossibility. The disappointment was made more severe by the discovery that a company of traders in Port Jackson had also been on the point of making a considerable settlement in the island, and would therefore have afforded great help and protection to the men being sent by the Society.¹ This mercantile settlement was, of course, also prevented from coming to maturity. What was the nature of the trouble? Tidings had arrived that a ship called the "Boyd," which had sailed from Port Jackson to New Zealand for a cargo of timber for India, had been burnt by the natives, and almost the entire crew massacred. In consequence of this report, Marsden decided to retain the settlers for the present in Parramatta, and in a letter, dated April 25, 1810, he informed the Society that should it be necessary for them to remain at any length in New South Wales, they would not be idle, as in that event he would see if something could be done for the "instruction of the natives of New Holland"—as Australia as a whole was then called. One passage in this letter is strikingly prophetic. "I believe that the

¹ Proceedings of the C.M.S., Vol. III., p. 243.

Heathen natives around will be enlightened from this Colony, and the glory of the Lord will shine upon those, who are now sitting in darkness and in the shadow of death." In what wonderful measure these words have been fulfilled, let the records of Australian Missionary Societies of all Churches declare.

Later letters from Parramatta indicate that three New Zealanders, two of them sons of chiefs, were at that time Marsden's guests, and from one of them he had received authentic information as to the cause of the disaster which had overtaken the "Boyd." Briefly, the massacre was in retaliation for the brutal wrongs the members of the crew themselves had inflicted on the natives.

But if Hall and King could not immediately reach New Zealand, they could at once get into touch with New Zealanders. Marsden had sown two acres of flax, and when this was ready, King was to teach the New Zealanders in Parramatta how to spin twine and make rope, and proceed as well with their instruction in religion.

Marsden now urged more definitely upon the Society—what he himself says he had recommended for the last ten years—the provision of a vessel to maintain communication between missionaries in the South Sea Islands and Port Jackson. On this depended their safety and comfort. A vessel of 150 to 200 tons was recommended. It was not suggested that it should be fitted out on the account of any Society, but that some London merchants might be induced to undertake the venture as a private concern, and, while reimbursing themselves from the trading of the vessel, render at the same time a great service to the cause of civilization.¹ The plan of Missionary ships had been forcibly put before the friends of the Society in 1810 by Dr. Claudius Buchanan, when preaching the annual sermon. "Let ships," said he, "be prepared to carry the glad tidings of the Gospel to remote nations."

¹ It is interesting to note that it was a somewhat similar policy on the part of Bishop Wilson of Calcutta which led to the institution of the P. & O. Company's organised service to India in 1841.

In a letter to the Society, dated Nov. 1811, Marsden urged a further development in the organisation of missionary effort among the Maoris; this was the establishment of a Seminary for them in Parramatta where they could receive instruction in European knowledge and technical subjects.¹ It was also advised that for this purpose Mr. Kendall and his family should at once embark for New South Wales. Mr. and Mrs. Kendall were accordingly sent out, being granted a free passage by the Government on the understanding that, in return, they should act as a schoolmaster and schoolmistress for a limited period in the Colony.² They were eventually to proceed to New Zealand with Hall and King.

Meanwhile Duaterra had returned to New Zealand and had been chosen King at the Bay of Islands, where he at once began to introduce the arts of civilization which he had learned from Marsden, earnestly desiring also to have his people converted to Christ. Once again in his correspondence with the Society, Marsden, despite the terrible moral conditions prevailing in New South Wales, expressed his conviction of the high spiritual destiny which he believed awaited Australia. "God is raising up children to Abraham from these exiles," he said. "This settlement will prove a blessing to the surrounding nations."

The Christian consideration which Marsden had shown to Duaterra was not long in bearing fruit in the form of a better understanding between the New Zealanders and the white men who came into touch with them. A Captain Porter, master of a whaler on the New Zealand coast, reported to Marsden in flattering terms the kindness and generosity with which he had been treated by Duaterra, and it was similarly reported that another great chief, an uncle of Duaterra, was greatly desirous of Europeans coming to live in his

¹ Proceedings of C.M.S., Vol. III. (1810-1812), p. 429.

² Ibid., Vol. IV. (1813-1815), p. 86.

country.¹ This happy state of affairs confirmed Marsden in his resolve to form the settlement in New Zealand. He conferred with Governor Macquarie on the subject and found him favourably disposed towards the proposal. This was in 1813.

Notwithstanding the delay in the passage of the missionaries to New Zealand, so confident was the Society of the ultimate success of the scheme, that, as a result of further correspondence with Marsden in this year (1813), the Committee assigned £500 per annum to him and his friends for the promotion of the Society's work in this direction, and suggested the expediency of forming an Auxiliary Society in New South Wales, with a view to assisting the Parent Society both in its evangelistic work and promoting its funds in the colony.

The Society was in favour of the idea suggested by Marsden in 1810 of providing a missionary ship to establish intercourse among all the South Sea Islands; and while friends in England were waiting for the opportunity to present itself for the accomplishment of this extensive enterprise, Marsden, with characteristic initiative, purchased the "Active," a brig of 110 tons.² Kendall and Hall had visited New Zealand in her between March and August, 1814, carrying with them a commendation from Marsden to Duaterra.³ They had been sent on this voyage without their wives and families, Marsden assigning as his reason for this, that, as the natives had no redress for the wrongs they had suffered but retaliation, and were considered to be such monsters of cruelty, he did not think it prudent "in a public point of view" for any but the men to go. Amongst other reasons the object of this first voyage of the "Active" was to bring over some of the chiefs to Port Jackson and establish a friendship with them. This would make the way easy upon their return for the founding of the settlement in peace and safety. And, having known the chiefs

¹ Proceedings of the C.M.S., Vol. IV. (1813-1815), p. 305.

² Ibid. p. 578.

³ For an account of this voyage see Missionary Register 1815, pp. 155-163.

during their stay in New South Wales, the wives of the missionaries would have less fears when living among them in their own land. Marsden himself would have gone with Kendall and Hall in the first instance, but the Governor, in the interests of Marsden's own personal safety, had declined to grant him permission to do so. They brought back with them chiefs and other natives on a visit to the Colony, where they became Marsden's guests. The "Active" would maintain the regular intercourse which was desired between Port Jackson and New Zealand; and with this more limited scheme of operations the Society felt it would have to be satisfied for the present. In a letter to the Society, dated Sep. 22nd, 1814, Marsden stated at some length the full advantages to be derived from the existence of such a vessel¹:—(1) The comfort and safety of the missionaries would depend, at any rate for some time, upon a vessel regularly visiting them. (2) The frequent visits of such a vessel would contribute more than anything else, to "the civilization and improvement of the New Zealanders in all useful knowledge." The third reason advanced, however, is that which the history of civilized touch with uncivilized or backward races makes specially interesting; "The wanton acts of oppression, robberies and murders committed on the persons and properties of the natives of New Zealand, have completely destroyed all confidence in Europeans. They manifest every wish to cultivate our friendship; but woeful experience has taught them not to trust us too much. Nothing but a practical knowledge of the **English Christian's Character** can remove their prejudices and jealousies. If the Society had a vessel under its own direction, in which the natives could freely pass from New Zealand to Port Jackson, and back again to their own country, and be kindly treated on their voyage, and cordially received on their arrival, a most favourable impression would soon be made upon them, as they are naturally a very superior race of men, of very quick and comprehensive minds."

¹ Proceedings of C.M.S., Vol. IV. (1813-1815), p. 624.

The visit of the chiefs who returned in the "Active" filled Marsden to overflowing with zeal for the conversion of the whole nation. "Were I young and free," he wrote, "I should offer myself for this work . . . I think no Society was ever engaged in a greater work than the Church Missionary Society is in this." During their visit the Chiefs were greatly impressed by all they saw, and Marsden himself gave them instructions both in the Christian religion and in the nature of our system of government. Governor Macquarie now gave his full permission for Marsden to visit New Zealand with the missionaries from England and the chiefs, giving further evidence of his goodwill towards the project by providing rations from the Government stores for the chiefs during their stay in the Colony, and promising each a cow and a scarlet coat on his departure from Port Jackson.

Another instance of Marsden's zeal for the physical and spiritual welfare of the non-Christian people in the South Seas was the formation about this time of the "New South Wales Society for affording Protection to the Natives of the South Sea Islands, and promoting their civilization." A public meeting of the colonists was held in Sydney on December 20, 1813, with William Gore, the Provost Marshal, in the chair. Marsden stated the necessity for and objects of such a Society, and its establishment was unanimously agreed upon. The chief provision of the Society was "to afford Protection and Relief to the natives of the South Sea Islands who may be brought to Port Jackson, and to defend their just claims on the Masters and Owners of the vessels who bring them; and to see justice done to their persons and property; and also to instruct them in the principles of Christianity, and in the different branches of Agriculture; and in such other simple arts as may best lead to their civilization and general improvement."¹ The Governor accepted the office of Patron; the Lieutenant Governor was President; the Deputy Commissary-General was Treasurer; and Marsden was Secretary. Donations

¹ Missionary Register, 1814, p. 459.

amounting to £200 were at once received, and annual subscriptions were promised amounting to about £50. The Missionary Register for 1814¹ states:—"The Institution owes its existence to the deep interest which Mr. Marsden has long felt in the civilization and conversion of the Islanders of the South Seas." Some weeks previous to the formation of this Society Marsden had written to Governor Macquarie a strong letter upon the subject of the ill-treatment of natives of New Zealand by the masters and crews of various vessels which had touched there for supplies. In the name of humanity and public justice, in the name of the national honor and in the interests of the lives and property of white men who in times of necessity might become exposed to danger from the injured and exasperated natives, he called upon the Governor to take drastic action. About the same time depositions were made at the Parramatta Court House by John Besant, relative to the killing by the New Zealanders of the crews of the "Boyd" and "Parramatta," showing the conduct of the captain and crew in each case to have been provocative of the attack and subsequent massacre.²

This action on the part of Marsden was followed by a "Government and General Order," issued Dec. 1, requiring the master—and, in some cases, the master and owners—of every vessel leaving Port Jackson for New Zealand, or any other island in the South Pacific, to enter into a bond of £1000 penalty to refrain from any misdemeanour in regard to the natives. Trespass upon lands, houses, burial-grounds, or tombs, making war, interference with quarrels, violation of rites and ceremonies, taking from the islands male natives without their own, their parents' and their chief's consent, and the taking of female natives without, in addition, the consent of the Governor or his Secretary in writing, all were expressly forbidden. It was further stated that as all the natives of these islands were under His Majesty's protection, all acts of rapine, plunder, piracy, murder or other outrages

¹ Missionary Register, 1814, p. 452.

² Ibid, pp. 467-469.

would upon conviction be severely punished.¹ This order is a significant commentary upon the manner in which trade was carried on in the South Seas at that time. No wonder Marsden found it necessary to appeal to the strong arm of the law.

This Order, however, seems to have produced little effect; for another and more stringent measure was issued on Nov. 9 of the following year (1814). From this Second Order it would appear that the natives in the Bay of Islands territory had been the chief sufferers, and that New Zealand was now regarded as a Dependency of New South Wales. No master, or seaman, of any ship or vessel belonging to a British Port, or to any British Colony was to remove or carry from New Zealand any of the natives without the permission of the Chief or Chiefs of the Districts in which the natives to be embarked happened to reside. The permission was to be certified in writing under the hand of Mr. Thomas Kendall, who was appointed Resident Magistrate in the Bay of Island, or of the magistrate for the time being in the districts concerned. The Master of such ships was not to land persons of any description whatever within any of the bays or harbours of New Zealand without the permission of the Chief or Chiefs of the place, confirmed by a certificate of the Resident Magistrate. Masters or seamen disobeying the orders would, on returning to Port Jackson be proceeded against with the utmost rigour of the law, and those guilty, and returning to England without touching at Port Jackson, would be reported to the Secretary of State for the Colonies. The Chiefs Duaterra, Shunghee, and Koro-Koro were invested with power and authority for the purpose of the Order, which covered the natives of the islands adjacent to New Zealand as well as New Zealand itself.²

¹ The copy of this Order transmitted by Marsden to London, was made by Mowhee, one of the New Zealanders residing in Parramatta at the time. *Missionary Register*, 1815, p. 198.

² *Proceedings of C.M.S.*, Vol. V., Appendix IV. (pp. 139 and 140).

CHAPTER IV.

MARSDEN AND THE NEW ZEALAND MISSION— THE GOSPEL PROCLAIMED.

Events were now approaching maturity for the actual making of the New Zealand Settlement. Thomas Kendall had left England with his family in May, 1813, and, as the above Order has already indicated, had landed in Port Jackson in the following October. Marsden had received the Governor's permission to proceed with the expedition to New Zealand, and wrote thus to the Society "I think my going along with them will give weight and importance to the Missionaries among the chiefs and people. I have obtained the Governor's sanction: as his Excellency conceives my going now will be attended with some public advantages. Many important duties both of a public and private nature press hard upon me; but this I consider of more importance than any other, and feel it my call to follow the openings of Providence. As few can enter into my views, various are the opinions of my conduct. I hope to erect the Standard of Christ's Kingdom there; and to hear the sacred trumpet sound the glad tidings of salvation . . . should the natives of New Zealand receive the Gospel, all the other islands also may be expected to receive its blessings. As fair a prospect appears to me to be now opened, as ever was for any Heathen Nation. The Divine Governor will, in His gracious providence, order all things well. Great objects are seldom obtained without great sacrifices and many diffi-

culties. The civilization of the natives of New Zealand, and the introduction of the Gospel among them, is a work of great magnitude. I have no doubt that it can be accomplished, and I firmly believe that the time is now at hand. When Nehemiah and the Jews began to build the walls of Jerusalem Sanballat was wroth, and took great indignation, and mocked him and the Jews. Should Sanballat rise from the dead faith and prayer with active zeal will again build the walls of Jerusalem."¹

It will be noticed that Marsden obtained Macquarie's sanction to go to New Zealand, as the Governor considered his doing so would be "attended with some public advantages." What these public advantages were likely to be may be gathered from a letter forwarded to Marsden by J. T. Campbell, Secretary to the Government, on the eve of his departure:—His Excellency was anxious to promote the interests of the Crown, conjointly with those of the Christian Religion and wished to avail himself of the superior activity, zeal and intelligence that the Principal Chaplain undoubtedly possessed. So the Chaplain was requested to explore as much of the coasts and of the interior, as time, safety and the interests of his Mission would permit. This was to be done with a view to ascertaining the value of the soil and the existence of suitable natural harbours. The communication indicated, in closing, that should Marsden's report prove satisfactory, the Governor would make such representations to the Home Government as would probably lead to a permanent settlement being made on the islands.

What Marsden had personally put into this venture may be surmised from some remarks in a letter to the Society written while on his voyage to New Zealand: "I leave my family to the Divine Protection. If I should be spared to return to them, I shall be able to provide for all their wants: but if Providence should otherwise determine, I recommend them to the kind consideration of the Society, as much of my capital is expended in the work,

¹ Missionary Register, 1815, pp. 195-197.

and my partner has been afflicted for more than three years. Whatever sacrifices I may make at present I feel it is my imperious duty to visit New Zealand."¹

At last everything was ready for the commencement of the work. The "Active" sailed from Port Jackson on Nov. 28, 1814, over five years since the "Ann" left England, with Marsden and the missionary settlers on board—a long and disheartening delay it must have seemed at the time. But looking at it now, after the lapse of over a century, those intervening years, giving opportunity for further training and experience under the eye of Marsden himself, and of conversing with some of those people among whom their lives were to be spent and their work was to be done, were not lost, but were rich in more intensive preparation for the task in New Zealand itself.

It is not the purpose of this volume to give a sketch of the complete history of this Mission to the Maoris, but it is certainly within its province to give a somewhat full account of the manner in which its foundations were laid, constituting, as the Mission does, the first and one of the greatest missionary enterprises emanating from the shores of Australia, and in connection with the Church Missionary Society.

The total number of persons on board the "Active" when she sailed from Port Jackson in 1814 was thirty-five, and included Hansen, the Master, with his wife and son; Kendall, Hall and King with their wives and five children; eight Maoris including the chiefs Duaterra, Shunghee, Koro-Koro, Tooi and Tiraara, and two natives of Tahiti; four Europeans, part of the ship's crew; a Mr. J. L. Nicholas, who volunteered to accompany the expedition; and Marsden. There were, besides, a smith, two sawyers, and a stowaway convict who was afterwards found on board. We can well imagine the passage of the little vessel down the placid waters of the beautiful harbour. The wooded heights crowning the surrounding

¹ Missionary Register, 1815, p. 485.

shores, then almost entirely unbroken by buildings of any sort, Port Jackson lay in its virgin loveliness just as the First Fleet had found it nearly 27 years before. What varied thoughts occupied the minds of those on board and those assembled on the shore to witness the vessel's departure! Not a few, doubtless, regarded the venture, if not with hostility, at any rate with contempt so far as its primary purpose was concerned; some thought of the material advantages likely to accrue to trade and the State if the expedition proved a success; some, probably a minority, saw in the departing craft the opening of another stage in the substantialising of the vision that the earth should be filled with the glory of God as the waters covered the sea. On board, the New Zealanders were thinking, mayhap, of their restoration to their kindred, and of the astonishment which would be created among them at the recital of all their travelled brethren had to tell of the wonders of life among the white men; the missionaries would be looking forward with eager desire to taking up at long last the real work for which they had set their hands to the plough, the women lamenting, no doubt, the severance of ties with kind hearts which had given to them their warmest and their best:—if they had a trembling thought concerning the character of the savages amongst whom their lot was henceforth to be cast were they any the less noble-hearted and brave? And Marsden must surely have felt something akin to the gratification which arose in the mind of King Solomon as he viewed the first courses of the Temple rising from their foundations on the hill of Sion. The great dream of his life was well on its way to becoming a great accomplishment.

But a slight hitch occurred at the last moment. The vessel had loosed her moorings on Nov. 14, but was obliged to anchor near the Heads for nine days on account of contrary winds. Seventeen days after reaching the open sea they were in sight of the Three Kings at the north of the North Island, and the next day a landing was made at North Cape, where the Chiefs went on shore

and established friendly relationships with the natives who came to greet them. Some of these latter already knew of Marsden's name, and were highly pleased to see the great chief of whom they had heard so much. The Chief of these people was then apprised of the nature of Marsden's visit, and of Governor Macquarie's instructions to masters of vessels trading in these parts with respect to the treatment of the natives. Later in the day a war canoe brought alongside the "Active" a Tahitan, the son-in-law of one of the principal chiefs. Marsden's surprise may be judged when the native was discovered to be not only one who could speak English but had been in New South Wales, and, while there, a constant visitor at Marsden's home! This was all to the good; but Marsden's next step was fearlessly to tax the chiefs present concerning the cruelties which had been practised upon Europeans who had visited the country, particular reference being made to the case of the "Boyd"; to which the chiefs replied by giving some account of the injustices which the Maoris had suffered at the hands of white traders. Loaded with produce of various kinds the "Active" set sail the same evening for the Bay of Islands. On the next morning a landing was made at the Corallies Islands, where friendly intercourse was soon established with the natives. Referring to this visit Marsden makes mention of his first experience of a curious custom among the New Zealanders—they manifest their joy on meeting each other after a long separation by breaking into violent lamentations and tears!

The people of Whangarooma, about 40 miles north of the Bay of Islands, and the people of the latter place were then at war. The cause of the conflict seems to have been this. Tippahee, a chief of the Bay of Islands, happened to be at Whangarooma on a trading visit when the "Boyd" was cut off, and being friendly to the white men, he had tried to save some of them in a boat, but had failed. A Whangarooma chief named Tippoohee was the chief culprit in the matter of the "Boyd" massacre. The almost similar names of these two chiefs led to con-

fusing one with the other and the result was that Tippahee was charged with the crime. Whalers who were on the coast at the time, and who shortly afterwards visited the Bay of Islands, landed on Tippahee's territory and massacred the population, men, women and children, mortally wounding also Tippahee himself. To avenge this act, the people of the Bay of Islands, by some strange working of logie, declared war against the Whangarooans.

In the interests of humanity and the welfare of the settlement he was about to establish Marsden was at once keenly desirous of bringing this war to a close. He determined to land and visit the chiefs of the Whangarooans, taking with him Duaterra, Shunghee, Koro-Koro, Kendall, King, Hansen and Nicholas. Arriving at the camp the visitors disarmed suspicion by discharging their fire-arms into the air, an example which was immediately followed by the other side. Friendly intercourse at once began. One of the principal Whangarooan chiefs, known to the Europeans by the name of George, had been to Parramatta and could speak English well. He also recognised Marsden. From this man and others the true cause of the destruction of the "Boyd" was learned. George had served aboard the whaler as a seaman. Falling sick he was unable to perform his duties, and for this he was treated with great indignity and severity by the master of the vessel. He arrived at Whangarooa with a lacerated back, the result of the physical punishment which had been inflicted upon him.¹ The destruction of the "Boyd" by his people was the result. Marsden found that to complete the negotiations for peace between the two peoples it would be necessary for him to remain the night in the Whangarooan Camp. He slept ashore, therefore, with Nicholas and Shunghee, the others of his party having returned to the "Active." So successful was his mediation, that George declared his people did not wish to fight any more and were ready to make peace.

But how had Marsden passed that night in the Maori

¹ According to the Maori code, by suffering this flogging the Chief had lost "caste."

camp? The story is best told in his own words: "As the evening advanced the people began to retire to rest, in different groups. At eleven o'clock Mr. Nicholas and I wrapped ourselves up in our great coats and prepared to rest also. George directed me to lie by his side. His wife and child lay on the right hand, and Mr. Nicholas close by. The night was clear, and the stars shone bright, and the sea in front was smooth. Around us were numerous spears stuck upright in the ground; and groups of natives, lying in all directions, like a flock of sheep, upon the grass, as there were neither tents nor huts to cover them. I viewed our present situation with sensations and feelings which I cannot express—surrounded by cannibals, who had massacred and devoured our countrymen. I wondered much at the mysteries of Providence, and how these things could be! Never did I behold the blessed advantages of civilization in a more grateful light than now. I did not sleep much during the night. My mind was too seriously occupied by the present scene, and the new and strange ideas which it naturally excited."¹

The Whangarooan chiefs visited the "Active" the next day, presents were given to them by Marsden, Duaterra handing the gifts over to each recipient. Duaterra, Shunghee and Koro-Koro shook hands with the Whangarooan chiefs, and, after their own fashion, joined noses with them in token of reconciliation and the sealing of the peace. The chiefs having taken their leave, the "Active" proceeded on her way to the Bay of Islands, anchoring on Thursday Dec. 22 off the town of Ranghee-Hoo, the "country residence" of Duaterra.

On Christmas Eve the new-comers were entertained by a sham fight, and towards the close of the day arrangements were made for holding the first Christian service, and the proclamation of the Gospel in New Zealand. Duaterra took on himself the duty of having everything in order. A half acre plot was enclosed with a fence; a pulpit and reading desk were erected in the centre

and covered with black native cloth, or duck fetched from Port Jackson. Upturned canoes were placed on each side to accommodate the Europeans. A flagstaff was also erected on the highest hill in the village, and there, from the deck of the "Active" on Christmas morning, Marsden saw flying the British Flag, "the signal," as he says, "and the dawn of civilization, liberty and religion, in that dark and benighted land. I never viewed the British colours with more gratification; and flattered myself they would never be removed, till the natives of this island enjoyed all the happiness of British subjects."¹

At ten o'clock the service began. With the exception of the Master and one man who had to remain in charge of the vessel, the entire company of the "Active" was in attendance. Here also were Duaterra, Shunghee, and Koro-Koro, in the scarlet regimentals Governor Macquarie had given them, their swords by their side and in the hand of each a switch. When the Europeans had occupied the enclosure, the Chiefs marched in, their warriors stationing themselves behind the white people. Round the whole, men, women, children and other Chiefs formed a circle, and, after an impressive silence, the service began with the "Old Hundredth Psalm," Marsden, without, of course, the assistance of any musical instrument, leading the singing. The Maoris followed the ritual movements of the service at the motion of Koro-Koro's switch. The text for the sermon was St. Luke II., 10, "Behold! I bring you glad tidings of great joy."² At the close of the service Duaterra declared to the people in their own tongue what the preacher had said, and what the service meant. "In this manner the Gospel has been introduced into New Zealand; and I fervently pray that the glory of it may never depart from its inhabitants till time shall be no more."³ The day concluded by an administration of Holy Communion on board the "Active."

¹ Missionary Register, 1816, p. 471.

² So the quotation runs in Marsden's Journal.

³ Missionary Register 1816, p. 471.

The days following were spent in laying the material foundations of the settlement, the building of a temporary hut of light material some 60 feet long, and the fetching of timber by the "Active" from the neighbouring timber districts for more substantial buildings, there being little or no timber suitable for the purpose on the spot selected for the settlement.

Marsden also made excursions into the surrounding country, the results of his observations being embodied in the reports he furnished to the Society and to Governor Macquarie. Although there is much in these documents that is not specially of missionary interest, a summary will show the kind of attention which Marsden was able to give to his whole environment while in the island. His time had been spent, he said, mostly in the Bay of Islands and in the adjacent country. Acute observations follow on the nature of the coast; the character of the river mouths; the value of the soil and the possibilities of its being brought under cultivation; the natural products—particularly the splendid fir trees, some exceeding 30 feet in diameter at the base, and reaching at times a height of from 80 to 100 feet—waterfalls with sufficient and constant flow of water suitable for the working of mills; fortified villages—some of them of considerable extent—grass areas few and small owing to the growth of the prevailing fern; pipe clay and brick-earth in abundance, but no signs of coal or limestone; the inhabitants "robust and fine looking," friendly in attitude when justly and kindly treated, yet high-spirited and ill inclined to put up with insult, industrious also, and given to the cultivation of their lands, wanting only in a greater stimulation to raise them to a higher level.¹

The customs of the country come in for considerable comment, a special feature being made of the treatment of the sick, the disposal of the dead, and the nature of the relation existing between the chief and the mass of the people.² The sick are at once carried out of doors, not-

¹ Missionary Register, 1816, pp. 115-118.

² Missionary Register, 1816, pp. 515, 517.

withstanding the nature of the illness or the character of the weather. This is done to avoid defilement of the huts. For the same reason food is always eaten in the open. The bodies of dead chiefs are rolled up in coverings and placed upon a stage in a sacred grove. Here they remain until the bones moulder away. An image of the god is erected near the spot "to terrify all who would approach the repository of their dead." Their god is an intelligent spirit, or shadow. On inquiring what the god was like, Marsden received the answer, "An immortal shadow." A statement reported to have been made by two of the chiefs sounds like the prevalence of a social system akin to the caste system of India. "It was no use to teach the children of the common people . . . they had no lands or servants, and could never rise higher in rank than their parents." There appeared to be no middle class, all were either chiefs, or, in a degree, slaves. The chiefs had the power to inflict death for theft, but their dependents, as distinct from their domestic servants, did not feel bound to obey the Chief's commands. The Chiefs having no rewards to bestow could not command labour, yet in times of war they could command military service.

With regard to cannibalism in New Zealand, Marsden did not seem to gather that the body of the vanquished enemy was eaten in order that the victorious consumer might become possessed of the cunning, courage, etc., of the slain. "I am unable to ascertain whether they ever ate human flesh as a meal, or from choice, or in cool blood; but it strikes me to be only from mental gratification and in retaliation of some great injury."

On Feb. 24, two days before leaving Ranghee Hoo for the return voyage to Port Jackson, Marsden, on behalf of the Church Missionary Society, purchased from Ahoodce O Gunna, King of Ranghee Hoo, the area of ground on which the settlement had been made, and some additional land surrounding it. The whole

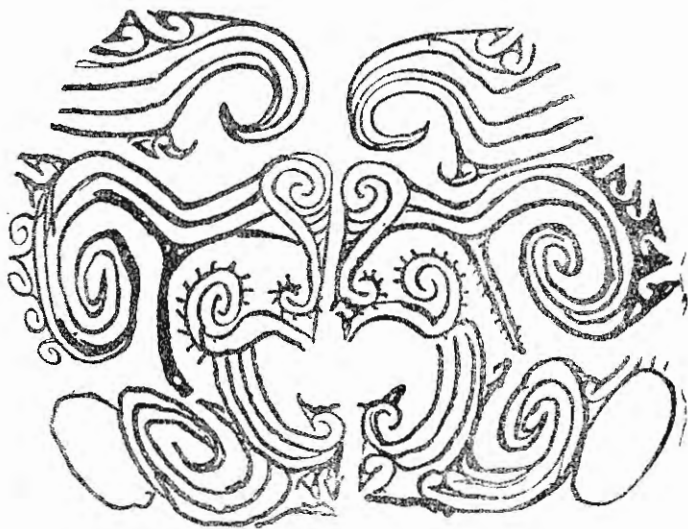
area was about 200 acres and for this were paid twelve axes.¹ The deed was drawn up upon parchment and bore the signatures, as witnesses, of John Liddiard Nicholas and Thomas Kendall. But how was it signed and witnessed on behalf of the New Zealanders? Shunghee drew upon it a minute and laborious copy of the tattooed lines upon the face of Ahoodce O Gunna, and the witnessing New Zealander had his signature affixed in like manner! Thus was completed the transfer of the first portion of New Zealand to come into the possession of British subjects. It was an honorable and peaceful transaction, not effected on the European side for the purpose of exploiting a backward race unaware of the value of the property which was being so cheaply surrendered, but solely in the interests, material and spiritual, of the people from whom it had been acquired.

One other thing Marsden did before taking his departure; he revised certain of the regulations he had previously drawn up for the guidance of the missionaries. He now deemed it advisable to forbid them to trade on their own account with the natives; no one of them in the settlement was to exercise authority over the others, but each was to shoulder the responsibilities of his own office and faithfully discharge the several duties connected with it.

Accompanied by Nicholas, Marsden departed from Ranghee Hoo in the "Active" on Feb. 26, 1815, and, after a stormy passage, reached Port Jackson on March 23. Reflecting on the struggle to reach this stage in the evangelization of New Zealand he wrote in a letter to the Secretary of the Society, dated June 12, 1815—"I have met with hard contests in digging the foundation, and laying the first stone of the Christian Church in New Zealand: but I hope the building will proceed. I believe the work to be of God. It has as yet gone on slowly but progressively. I have not had the means till lately, to make the attempt; though I have wished most ardently

¹ Missionary Register, 1816, p. 328, where the full text of the document effecting the transfer may be found.

to see the work begun. If the public prejudice had not been so strong against the natives of this island, the difficulty and expense of forming the settlement would not have been so great. This island opens a large field for the exercise of Christian Benevolence, and for Missionary Labours. Had I been a few years younger, and circumstances would have allowed me to follow my own inclination, I should have fixed my habitation among this people."



Tattoo marks on the face of Ahoodce O Gunna, King of Rangheo Hoo.

CHAPTER V.

MARSDEN AND THE NEW ZEALAND MISSION. THE PARRAMATTA SEMINARY.

Meanwhile Marsden's missionary activities had taken a new direction. He conceived the idea of establishing a Seminary in New South Wales for the education of young New Zealanders. The Committee in London readily agreed to the proposal. The clergymen of the colony, at a meeting held to further the objects of the Society, drew up and forwarded to London their judgment upon the suggested institution. This was entirely favourable, and it was estimated by them that the establishment could be successfully maintained at a cost of about £200 per annum. In 1815 the scheme was carried into effect, with four young New Zealanders in residence.¹ Early in 1817 there were eleven in attendance, all being chiefs or sons of chiefs. The Seminary was under the immediate superintendence of Marsden. The conduct of the students was reported upon as exemplary, and their improvement encouraging. Although instruction in religion was included in the curriculum the Seminary seems to have been conducted consonantly with the principle "civilization with a view to Christianisation"; it was officially stated to be "for the Instruction of New Zealanders in those Arts which are most likely to be beneficial to their country."² In the Report of this year we find some of the students

¹ Missionary Register, 1817, p. 387-8.

² Proceedings of C.M.S., 1817-18, p. 124.

becoming proficient in English and in the technical subjects of canvas and rope making and twine spinning. The former accomplishment Marsden no doubt intended should be used for the purpose of interpretation. In May 1818 there were twelve students, nine of whom were on the point of returning to New Zealand on the "Active," having acquired, presumably, sufficient knowledge to make a satisfactory contribution to the civilization of their countrymen. A few months later the number had fallen to six, two having previously sailed for England, these being the last of those associated with the Mission whom Marsden intended should be allowed to visit Great Britain.¹ It was felt of the first importance that New Zealanders should from time to time have opportunity of seeing the life and order of a civilized country; but under conditions favourable to their health. England was too cold, so the Seminary in Port Jackson served the purpose.

Early in this same year a greater development of the Seminary had been planned, in all probability in consequence of a communication from the Parent Society to the effect that the Seminary might be made to include among its students natives of New Holland as well as of New Zealand. "It is manifest that a solid foundation is laid in such a Seminary for promoting the interests of the New Zealand Mission. The Committee wish to extend its benefits to the Natives of New Holland, having observed, with pleasure, that measures are taking in the Colony for the education of the children of the natives. They have, therefore, requested Mr. Marsden and the Society's other friends, to extend to the utmost, the benefits of such an institution to promising young Natives, both of New Holland, and New Zealand; and they will themselves endeavour to furnish the means of putting the Seminary on the most efficient footing for that purpose."² It was not, however, considered expedient to admit them just then into the Seminary: they

¹ Proceedings of C.M.S., 1818-19, p. 197.

² Proceedings of the C.M.S., 1817-18, p. 124.

were admitted at a later date.¹ For the purpose of erecting this larger Seminary, Marsden purchased an estate of upwards of one hundred acres on the north side of the Parramatta River, pleasantly situated and convenient in every respect. Here was erected a commodious building, which, in addition to housing the New Zealanders, would provide accommodation for any Missionaries who might be visiting Port Jackson. It was in fact a C.M.S. House. The land would afford facilities for instruction in every department of agriculture, gardening, nursery, etc., along with the industries to which reference has already been made.² Hitherto the New Zealanders had been accommodated either in Marsden's own home, or in a house which he had hired for the purpose.³

From August 1817 to March 1819 twenty-four New Zealanders had passed through a course of instruction in the Seminary.⁴ In July 1819 the buildings were nearing completion. Meanwhile, in addition to other activities connected with the Seminary as it was then organised, Marsden made a practice of taking the New Zealanders to see the surrounding orchards and vineyards. Such excursions were effective in creating in the visitors the desire to have the like in their own country. The Chaplain never lost an opportunity on these occasions of drawing the conversation round to some aspect of the Christian faith. A curious instance of primitive reasoning is recorded by him. He had told the students, in one of these "talks," that the God of the English was also the God of the New Zealanders. This statement was questioned on the ground that whereas New Zealanders had sweet potatoes, the English had none; while the English had cattle, sheep and horses, such had not been provided for the New Zealanders; while one race was white the other was of a different color: it could hardly be true that the same God presided over the life of the two people!⁵

¹ Proceedings of C.M.S., 1817-18, p. 124.

² Ibid., 1819-20, p. 296.

³ Missionary Register, 1820, p. 305.

⁴ Proceedings of C.M.S., 1819-20, p. 207.

⁵ Missionary Register, 1820, p. 304.

On his return from his second visit to New Zealand in Nov., 1819, Marsden brought with him Samuel Butler, son of the Rev. John Butler, a Missionary of the Society then stationed at "Gloucester" in the Kiddee-kiddee district.¹ Samuel Butler's official designation was "Teacher of New Zealand Youths,"² and he discharged the duties of this position in the Parramatta Seminary. He had expressed his impression of the influence of that institution on the New Zealanders who had been in residence and had returned to their native land:—"Those who have been at Parramatta for any length of time do not appear like the same persons when they return back. Their natural ferocity seems very much softened, their minds enlightened, and themselves more than ever attached to Europeans, and especially to the Missionaries. They relate also to their own people the things that they see and hear; which has a great tendency to make a favourable impression on their minds, and to open their eyes to see our intention in coming among them."³ The Seminary was exerting an influence in another direction:—"It is very pleasing to see," says Marsden, "the sons of rival chiefs living with me, and forming mutual attachments . . . living together in civilized life, and all receiving equal attention, they will form attachments which will destroy that jealousy which has kept their tribes in continual wars."⁴ At that time there were twenty-five New Zealanders in the Seminary. In the Society's accounts for the year ending March 31, 1821, we find the sum of £184 8s. 4d. had been paid towards the upkeep of the Institution, not a very large demand on the funds considering the amount of work being done.

But disappointment was close at hand. The next year we find the Seminary suspended, the reason given being that the change of habits and climate had been found injurious to the health of the natives, and required

¹ Proceedings of the C.M.S., 1820-21, p. 198.

² *Ibid.*, p. X.

³ *Ibid.*, p. 199.

⁴ Proceedings of C.M.S., 1820-21, p. 199.

a degree of attention which, under prevailing conditions, could not be given to them. Butler returned to New Zealand.

The Society, however, was not disposed to allow the efforts of such an institution to remain in abeyance for long. In the instructions given on Aug. 2, 1822, to the Rev. Henry Williams, proceeding to New Zealand as a missionary of the Society, he was particularly requested on his arrival in New South Wales to direct the attention of Marsden, and other friends in the Colony, to the work not merely of reviving but of enlarging the Seminary. The collateral security attaching to the Society's Settlements in New Zealand from the residence in New South Wales of a number of New Zealanders; the superior advantages of education in the Colony; the more effectual influence brought to bear there on weaning the minds of the students from savagery; these and other considerations led the committee to the belief that "a more promising measure could not well be adopted in behalf of the mission than the establishment of an efficient Seminary in New South Wales for the Christian Education of young New Zealanders, perhaps of both sexes."¹ Governor Macquarie, on his return to England, had expressed the same opinion. Confirmed in his impression of the value of the Seminary by what he had observed during his fourth visit to New Zealand in 1823, Marsden immediately upon his return in that year set about re-establishing the institution. Governor Brisbane offered land for the purpose; but as it did not appear suitable, Marsden made over to the Society some land of his own. The buildings, which were of stone, were at once commenced. Marsden made himself responsible for all expenses until the property was approved by the Society. An additional motive in reviving the Seminary was the necessity of finding some place in which to conduct a suitable school for the inncreasing numbers of children of missionaries in New Zealand. In the Report of 1825-26 mention was made that the new buildings were nearly

¹ Proceedings of C.M.S., 1822-23, p. 197.

completed, and that in addition to New Zealanders there were in the Seminary natives of Tahiti, the Friendly Islands, and other parts. Referring to this assemblage Marsden had written to the Society:—"New South Wales is the point from which the Light of the Gospel will shine on the unnumbered Islanders of the South Seas. It is pleasing to see them coming among us so freely, and with such implicit confidence."

By the following year (1826) the buildings were completed, the students then being 4 New Zealanders and 9 natives of New Holland. There was a resident teacher in charge named William Hall, whose wife apparently acted as Matron. The Seminary continued its existence for several years more and did good work. The progress of Christianity and Civilization in New Zealand eventually made the institution less necessary as an adjunct to the Mission, and it was finally closed.

CHAPTER VI.

MARSDEN AND THE NEW ZEALAND MISSION.

CONFIRMING AND EXTENDING THE WORK.

The Society at home, apprised by Marsden of the nature of the commission given to him by Macquarie, and of the contents of his official report to the latter, entertained the liveliest hopes that the Home Government might found such an establishment in New Zealand as would relieve the Society of the expense incurred in the efforts for its civilization, and enable it to devote its whole energy to its proper work of evangelizing.¹

The Government and General Orders of 1813 and 1814, issued to protect the natives of the South Seas from the aggressions of European sailors, having proved ineffectual, the Committee in London prepared a memorial upon the subject and forwarded it to Earl Bathurst, Principal Secretary of State for War and Colonies, praying for the adoption by the Government of such measures as would remedy the evil. Embodied in the memorial was a full statement of the deplorable state of affairs in the Southern Seas, and accompanying it were four depositions, made in Parramatta before Marsden as a Justice of the Peace, relative to the misconduct of the masters and crews of the "King George," "Boyd," "General Wellesley," "Parramatta," and the "Daphne." There were also extracts from Marsden's correspondence

¹ Proceedings of the C.M.S., Vol. V. (1816-1817), p. 106.

with the Society to much the same effect, and other evidence. The outcome of this memorial was an Act for the more efficient punishment of murders and man-slaughters committed in places not within the King's Dominions (27 June, 1817),¹ In this Act specific reference is made to offences committed in the Bay of Honduras, in New Zealand, and in Otaheiti.

Marsden continued to show his practical interest in the New Zealand Mission by the valuable gifts he repeatedly sent over for its use. He had taken with him on his first voyage a horse and a mare, and later on sent a gift of cattle. He had no desire to see repeated in New Zealand the state of affairs which had existed for so long in New South Wales, where, through lack of proper supplies at the beginning, for many years a cow cost as much as £80 to £100, and a horse considerably more.² Fruit trees of various kinds were also sent to the Settlement; and a proposal was made to send out an expert to make experiments in the salting and curing of fish found in such abundance on the coast.³ We find Marsden reporting also to the Society the success of the wheat crop at the Settlement;⁴ and getting printed, bound, and forwarded to the Mission some hundreds of copies of a First Book of Instruction (a spelling book), drawn up for the New Zealanders by Kendall.

Marsden paid a second visit to New Zealand in 1819, leaving Sydney on July 29, and arriving at the Bay of Islands on Aug. 12. On this occasion he purchased some 13,000 acres from Shunghee, in the Kiddee-kiddee district, for the sum of 48 axes.⁵ Here John Butler was settled as missionary with others in different capacities.

The report of this visit furnished to the Society runs into some forty thousand words, and contains graphic details of many aspects of the life of the Maoris. Marsden had met Shunghee setting out on a war expedition to

1 Proceedings of C.M.S., 1817-18, p. 284 ff.

2 Proceedings of C.M.S., 1817-18, p. 128.

3 Proceedings of C.M.S., 1818-19, p. 198.

4 Proceedings of C.M.S., 1819-20, p. 208.

5 Proceedings of C.M.S., 1820-21, p. 200.

avenge on another tribe the desecration of the grave of his father-in-law; any such desecration was serious enough in itself; but in this case it was alleged that the culprits had gone to the extreme of making fish hooks out of the bones of the deceased.

Marsden now proposed to make an additional settlement in another part of the adjacent country. The intimation to the chiefs of this intention was immediately productive of keen rivalry between Shunghee and Koro Koro to secure the advantage of the new station each for his own territory. Shunghee's country was selected, and he generously gave Marsden liberty to choose as much land as he liked, and in any situation. Koro Koro, of course, was grieved at the decision, and was pacified only upon receiving a promise that a settlement would be made in his territory before long.

Marsden has many things to record as having come under his notice, some of the particulars now given elaborating or modifying previous observations. Visiting an island belonging to Koro Koro he found the chief's wife planting potatoes, like any other member of the tribe. Work of this kind was laborious in the extreme, the only implement employed being nothing more than a pointed stake. Upon the Bay appeared a war-canoe capable of holding 60 warriors when navigating the open sea, and 80 when on the smooth waters of the bays and rivers. War, he believed, was never undertaken for plunder or lust of blood, but as a retribution, or retaliation for some real or fancied wrong. And even when peace was made, care was exercised to see that the law of an eye for an eye, a tooth for a tooth, had been literally and fully observed. The object of tatooing was to give the warrior a noble, masculine, and warlike appearance. Then follows a minute description of the manner in which the tatooing was performed. In war great honor was paid by the victors to the head of a vanquished foe, provided the latter had been properly tatooed. Such heads were preserved by the conqueror, and if at any time during

the campaign he wished to come to terms, he exhibited the heads to the warriors of the hostile tribe, and if these desired to end the struggle they cried out at the sight; if, on the contrary, they remained silent, hostilities were at once re-commenced. If the foe, prosecuting a victorious campaign, was determined to make no peace, he disposed of the heads by sale. They were then bought, sometimes by strangers, whalers, etc.; or they might be redeemed by the relatives of the deceased. Religious ceremonies were observed upon curing the head, and at the cannibal feast of consuming the body. Cannibalism among the New Zealanders had its origin, apparently, in religious superstition; Marsden had heard no instance of a man being killed merely to gratify the appetite. The wife of a chief killed in battle must be handed over to the victors, by whom she was slain and eaten, portions of both bodies having been previously set apart as food for the gods. Such consecrated food was eaten by the Areekees, priests and priestesses. The bodies were eaten, not so much for food as for mental gratification, and for public display of revenge to the enemy. As for the bodies of chiefs who died naturally, these were placed in a sacred grove until the flesh decayed away, when the bones were placed in the family sepulchre. In the instance Marsden observed, this sepulchre was a cavern in the rocks. Grief over the departed was morbid and intense; a chief's wife mourning for her dead sister had caused the dead woman's head to be preserved so that she might look at it and weep over it. On another occasion a widow left only to the feelings of nature, and without consolation from religion, was observed on the summit of a hill making intense lamentation for children whom she had lost in death. All in bereavement would sit for months mourning, night and day, in similar manner, their departed relatives. Many of the chiefs assumed, or claimed, even in life, the attributes of deities, and were called gods by their people. When dead the spirits of the chiefs were deified by their posterity, and prayers were offered to them. A New Zealander called Marsden's atten-

tion to where the sun was shining from behind a cloud on the brow of a distant hill, and stated that the phenomenon was the *whydra*, or spirit, of Shunghee's father. Communication with the natives on the subject of eating human flesh led to the statement that one god will eat another god. "I should not," says Marsden, "have understood how the Gods could eat one another, if Shunghee had not informed me, that when he was to Southward and had killed a number of people, he was afraid that their god would kill him in retaliation, esteeming himself a God: but he caught their God, being a reptile, and ate part of it, and reserved the other part for his friends, as it was sacred food; and by this means he rested satisfied that they were all secure from his resentment."¹ Their gods were not gods of benevolence. Some chiefs stated that if missionaries were sent to instruct them and convince them that their religion was wrong, and prevent their gods from killing them, the Maoris would think and act as we did. The chiefs had numerous wives; some of them as many as ten. It was admitted that many wives caused great disputes; and that frequently in such quarrels some of the women would hang themselves. In defence of polygamy the chiefs stated that they had no money with which to pay for the cultivation of their lands, and without the assistance of their wives it would be impossible for them to cultivate their estates. The custom of taboo in matters of food was highly efficacious in war, if properly observed; but fatal if neglected, or despised. Starvation was the common remedy for sickness—and almost needless to add, frequently contributed to the death of the patient. The heat of fevers was to be driven out by exposure of the patient to cold, and by drinking and bathing in cold water.

The journal contains some quaint illustrations of native ethics, particularly with regard to stealing. A chief, whose brother had been responsible for the theft of a considerable number of pots from the missionaries,

¹ Proceedings of the C.M.S., 1820-21, p. 340.

burnt his own house to show his displeasure at his brother's conduct. Shunghee's people had been charged with stealing from the same source a large quantity of axes: on the chief's attention being drawn to the theft he denied that the thieves were his people, and affirmed that it was very wrong to take so many!

Marsden made visits to distant villages; established peace between quarrelsome chiefs; and heard—we may be sure with no little sympathy—the complaints of other chiefs concerning Shunghee's good fortune in having the new Missionary establishment in his territory, with its consequent advantage to him in the matter of trade—for it was apparently the material benefit rather than the spiritual which appealed to this doughty warrior. The New Zealand hot springs and a beautiful lake also come in for adequate description.

Marsden's trials in this uncivilized land were relieved, at times, by incidents as unexpected in occurrence as they were striking in their contrast with their surroundings. On one occasion during his journeyings in forest-clad country, he met a chief called Horratookie. This man, he found, was the first New Zealander to be introduced to civil society when, some years previously, he had visited Norfolk Island, where he was courteously treated by King, the governor of the island at that time. But his meeting with Moyanger was still more surprising. Moyanger had been to England, and on meeting Marsden made courteous enquiries concerning the health of the Queen, the Prince of Wales, and other members of the Royal family, describing to the surrounding chiefs—no doubt with much satisfaction at the presence of such an honourable witness to his veracity—the marvels of the water supply of the city of London. The recollection of this incident, as he wrote up his journal, brought Marsden back once more to his theory of civilization with a view to Christianisation:—"Their temporal state must be improved by Agriculture and the simple arts, in connection with the introduction of Christianity, in order to give permanence and full influence to the Gospel among them.

It may be reasonably expected that, their moral and religious advancement will keep pace with their temporal comforts." And he goes on to say "They are at present, naked and hungry: and if we should say unto them, Be ye warmed and filled, notwithstanding we give them not those things which are needful to the body, what doth it profit"—a sentiment with which none of us is likely to disagree.

At the conclusion of this visit Marsden drew up sixteen questions, which he addressed to Kendall, Hall and King, requesting a written reply to each. The questions were in substance enquiries as to the value of the "Active" for the purposes for which she was commissioned; the desirability of natives continuing to visit Port Jackson; the progress of industry among the natives; and the existence of any alteration for good in their general conduct since the founding of the Missionary Settlement. The replies on the whole were favourable. A copy of the document, both questions and answers, was forwarded to the Society.¹

In 1819 we find Marsden assisted in his work for the Society by a Corresponding Committee in New South Wales, to which a request had been sent by the Parent Society to form regulations for the distribution of the common stock of the New Zealand Mission among the members of the Settlement, whether European or Maori.²

In 1820 Marsden made his third visit to New Zealand, residing about nine months in the country (from February to December). He made extensive journeys on foot, covering upon one of his expeditions a distance of 600 miles in about five weeks, sleeping in his ordinary clothes, and mostly in the open—on the ground, in a boat, or a canoe. When we recollect that there were no roads, no bridges, no accommodation such as civilized people are accustomed to, we can gather what such travelling entailed in the way of discomfort and weariness. And Marsden was at that time in his fifty-sixth

¹ Proceedings of the C.M.S., 1820-21, p. 345-347.

² Proceedings of the C.M.S., 1819-20, p. 237.

year. His journal¹ sent to the Society was again voluminous, and abounds in the most interesting details, both of his own experiences with the Maoris and of their customs and religious notions. He explored the rivers; he was present at a native council meeting; he reconciled hostile chiefs; he slept in an open plain surrounded by none but savages, most of them still given to cannibalism; he heard from a chief particulars of a mighty battle, and of the subsequent appalling orgy of the feasting of the victors on the bodies of the slain; he spoke to the people in their own language—which he seems now to have mastered in considerable measure; he observed that the head chiefs were called “areekees” and united in their persons kingly and priestly functions; he learned that there were other priests, besides, who were supposed to hold communication with the gods, and had the power to kill men by incantation; he witnessed the deification of a dead chief, in whose skull the divine spirit was supposed particularly to dwell; he found that the New Zealanders everywhere were anxious for the introduction of civilization into their country; he discovered that some of the young men who had resided with him in New South Wales had died shortly after returning to their own land, the result, probably, of their enforced return to fare so different from what they had grown accustomed to while absent from home—but he was forced to the conclusion that such calamities would not deter others from pursuing their search for civilization by similar means: “My opinion is, that if half the New Zealanders were to die in their attempt to force themselves into civil life, the other half would not be deterred from making a similar effort; so anxious do they seem to attain our advantages.” In one “hippah,” or fort, several sepulchres were observed, some of them raised above the ground, painted, carved, and adorned with feathers. In a village the chief woman had caused a small hut to be built near her own; it was about a yard square and was neat, painted and ornamented with feathers: in this she

¹ Missionary Register, 1822, pp. 387-396 and 433-446.

deposited the sacred food for her god. Marsden avers that he had never met a New Zealander who had not considered the Deity as a vindictive Being, at all times ready to punish his devotees for any ceremonial neglect, even with death. Hence they laboured, by every mortification and self-denial, to avert his anger. “Taboo” was universal and supreme. The Maoris believed in the survival of the soul after the dissolution of the body; it went into a cave at the North Cape, and from thence descended into the sea and so into the next world. A mourning dress was worn by the women in the early days of bereavement.

About the same time he reported on the results of the Mission. The civilizing process was making headway; over forty varieties of farm and orchard produce had been introduced and all were flourishing, besides many flowers not indigenous in the country. From Mr. Butler it was ascertained that the savage customs and manners of the people in the neighbourhood of the missions were much softened since the commencement of the work. As yet, apparently, definite spiritual results, such as the missionaries longed to see, were not manifesting themselves in any great measure.

On this voyage Marsden had taken with him a young man named James Shepherd, who had been born in New South Wales, and followed in the Colony the occupation of a gardener.¹ Shepherd had previously visited New Zealand and the Society Islands at the suggestion of Marsden, and now, with his wife, determined to devote himself to the services of the New Zealand Mission. He became a “lay settler” at Gloucester, the new centre of work in charge of the Rev. John Butler. The missionary spirit had grown up with Shepherd from boyhood, and he could have done well in his calling had he elected to remain in the Colony. But he felt the call of God to serve in the mission field. He has the distinction, we think, of being the first white native of Australia to become a missionary to people beyond the shores of his

¹ Proceedings of the C.M.S., 1820-21, p. 202.

own country: for although a "lay settler," he was none the less a missionary—the gardener Shepherd was as much a missionary as Paul the tentmaker. In the "Instructions" given to him he was directed not only to devote himself to his technical occupation, but to contribute his share to complete the Maori vocabulary and collection of phrases which the Society was desirous of forming; and he was to remember the controlling purpose of his life in the settlement—the introduction among the Maoris of the Gospel of Salvation.¹

In view of Shepherd's connexion with Australia we may be permitted to follow his career in New Zealand a little further. So assiduous was his attention to the language that within two years of his arrival he was engaged upon the preparation, in the New Zealand tongue, of portions of Scripture, for the use of children and of adults who might have learned to read.² Needless to say he was soon advanced to the official position of teacher. He was soon doing itinerating work, with the definite object of evangelizing the natives, his devotion in this kind of effort being indicated by the fact that in one week, from Tuesday to Saturday, he had travelled from village to village a distance of between 50 and 60 miles, finding the people everywhere respectful, and desirous of hearing his message. He believed that itinerating work, with straight out evangelism, was the most efficient means of accomplishing the great object which the Society had in view.³ This conviction he re-iterated on another occasion "I believe that very little will be done towards the establishment of Schools, until the Natives have some idea of the blessings to which Schools will lead. By itinerating among the Natives, we have an opportunity of sounding in the ears of both old and young, the great advantages which they may obtain from the schools, exhorting them to attend to the offers of mercy by Jesus Christ. By constant continuance in this work of love, we shall, through Divine Blessing, not only fill our Schools

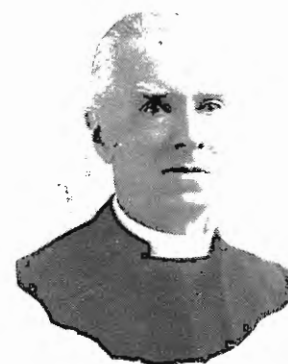
¹ Proceedings of the C.M.S., 1821-22, pp. 346 and 347.

² Proceedings of the C.M.S., 1822-23, p. 187.

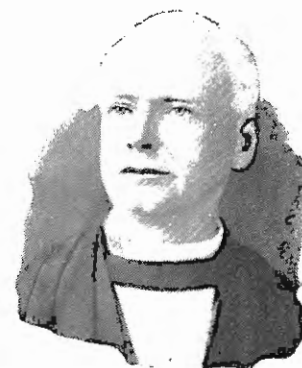
³ Proceedings of the C.M.S., 1824-25, p. 176.



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(1) Canon E. H. B. Claydon; (2) Archdeacon Barnett; (3) Archbishop Wright; (4) Bishop Gee; (5) Bishop H. A. Langley.

with the children, but the old may be made wise unto Salvation, through faith in Christ Jesus." Kemp, a fellow-worker, agreed with this principle, and the London Committee thought it important enough to include and publish in its Annual Report in 1825:—the New Zealand Mission had learned its greatest lesson in missionary principles and method; and it was an Australian who taught it. There was no member of the mission more keen than Shepherd to reach out into and form settlements in distant districts.¹ In 1825 he was obliged to make a journey to New South Wales to secure medical advice for a painful affliction of his eyes. How this trouble developed is stated, with some probability of correctness, in a letter from Marsden:—"Mr. Shepherd travelled, every other week, upwards of 60 miles on foot, instructing the Natives. Lying out at nights and travelling through swamps and rivers, may have occasioned the inflammation of his eyes."² On his return to New Zealand he gave himself to the translation of the Scriptures and to the study of Hebrew,³ and in 1827 he was advanced to the position of catechist.⁴ His name appears in this capacity in the Society's records up to 1848, after which we hear no more about him. Other Missionaries from New South Wales who served in the New Zealand Mission in the early days were W. Fairburn and his wife, W. Puckey, senior, and his wife, W. Puckey, junior, and W. Spikeman.⁵

¹ Proceedings of the C.M.S., 1824-25, p. 183.

² Proceedings of the C.M.S., 1825-26, p. 123.

³ Proceedings of the C.M.S., 1826-27, p. 157.

⁴ Proceedings of the C.M.S., 1827-28, p. XIII.

⁵ Proceedings of the C.M.S., 1824-25, p. 172.

CHAPTER VII.

MARSDEN AND THE NEW ZEALAND MISSION—
SUNSHINE AND SHADOW.

On Nov. 7, 1821, Sir Thomas Brisbane arrived in New South Wales as Governor of the Colony. Governor Macquarie, as we have seen, showed some real interest in Marsden's enterprise, but there was a brighter day ahead when Brisbane came into power. Previous to his departure from England, William Wilberforce, one of the vice-presidents, and the Rev. Josiah Pratt, the Secretary of the Society, waited on the Governor-elect who then confirmed to them what he had previously expressed in a letter to Lord Gambier, the President, *viz.*, that having acquainted himself with Marsden's proceedings and highly approving of them, the Society's plans in the Southern hemisphere would have his hearty support.¹

On the day of his landing in Port Jackson Marsden waited upon the Governor and received a renewal of these assurances.² The Society was not slow in recognising the promptitude of its honorary agent in securing for the mission the sympathy and practical support of the highest local authority. "The advantage of such kindness towards this Mission," says the Annual Report of 1822, "will be strongly felt by all who have marked the circumstances under which its foundations were laid, by that great friend of the Society, and of all efforts to benefit

this quarter of the world." The Society spoke of him as "the sheet-anchor of our hopes respecting the continents and islands of the Southern seas";¹ and no wonder, for despite cruel disappointment in one mission, and discouragement in another, Marsden never for a moment lost confidence that the cause he had espoused would win in the end. It was about this time that he wrote to the Society "I had many a battle to fight for years, with some of the first settlers sent out to the Society Islands, who turned out to be unprincipled men. The Directors despaired of success, after they had expended many thousands of pounds; and they frequently wrote to me on the subject, expressing their fears that they must abandon the Mission. I never had myself, however, but one opinion relative to that Mission—and that was, that it would succeed: and God has now blessed the Word of His Grace to thousands of the poor Heathens in these Islands."² There was no need therefore to despair of the younger mission in New Zealand. Difficulties certainly existed; more might crop up; results of the highest kind might be long in coming; but come they surely would in response to faith and persevering effort. Such was Marsden's creed. He wrote to the settlers in New Zealand—"I am aware of the difficulties you have to contend with; they are many and great; but not greater than might be expected in your situation. A Soldier gains no honour, while he rests in his barracks; it is in the field of battle, that he must win military glory. . . . The New Zealanders will become the inheritance of Christ; but who will have the honor of leading them captives to the foot of the Cross, is yet in the hidden counsels of Divine Providence."³

Anxious to observe the progress of the Mission, in which, he said, there were many things which gave him both pleasure and pain, Marsden set out on his fourth visit to New Zealand in 1823, sailing on the "Dromedary" on July 23, and accompanied by the Rev. Henry Williams

¹ Proceedings of the C.M.S., 1820-21, p. 198.

² Proceedings of the C.M.S., 1821-22, p. 193.

¹ Proceedings of the C.M.S., 1822-23, p. 188.

² *Ibid.*

³ Proceedings of the C.M.S., 1822-23, p. 188.

and his (Williams') family. On his arrival on Aug. 3, the first news received was that war was raging in the country, a state of affairs for the persistence of which the chief Shunghee seemed to be mainly responsible.¹ Among Marsden's first acts were an interview with Shunghee and the selection of a suitable locality to serve as the headquarters of Williams. He sought to divert the chiefs from the folly of war by suggesting that they should combine to construct a vessel which would carry them from time to time to Port Jackson—a thing greatly desired by them all—and trade such commodities as New Zealand produced in return for the comforts of civilization obtainable in New South Wales. But the chiefs doubted whether even such a desirable object would remove their mutual jealousies—each would want the control of the vessel for himself! Regeneration rather than civilization was the secret of peace in New Zealand.

In the journal of this visit there are not so many details given of the physical features of the country, or the customs of the natives. Marsden is more occupied with the realm of character, and the things which call for the transforming power of the Gospel. He tells a pathetic story of conjugal jealousy which led to the murder of an infant by its mother—although infanticide was not a practice of the New Zealanders—a tragedy which, being followed by the death of another wife of the same chief, ended in the sacrifice of a slave girl and a cannibal feast upon her remains.² The alleged offence of the unfortunate slave was that she had neglected the chief's wife when sick, and, having attended the dead body, had eaten food from her own hands while still ceremonially defiled. The real reason was that the chief was greatly distressed over his losses and was determined to offer a sacrifice to relieve his mind.

If Marsden had been distressed, as undoubtedly was the case, by the conduct and defection of Kendall, whose unjustifiable intermeddling with native warfare led to his

¹ Missionary Register, 1824, p. 513.
² Missionary Register, 1824, p. 511.

being discharged from the Society's service in 1822, his heart was gladdened by the change which had come over the conduct of the Maoris in relation to the European shipping which visited the country. "For the last nine years, the period when the mission was first entered upon, to the present time no European has received any injury from the Natives of the whole extent of the Coast from the North Cape to the River Thames, though Natives have met with many provocations and injuries from Masters and Crews of Vessels which have visited them. The Mission has been a vast service in this respect. A vessel can now enter the Bay of Islands with as much safety as any ship can anchor in Port Jackson."¹ A striking instance of this immunity from attack was given in the case of the wrecked "Brampton," the vessel in which Marsden set out on his return voyage to Port Jackson at the end of this visit on Sep. 5th. The "Brampton" had been wrecked in foul weather in the Bay of Islands, and was surrounded by more than five hundred natives; but, as a result of an address by the Maori King, George, the vessel, its passengers and its contents remained absolutely unmolested. Recounting these circumstances the Captain (Moore) stated to Marsden that "if he had been wrecked on the English Coast, the English would have been a thousand times more troublesome than the New Zealanders were"—which seems incredible to us now, but gives a true impression, nevertheless, of the treatment frequently meted out to shipwrecked mariners on the coast of England less than a century ago.

Marsden's report of his conversation with King George on the subject of the destruction of the "Boyd" contains several points of peculiar interest. The conduct of the Chief in this affair—for he was responsible for the massacre—had resulted in ostracism by the surrounding tribes: they refused to be reconciled to him. The public opinion of the Maoris condemned such conduct notwithstanding the greatness of the provocation given. George

¹ Missionary Register, 1824, p. 514.

was anxious to proceed to Port Jackson, but feared that if he did so he would be hanged in revenge for his misdeeds. No assurance that Marsden could give him to the contrary availed to ease his mind on this point: he would not make the journey. And although he consented to his niece going to Port Jackson in the care of Mrs. Leigh, who was making the journey, he was torn with fears to the last lest his misconduct should be visited upon her.

Reflecting upon the trials of the Mission, and particularly with reference to the failure in character of one or two of the missionaries responsible for much distress, Marsden concludes his Journal with a sympathetic and fatherly reference to the isolation of a missionary's life, and the allowances that others more favourably situated should make when judging the frailties of such a one: "There is a lofty tree on my land in New South Wales. It stands on the summit of a high hill. When I first got possession of the land, this tree was surrounded by many more. It appeared, by its strength and stateliness, that it would stand uninjured for ages. I removed all the others; and left it to stand alone, as a conspicuous ornament, when it soon withered and died. It still remains in its former situation, a dead and leafless object; and has furnished me with many reflections. Remove a Christian from London, who is bearing the fair fruits of righteousness like a tree planted by the water-side, into the barren deserts of New Zealand; and I apprehend he would in a short time, without special support and grace, put on a faded appearance, and his leaves droop and wither. If Missionaries in Heathen Lands lose their spiritual strength, which they are very liable to do, it would be happy for them if they could be removed, for a time, into Christian Society again, until their strength was recruited, and they were re-invigorated for their work."

Marsden left New Zealand in November in the "Dragon." In the succeeding despatches to the Society, dated Feb. 1824, the missionaries reported that the natives were peaceable, a consequence we may legitimately con-

clude, perhaps, of Marsden's visit and his efforts for peace among the tribes.¹ Before leaving New Zealand he had found it advisable to draw up regulations for the guidance of the missionaries and settlers in their intercourse with shipping that visited the Bay of Islands. He felt that such regulations were necessary to prevent a recurrence of evils such as had already arisen and caused considerable damage to the Mission. This code is not only indicative of the manner in which he could deal with a difficult situation, but of the degree of authority given to him and exercised by him over the New Zealand Mission in its early years. There was now a local Committee in New Zealand formed from among the missionaries themselves and capable of dealing with certain aspects of the work of the Mission. Marsden's regulations provided (1) that no one connected with the Mission should engage in private trade without the knowledge and consent of the local committee; (2) that should it become necessary for purchases to be made from visiting ships, this should be done through the medium of the committee; (3) that no individual was to supply timber to a ship without the consent of the committee, and the proceeds of such sales were to be credited to the Society—any violation of the regulations was to be reported to the Society's Agent in New South Wales and to the Parent Society; (4) that all commercial transactions of missionaries with ships were to be recorded in a book kept for the purpose. These regulations were to remain in force until the Parent Committee should rescind them.² The last sentence is characteristic of Marsden's conception of his authority and responsibility as the Society's Agent.

On Marsden's return to New South Wales, Sir Thomas Brisbane communicated directly, twice at least, with the Society in London, and upon each occasion expressed his satisfaction with the work which the Mission was doing, and renewing his assurance of his readiness to promote the objects of the Society.³

¹ Missionary Register, 1824, p. 277.

² Proceedings of the C.M.S., 1823-24, p. 181.

³ Proceedings of the C.M.S., 1824-25, p. 185.

We have already referred to the Act passed by Parliament in 1817 for the protection of the natives of the South Sea Islands. This was followed by another Act passed July 19, 1823, enlarging the jurisdiction of the Colonial courts to cases of treasons, piracies, felonies, robberies and other offences. In May, 1824, Sir Thomas Brisbane issued a Proclamation enforcing the execution of this Act and sent to the Society a communication embracing details of facts which had moved him to take this action.¹

Early in 1825 the Auxiliary Church Missionary Society was founded in Sydney. As, however, this organisation was, at the first, more particularly associated with the Mission to the Australian Aborigines, a more detailed account of its initiation is deferred to a later chapter (IX.) wherein that enterprise is discussed. Here we may say that in the year after the founding of the Auxiliary a Corresponding Committee was formed, the object of which was (1) To collect and supply to the Society, as may be required, information on subjects of a missionary nature; particularly on the most desirable stations for missionaries, and the means of rendering missions in Australasia effectual. (2) To act as friends and patrons of the Society's missionaries, to correspond with and assist them in the supply of their wants, and to be the medium of communication with the Society at home. (3) To watch over the Society's Missions and Schools, whether in New South Wales, New Zealand, or any other part of Australasia, and to aid them with their influence.

¹ Proceedings of the C.M.S., 1824-25, pp. 168 and 221.

CHAPTER VIII.

MARSDEN AND THE NEW ZEALAND MISSION— THE TRIUMPH OF FAITH.

Reports were received from New Zealand early in 1827 that the Wesleyan Mission at Whangaroa had been totally destroyed during disturbances among the natives. In consequence of this the C.M.S. missionaries were apprehensive that in the warlike excitement of the moment their own mission might suffer a like fate; so everything was put in readiness for departure should they at length find themselves driven from the country. Marsden met this new and perilous situation with characteristic promptitude and courage: he at once set out for New Zealand being conveyed thither by the H.M.S. "Rainbow." His visit lasted only for a few days, but, short as the time was, it sufficed to bring into play the strength of his personality and the wisdom of his counsel: the missionaries were reassured and confirmed in their work.

About this time Richard Davis, a schoolmaster in the Mission, came over to New South Wales to consult with Marsden upon the desirability of forming a settlement of New Zealanders in Australia. Nothing came of this suggestion, but Davis seized the opportunity to carry through the press a translation of portions of the Old and New Testaments, the Lord's Prayer, and some hymns.¹

¹ Proceedings of C.M.S., 1827-28, p. 121.

In 1830 we find Marsden once more in New Zealand. On this occasion he remained in the country from March 8 to May 27. On arrival his first work once more was to establish peace between warring tribes. The courageous manner in which he went about accomplishing results of this kind is well illustrated by the following account. On one occasion no less than thirty-six war canoes had been observed coming across the Bay, their occupants bent on mischief. They were making for a point on the other shore where their enemies were encamped. They were moving in the direction of the place where Marsden and some of the missionaries were standing. "We launched our boats," he says, "and went to meet them . . . we were anxious that the two main bodies should not come within gun-shot of each other, for fear of the consequences."¹ A consultation was held with the leaders, and "it was agreed that three chiefs should accompany us, as Commissioners, to Rewirewi's Camp (the enemy). . . . When we approached near the shore, the Commissioners brought their two canoes between our two boats, and in that position we approached the beach: they told us that if they were killed we must be given up as a sacrifice for their lives"—a high price to pay for the failure of an effort to make peace. But Marsden remained undaunted. Apparently the chief Rewirewi was the aggrieved person, yet the ambassage was well received, and after many solemn speeches the chiefs on Rewirewi's side snapped in two the small stick which each had carried while speaking at the conference: this act was in token that now their anger was broken and they were willing to come to terms for a complete and enduring peace.² Marsden, as was his wont, observed everything, reported on everything. He noted that the native Christians assembled for divine worship were "clean, orderly and decently dressed." He held many conversations with the chiefs on the evils of war, pointing out that they were destroying the manhood of the country

¹ Unprincipled white people had for some time been trading arms and ammunition with the Maoris.

² Missionary Register, 1831, p. 57.

and leaving it unprotected from foreign aggression—a fact which a foreigner less concerned for their safety and welfare would have wished them to overlook. Other conversations were on religious topics.

We can well understand the feelings of the venerable visitor when one day, after the lapse of over 15 years since he had first preached the gospel on that island, a group of some twelve young men and women sought his presence, earnestly desiring to speak of the highest things and hear what he had to say. The most dramatic part of the incident is best recorded in his own words. "They heard with tears and deep attention, all that I had to say. What I could not clearly express, Mr. Kemp interpreted. When I had spoken to them for about an hour we all kneeled down to Prayer; when to my utter surprise a young Native woman began to pray. I never heard any address offered up to Heaven with so much solemn awe, with so much pious feeling, with so much sweetness and freedom of expression, with so much humility and heavenly-mindedness. I could not doubt but that this young woman prayed with the Spirit, and with the understanding also. She prayed fervently that God would pardon her sins, and preserve her from evil; and for the natives in the room, that they might all be preserved from falling into temptations by which they were surrounded. . . . I never expected to see, in my day, any of the Natives of this barbarous Nation offering up their supplications for pardon and grace to the Only True God with such godly sorrow and true contrition. The aged widow of the late chief, E'Ongi, and two of his daughters, were in the room. When we arose, the old woman exclaimed, 'Astonishing! Astonishing! Astonishing!'"¹ If the results of the mission up to this point were not numerically great, they were at any rate of the right quality.

For the last time, in Feb. 1837, Marsden, now in his seventy-third year, made a visit to New Zealand. On this occasion he was accompanied by his daughter. The pur-

¹ Missionary Register, 1831, p. 59.

pose of the visit was to cheer and encourage the missionaries under the many trials they were suffering. Immediately upon his landing hundreds of the natives flocked to the beach to meet him. One Chief anxious to have a quiet conversation with him upon the subject of religion, and unable to get near him "because of the press," followed him forty miles across country to secure the conditions favorable for such an interview as he desired; and on this journey seventy others accompanied him to have the chance of being near their life-long friend.¹ On another occasion many natives refused to leave his presence although he was weary and the hour was late. "We wish to have a very long steadfast look at the old man, because he cannot live long enough to visit us again."²

After a few months in New Zealand Marsden returned to New South Wales in H.M.S. "Rattlesnake." On May 8 of the following year, as the result of a chill developed during the discharge of his duties in a distant part of the district, he died at Windsor and was buried in the cemetery attached to his own church in Parramatta. Tidings of the event in due course reached England, and at the meeting of the Committee held in London on Nov. 12, 1838 the following minute was adopted:—

"The Committee of the Church Missionary Society record the death of the late Rev. Samuel Marsden with feelings of deep respect for his personal character, and gratitude to the Great Head of the Church, who raised up, and who so long preserved, this distinguished man, for the good of his own and of future generations.

"In him, the Committee recognise an individual whom Providence had endowed with a vigorous constitution both of body and mind, suited to meet the circumstances which ever attend a course of new and arduous labours. Entering upon the duties of his Chaplaincy forty-five years ago, at a time when the Colonists of New South Wales were, for the most part, of abandoned char-

¹ Proceedings of C.M.S., 1837-38, p. 70.
² Missionary Register, 1838, p. 221.

acter and suffering the penalty of the law, he, with admirable foresight, anticipated the probable future destinies of that singular and important Colony; and never ceased to call the attention of both the Local and the Home Governments to the great duty of providing for the interests, both temporal and spiritual, of the rapidly-increasing population, by a proportionate increase in the number of Colonial Chaplains.

"In the discharge of his diversified duties, the native energy of his mind was conspicuously exhibited in the unsubdued ardour, public spirit, and steady perseverance, with which his various plans of usefulness were prosecuted; while his high natural gifts were sanctified by those Christian principles, which, from his youth up, he maintained and adorned, both by his teaching and by his life.

"But it is to his exertions in behalf of Christian Missions that the Committee are bound especially to call the attention of the Society. While he omitted no duty of his proper Ministerial Calling, his comprehensive mind quickly embraced the vast spiritual interests, till then well-nigh entirely unheeded, of the innumerable Islands of the Pacific Ocean, whose inhabitants were sitting in darkness and the shadow of death.

"Under the influence of these considerations Mr. Marsden zealously promoted the labours of the different Societies which have established Missions in the South Seas. And it is to his visits to New Zealand, begun twenty-five years ago, and often since repeated, and to his earnest appeals on behalf of that people, that the commencement and consolidation of the Society's Missions in the Northern Island are to be attributed.

"In calling to mind the long series of eminent services rendered to the Society by Mr. Marsden, the Committee notice with peculiar satisfaction the last visit made by him, in the year 1836, to the Society's Missions in New Zealand,—a visit justly termed by the Lord Bishop of Australia 'Apostolical.' With paternal authority and affection, and with the solemnity of one who felt himself to

be standing on the verge of eternity, he then gave his parting benediction to the Missionaries and the Native Converts.

"The Committee, while acknowledging, with thankfulness to Almighty God, that combination of superior powers, largeness of sphere of action, length of days, and signal success, which was graciously bestowed on this eminent Servant of Christ, and which generally must fall to the lot of very few men, desire, at the same time, to express their humble hope and earnest prayer that it may please God to raise up and sustain, by the power of His Spirit, a large band of faithful and efficient Labourers, to tread in his steps, to follow up his holy designs, and to carry forward the blessed work of imparting to all those vast regions the fulness of the blessing the Gospel of Christ."

As Marsden had exercised a fatherly superintendence over the C.M.S. Missions in New Zealand and Australia up to the date of his death it will not be amiss to give a short account here of the position of both those enterprises at that time. The work in New Zealand was being conducted at 11 stations, with 34 European missionaries, of whom six were clergy and 18 were catechists. There were also a Surgeon, a "Press Superintendent," an assistant editor, a printer and other agents. There were 23 native workers, 53 schools with an attendance of 1351 scholars and there were 2203 attendants at public worship, of whom 202 were communicants.

Throughout this review we have touched upon the New Zealand Mission only in so far as it has been related to Marsden and his work for it from the Australian base. Here we must leave it: the remainder of its wonderful story must be read elsewhere. Yet this is the place in which to incorporate two high external testimonies as to the nature and value of the work done. One of these was given towards the end of Marsden's life, the other comes from our own time.

In 1835 Mr. James Busby, who had been appointed British Resident in New Zealand in 1833, wrote thus to

the Rev. W. Innes of Edinburgh¹:—"As you keep up an acquaintance with Missionary proceedings, you will be well pleased to have my testimony to the eminent usefulness of the Church Missionary Society's Missionaries here, and to their entire devotion to the duties of their high and honourable calling. I believe a secular-minded man, if unhappily placed among them, could not continue to be associated with them; so entirely devoted are they to their Master's work, which they have pursued with a singleness of aim above all praise.

"The fruits of their labours are beginning to appear, far and near. The change which has taken place, in the character even of those Natives who make no profession of listening to their instructions, is highly gratifying. The light of Christianity falls on the minds of those among them, who listen to the ministrations of the Missionaries, like light from heaven. Even the secular knowledge which the teaching of Christianity conveys is a new creation in their minds; and it has not to contend with the false lights of worldly knowledge or worldly wisdom, which form such powerful obstacles to the spread of truth where it has long shone.

"The Missionaries have secured the entire confidence of the Natives, and their influence is extending wherever their names have been heard. The country is become rapidly Christian. In most of the villages within many miles of this place the Christian Sabbath is established; not only by rest from labour, but by acts of worship, conducted by individuals who have been educated by the Missionaries. Many are decided Christians; many more are influenced in their conduct by Christian precepts. A very few years of such progress as the last will make the country as well entitled to be called Christian, as many countries which have enjoyed the light of Revelation since it first dawned on the world."

At a later date Busby sent a donation of £100 to the Society: his testimony to the value of missionary work was sincere.

¹ Missionary Register, 1835, p. 337.

That, as we have said, was in 1835. W. Gisborne, author of several works on New Zealand history and at one time a responsible Minister of the Crown, writing in 1890, said¹:—

“Mission work in New Zealand, irrespectively of denomination was essential to the colonisation of New Zealand, inasmuch as it prepared the way for the peaceful occupation of the country by England, and, moreover, did much, in the early years of the colony, in the interests of peace, order, and good government.. Had it not been for the preliminary work of the missionaries, I feel sure that the British colonisation of New Zealand, and more especially its colonisation by any other nation, would have been retarded for at least another generation. And I am inclined to think that prolonged scenes of bloodshed, if not the extermination of the Maoris, would have preceded colonisation, and that the hearthstone of every colonist would have beneath it the skeleton of a Maori. Captain Hobson, the first Governor of New Zealand, stated in 1841, in his address to the Legislative Council, as follows: ‘Whatever difference of opinion may be entertained as to the value and extent of the labours of the missionary body, there can be no doubt that they have rendered important service to the country; so that, but for them, a British colony would not at this moment be established in New Zealand.’ Again, many years afterwards, Mr. F. D. Fenton, Chief Judge of the Native Land Court, in one of his written judgments, characterised the missionaries as the only efficient State police then existing in the country, and referred to the frequent reliance of the Government on their labours in the time of trouble; and added the following words:—‘When we see the great things these men achieved, and the influence they have gained, without gifts of money to covetousness, or offering of power to ambition, we must admit that some secret existed in their system, which would be a valuable knowledge for the Government when they are no more.’”

So far as the Mission to Aborigines in Australia is

¹ ‘Colony of New Zealand,’ p. 44.

concerned, at the time of Marsden’s death there were two stations: one at Wellington Valley, with the clergymen W. Watson and J. Gunther as missionaries, and William Porter as agriculturalist; and the other at Moreton Bay, in what is now Queensland, with J. C. S. Handt in charge. The Mission had been in existence only six years. Good work was being done (vide Chap. VIII.), but no definite figures are given in the statistical tables of the Society for that year.

So far as the Auxiliary was concerned Bishop Broughton was Patron, and the Vice-Presidents were the Hon. Chief Justice Forbes, the Hon. Justice Burton, the Hon. A. McLeay, Thomas McQuoid, and Richard Jones. John Campbell was Treasurer and the Rev. W. Cowper was Secretary. In the year ending March 31, 1839, about £100 was raised in Australia in aid of the New Zealand Mission, while up to that time the Parent Society spent upon the same enterprise a sum of over £16,000.

In July 1823 Winthrop Mackworth Praed, of Trinity College, Cambridge, obtained the Chancellor’s Medal for a poem entitled “Australasia.” In a portion of this composition the Author refers to the proclamation of the Gospel in New Zealand by Marsden, and pays a tribute to him with which we may fittingly close this section of our history.

“With furrowed brow and cheek serenely fair.
The calm wind wandering o’er his silver hair,
His arm uplifted, and his moistened eye
Fixed in deep rapture on the golden sky—
Upon the shore, through many a billow driven,
He kneels at last, the Messenger of Heaven!
Long years, that rank the mighty with the weak,
Have dimmed the flush upon his faded cheek;
And many a dew, and many a noxious damp,
The daily labour, and the nightly lamp,
Have reft away, for ever reft, from him
The liquid accent and the buoyant limb:
Yet still within him aspirations swell,
Which time corrupts not, sorrow cannot quell;
The changeless zeal, which on, from land to land,
Speeds the faint foot, and nerves the withered hand;
And the mild Charity, which, day by day,
Weeps every wound and every stain away,
Rears the young bud on every blighted stem,

And longs to comfort where she must condemn.
 With these, through storms and bitterness and wrath,
 In peace and power he holds his onward path,
 Curbs the fierce soul, and sheathes the murderous steel,
 And calms the passions he hath ceased to feel.
 Yes! he hath triumphed!—while his lips relate
 The sacred story of his Saviour's fate,
 While to the search of that tumultuous horde
 He opens wide the Everlasting Word.
 And bids the soul drink deep of Wisdom there,
 In fond devotion and in fervent prayer,
 In speechless awe the wonder-stricken throng
 Check their rude feasting and their barbarous song:
 The chief, the slave, the timid, and the proud;
 Of various features, and of various dress,
 Like their own forest-leaves, confused and numberless.
 Where shall your temples, where your worship be,
 Gods of the air, and Rulers of the sea?
 In the glad dawning of a kinder light,
 Your blind Adorer quits your gloomy rite,
 And kneels in gladness on his native plain,
 A happier votary at a holier fane.

CHAPTER IX.

EARLY WORK AMONG THE ABORIGINES.

MISSIONS AT WELLINGTON VALLEY AND
MORETON BAY.

From extracts appearing in the Annual Report of the Parent Society in 1826 it will be seen that the Auxiliary founded in Sydney in 1825 was primarily in the interests of the Australian Aborigines. The circular which was issued stating the principles of the Auxiliary contained the following paragraph: "The late alarming and fatal contests which have occurred between the Aborigines and the Europeans, as well as the increased extent of more populous coast now occupied by the Settlement of Port Macquarie and the more recent Settlement of Moreton Bay, render it expedient to exert every prudent measure, to open and maintain a good understanding between the Europeans and the Aborigines; in order to prevent in future, the destruction of property and the loss of human life: which desirable objects, it is believed, may be accomplished by the long-projected Auxiliary Church Missionary Society; by which Missionaries may be appointed to reside among them, for the promotion of their civilization and general improvement, as well as, in other respects, to co-operate with the Parent Society."

As a result of the meeting convened to carry this purpose into effect, the Auxiliary was inaugurated, and its first officers were appointed. The Governor of the Colony, Sir Thomas Brisbane, became Patron; Chief Jus-

tice Forbes, Vice-Patron; Marsden was appointed President; A. K. McKenzie, Treasurer, and the Rev. Richard Hill, Secretary. It was decided that the Committee should consist of all clergymen who were members of the Society, and not less than six lay members. The following acted as the first Committee:—H. C. Antill, Saxe Bannister (Attorney-General), William Carter, W. Cox, G. Cox, Hector McArthur, James Norton and John Stephen (Solicitor-General).

In addition to appointing the officers, the meeting passed resolutions requesting the chaplains to preach on the subject of Missions, to form Associations in their respective neighbourhoods, and inviting to be read at the quarterly meetings which had been arranged, plans and suggestions for the improvement of the Aborigines. Marsden undertook, on behalf of the C.M.S. the support of a missionary to the Aborigines, if such could be found, for a period of twelve months, or until a reply in reference to the matter had been received from the Society.¹

In a letter to the London Committee, dated Feb. 7, 1826, Marsden urged in the interests of humanity and peace, the necessity of sending out missionaries for this work. The Governor, subject to the approbation of the Home Government, granted 10,000 acres in New South Wales to the Auxiliary C.M.S. for the purpose of establishing the Mission.²

But some time was to elapse before the enterprise was actually undertaken. Not until 1830 do we read in the Report of the Parent Society that "The Secretary of State for the Colonies having made known to the Committee the desire of His Majesty's Government to take measures for the Religious Instruction and the social improvement of the Aborigines of New Holland, and that the Society should furnish two Religious Teachers to labour among them in prosecution of this object for

¹ Proceedings of the C.M.S., 1825-26, p. 122.

² This was stated in the Report read at the Annual Meeting held in London, May 2, 1826. The Historical Records of Australia, Series I. Vol. XVI., p. 869, give the particulars as follow: A grant of 10,000 acres in 1825 to the L.M.S. by Governor Sir Thomas Brisbane; a similar grant in 1826 to the C.M.S. by Governor Darling; a similar grant in 1827 to the Wesleyan Missionary Society, was authorised by Earl Bathurst.

whose support £500 per annum would be set apart out of the Colonial Funds, the Committee gladly availed themselves of this opening, and two individuals are under preparation for this scene of labour."

The plan proposed by Sir George Murray was delayed through his being superseded in office by Viscount Godrich, who naturally expected for himself a full explanation of the scheme before ratifying the arrangements made by his predecessor. He eventually confirmed the agreement. In the Report of this year (1830-31) we find what may well be called

THE CHARTER OF THE AUSTRALIAN ABORIGINES.

"In the present state of the Society's resources, the Committee would not have ventured to engage in such an undertaking as the present, except on the suggestion of His Majesty's Government; nor unless they had been relieved from the expenditure consequent upon this addition to their existing engagements. But to an invitation proceeding from such high authority, and seconded by so liberal an offer, they could not have refused to accede, without an abandonment of the most sacred duty.

"The Committee do not presume to constitute themselves interpreters of the motives by which the Ministers of the Crown may have been actuated on the present occasion; but it is not difficult to conjecture what may have been some of the considerations which contributed to their decision. . . .

"The co-operation of various causes has promoted the agriculture, wealth, and population of the British Possessions in New Holland, with a rapidity of which, perhaps, History furnishes no other example. But this extraordinary advance of colonization has been effected at the expense of the original inhabitants and proprietors of the soil: their lands have been occupied, both for pasturage and tillage, to an extent scarcely credible. In their conflicts with the intruders into their native country, they have invariably sustained defeat and loss. . . .

"It may not unreasonably be believed, that the

Ministers of the Crown have felt, and are fully prepared to acknowledge, the claims which these circumstances have established on the justice and compassion of the people of Great Britain. Enjoying peculiar means of information, they are probably much more conversant than others with the real history of these transactions, and more sensible of the urgent necessity of some reparation being made for the injuries which we have inflicted on this unoffending part of the great family of Man. To such motives we venture to ascribe a resolution, to which considerations of economy might, at first sight, seem to have been opposed.

"We rejoice, however, in the proof thus afforded us, that the Rulers of our Country are not to be diverted by a timid parsimony from performing the great duty of redressing the wrongs inflicted by British policy on these barbarous and helpless tribes. Even on the most sordid calculation of national interest, it would not be difficult to shew, that such an expense is wisely incurred, for the protection of our Australian Settlements against the enmity of their uncultivated neighbours. But their claim to our care and instruction rests on much firmer and less disputable grounds.

"The revenues of the Crown in New Holland are derived from the culture of lands, of which the ancient proprietors have been deprived forcibly, and without compensation. The small sum subtracted from those revenues, for the benefit of that injured race, is due to them, in the strictest sense, as a debt of justice. We have imparted to the Aborigines the knowledge and the practice of European crimes. Having compelled them to taste such fruits of the Tree of Knowledge, could we, without the most gross injustice, neglect to give them access to the Tree of Life? Hitherto they have known us only as conquerors and usurpers. With what propriety could we call ourselves Christians, and yet take no means to embrace them in the bonds of Christian-fellowship? The history of Colonization amongst the Barbarous Nations is the deepest and most indelible reproach to the

character of Christendom. Wherever civilized man has set his foot, in America or in Southern Africa, it has been as a scourge, to desolate the regions over which he has advanced. The vast territories of New Holland, and its adjacent Islands, are the latest territorial acquisitions effected by the energy and science of Civilized Nations. Could any man who values the reputation of his native country, or any Government to whose care that reputation is confided, think, without abhorrence, of repeating on this new theatre the abominations by which the early European Settlements in the Antilles, in America, and in Southern Africa, were polluted.

"We have thus ventured to suggest the views which may have induced Sir George Murray to propose, and his Noble Successor in office to adopt and sanction, the measure which has been taken for the conversion of the Natives of New Holland. Far be it from us, however, to doubt that those eminent persons, and their colleagues in office, have been also actuated by yet higher considerations. On the contrary, we gladly yield to the conviction, that they recognise the duty."

The first two Missionaries chosen for the Australian work were the Rev. John Christian S. Handt and the Rev. W. Watson, the former arriving first in New South Wales. Both were married.

In a letter dated April 23rd, 1832, Handt gives some of his earliest impressions of the Aborigines and their condition: "The Aborigines," he says, "are fast wasting away, wherever the Whites get a footing. This arises from the consequences of those vices into which the Europeans initiate them. . . . Of the Botany Bay Tribe there are only four left; for so one of these four himself told us. He is now a civilized man, and by profession a sailor."¹ He mentions further a unique dinner party given to the Aborigines in Parramatta by the Colonial Government, when the guests were allowed to take away not only the residue of food which they were unable to

¹ Missionary Register, 1833, p. 237.

eat, but also the table cloths, cutlery, plates, and dishes, and receiving gifts of clothing into the bargain!

The locality set aside by the Government for the Mission was Wellington Valley about 250 miles north-west of Sydney. There were several Government buildings in the locality and these were assigned to the Missionaries as their headquarters. Six soldiers, accompanied by their families, were also told off for duty at the Mission, the object being to protect the station from attack. Archdeacon Broughton took a keen interest in the Mission from the first and secured for its use the manuscript of Threlkeld's "Elementary Introduction to the Native Language," as well as a selection of prayers from the Liturgy (also prepared by Threlkeld) into the Aboriginal Language.¹

Watson and Handt left Sydney with their wives for the scene of their new labours on Aug. 18th, 1832. Their means of conveyance was a dray drawn by bullocks. Their first stop was at Parramatta, where they remained a day or two, being hospitably entertained by Marsden.

So slow was their progress—how could it be otherwise?—that it was not until Aug. 22 that they began the ascent of the Blue Mountains, about 40 miles from Sydney. They were charmed with the beauty of the scenery, but made miserable by frequent downpours of rain. There was no comfort in passing the night; for they had to camp in the open, and the season was cold. To give the final touch to their discomfort the bullock driver took offence and deserted them. They lost their way and became bogged in a quagmire out of which they extricated the dray only after repeated attempts and with the greatest difficulty. Sometimes Aborigines appeared upon the scene out of the depths of the surrounding forest, or "bush" as it is called in Australia. They proved to be friendly and in return for civilities on the part of the missionaries, painted themselves and danced and sang, and also threw their spears and womeras (throwing-stick) for the entertainment of the

¹ Missionary Register, 1832, p. 238.

travellers. It was not until Oct. 3, after 46 days of weary travelling, that they arrived at Wellington Valley. They at once settled down to the serious work of the Mission. Several of the Aborigines whom they had met on the way journeyed with them and remained at the Station: others were not long in making their appearance; some few days after the opening of the Mission about 60 had arrived, several of whom had travelled a distance of from fifty to seventy miles.

Soon we see Mrs. Watson cooking not only for their own men but for from fifteen to thirty Aborigines in order that the missionaries might have an opportunity of getting into touch with them, of winning their confidence and affection, and of learning their language. At a later day we find her still among the Aborigines, probably the women, helping to dress the sores of the foul diseases with which these unfortunate people were now afflicted. From the first we find her teaching the children to pray and sing Christian hymns. If ever a woman deserved to be included in the honourable ranks of missionary heroines it was Mrs. Watson.¹

A kitchen garden was soon laid out and planted. Several Aborigines of various ages took up their residence in the Mission buildings, and evangelistic work was commenced among them. Some would not approve to-day of the Missionaries giving to the adult visitors presents of pipes and tobacco. With all the isolation, hardships, and difficulties of their task there must have been humorous moments as well; on one occasion the local "King" Bogin having picked up a discarded shirt, and nether garments with only one leg, solemnly presented himself in such attire at the Church service!

The missionaries had been at work only five weeks when Marsden accompanied by his son-in-law Capt. Jacob, of the East India Company, appeared on the scene. He was then in his sixty-ninth year and had made the journey to inspect the Mission in the earliest days of its existence.

The missionaries at Wellington Valley did more

¹ Missionary Register, 1833, p. 457; 1834, pp. 154 and 503.

than wait for the Aborigines to visit them at the station, although not a few had come, including the Myole Blacks with their colossal chief six feet three inches in height. Itinerating was regularly undertaken, in some cases to localities 70 miles distant. This was rendered necessary by the fear of the tribes to trespass on the territory of others if they made a journey to the Mission. Even when members of different tribes were present at the Mission on the same occasion they refused to sit down in one company, each tribe remaining by itself. This was one of the difficulties standing in the way of success. There were others more serious "The practice of Infanticide, especially," says the "Missionary Register" of 1834, "appears to have prevailed to an awful extent, whenever the promiscuous intercourse of the Whites and Blacks has taken place." It was usual for the Black mother to destroy her half-caste offspring at birth. And who shall say that the immoral conduct of the White father was less heinous in the sight of the Almighty than the murderous action of the Black mother? From the stockmen in the surrounding country the Aborigines had acquired the civilized accomplishment of blasphemy in the English language. The men of a neighbouring tribe had learned to trust the missionaries despite the suspicion previously instilled into their minds by certain white people.¹ When the men of this tribe went off for several days into the bush on a hunting expedition, or perhaps to practise some of their mysterious rites at which women were not permitted to be present, they left the women encamped near the Mission station. Then the stockmen took advantage of the absence of the men, and sometimes by enticement, sometimes even by force, took away the native women to their huts, and nothing the missionaries could do availed to stop them.² When the native men came from the bush their confidence in the missionaries was shaken. Yet there were other white men in the surround-

1 They had been told, for instance, that if they went to the Missionaries the men would be yoked and made work like bullocks, and that the children would be taken away from their parents and put in prison in Sydney. (Proceedings of C.M.S., 1834-5, p. 86).

2 Proceedings of C.M.S., 1834-35, p. 86.

ing country who acted humanely towards the native population and did what they could from time to time to facilitate the work of the Mission.

A school for children was soon opened, and from twelve to twenty were in attendance, although on account of the wandering habits of the people not many of these seemed to stay for long. The children were not considered to be inferior in intellect or ability to those in civilized countries; they learned their lessons as readily as children in England.¹

The response to evangelistic efforts was not at first very encouraging. One of the earliest tokens of the moral influence of the Mission was the fact that the Aborigines, who at first regarded the practice as quite an ordinary thing, ceased to blaspheme while in the presence of the missionaries. This may not be regarded as amounting to much, but it certainly indicates that the natives were beginning to learn, what it was so necessary for them to know, that the standards of conduct were not the same among all white men; the Missionaries condemned habits in which other white men indulged. Nor was this the only distinction taught; the missionaries practised what other white men neglected, viz.: kindness towards and consideration for the black man. Watson regarded as one of the highest compliments paid to him the words of some natives to whom he had preached in their own tongue: "They believed that I was a black fellow once."² The story of the love of God in Christ was more consonant with the feelings of the heart of a black than of the heart of a white man! That, it would seem, was their experience; and what Christian white man can read that pathetic compliment without having to suppress tears of mingled shame and compassion.

Watson does not hesitate to relate a story of native logic, though it shows himself as "hoist on his own petard." He had taught the Aborigines the cosmogony

1 Proceedings of C.M.S., 1834-35, p. 67.

2 Missionary Register, 1834, p. 506.

of the book of Genesis, and, of course, expected the teaching to be believed. They in turn communicated to him the wisdom of the tribe concerning the natural world—

Goongeen: "Have you ever seen something like stars fall? That always come down when black fellow going to die."

Mr. Watson: "Pshaw! Not so, I think."

Goongeen: "Hy, hy, hy. You won't believe black-fellow: blackfellow won't believe you!"

The blunt scepticism of the teacher had diminished the weight of his own authority.

In 1833, the year after their arrival, the missionaries made their first attempt to reduce the language to literary form by preparing a vocabulary. In the succeeding year their work was continued, and a vocabulary of some 4000 words was compiled, and also the rudiments of a Grammar. The Apostle's Creed, the Lord's Prayer, the Decalogue, and certain portions of Genesis and the Gospel according to St. Matthew, were translated into the native language. In their Report for 1836¹ to the Governor of New South Wales the missionaries informed him that they had revised and enlarged the Vocabulary and that further translations into the native language included the remaining portions of St. Matthew's Gospel, and almost the whole of Morning and Evening Prayer. Other portions both of the Bible and the Prayer Book were translated soon afterwards.²

As was customary in every Mission, the missionaries reported from time to time not only on their own work but upon the beliefs and customs of the people. The earlier observations, especially upon native beliefs, are modified, or amplified, by later experience. The natives had no idea of a Supreme Being, though what they believed about a mysterious identity whom they called Byamy indicated that they had some idea, though a very rudimentary one, of a "First Cause." They did not like to talk about him, as it would make him angry. They

¹ Proceedings of C.M.S., 1837-1838, p. 90.
² Proceedings of C.M.S., 1838-9, p. 94.

had no conception of immortality, although they apparently believed in the existence of a spirit as distinct from the body and which survived its dissolution.

Better results began to attend the evangelistic efforts. The native children and adults at the station, after a period of instruction, engaged devoutly in the worship offered. Their conduct in Church was reported upon as remarkably correct; the most indecorous behaviour of which they were guilty on such occasions being that of occasionally falling asleep—an impropriety not altogether unknown outside colored congregations, or warm climates. Some of the natives had been taught to engage in the steady occupation of agriculture, ploughing and reaping; but their migratory habits prevented them receiving the greatest degree of Christian instruction which was available for them at the Mission.

Further development took place in 1837 when the Rev. James Gunther arrived and proceeded to Wellington Valley to take the place of Handt who had been removed to a new station at Moreton Bay (Queensland). An "Agricultural Assistant" or farmer, W. Porter, was engaged to work at the older station in order to place under cultivation an additional grant of suitable land made by the Government. A catechist called George Langhorne was also employed for a time.

A great difficulty in getting congregations of Aborigines together for instruction or worship was the native custom which debarred such close proximity between the young men and women of the tribe. Yet this difficulty seems to have been overcome, for as the work went on we learn that sometimes there were as many as one hundred natives under instruction, and never less than from forty to sixty. In the lives of not a few there were manifest tokens of the working of grace.

From their constant touch with them the missionaries became well informed and unanimous upon the following points as to the character and prospects of the Aborigines: morally, they were deeply degraded; intellectually, they showed great promise and ability; racially,

they were doomed to extinction if some really adequate steps were not taken to protect and preserve them. We need not labour the point of degradation—save to say that civilization, in so far as it was without the control of Christian principles, made it no less.

As to their intellectual capacity Gunther wrote in 1837:—

“In catechizing the children to-day I was much pleased and surprised at the progress which they have made; not only in reading the English, but also in Scriptural knowledge: some of them would put many European children to shame. However degraded they may be, they afford at least a decisive proof that they are quite as capable of cultivation of mind as other nations.”¹

It was apparent at a very early date in the history of the Mission that unless something was done to save the Aborigines the day when they would be blotted out was not far distant. In the Wellington Valley Report to the Governor for the year 1837 occurs this noteworthy paragraph: “It must clearly appear to all who seriously consider it, that nothing but Missionary effort can save these wretchedly-corrupted Natives from becoming extinct; but Missionary effort, if duly supported and properly directed, is capable of doing this: and more, it will, under the Divine blessing, raise them to a level with civilized nations, and elevate them to the standard and enjoyment of true believers in Jesus Christ.”²

In 1837 Handt, who appears to have returned to Wellington Valley for a time, was appointed by the Government of New South Wales, with the concurrence of the local Corresponding Committee, to the ministerial charge of the Penal Settlement at Moreton Bay. It was intended that he should also give attention to the Aboriginal population in the surrounding country as circumstances might permit.³

And now began difficulties between the Mission and

¹ Proceedings of C.M.S., 1838-1839, p. 93.

² *Ibid.*, p. 95.

³ Missionary Register, 1840, p. 229.

the Colonial Government. The first to arise was settled to the satisfaction of the Society, but it proved beyond doubt that so far as the welfare of the Aborigines in the Wellington Valley Station was concerned the Government could not have been greatly concerned about either their moral or physical welfare. In face of the well-known facts in the Colony generally, and the express statements in the reports of the missionaries to the Governor it is impossible to arrive at any other conclusion. It was seriously proposed to establish a township on the site of the Mission, or in its immediate vicinity, and preparatory to this a police station was formed there. “The injurious influence of such a course, in the corrupt state of Society around, was most painfully felt by the Missionaries and the Corresponding Committee.”¹

As the result of representations made by the Society in London both to the English and to the Colonial Governments, the design was dropped.

Meanwhile good progress was made in the Mission. Young men improved their knowledge of Christianity both by oral teaching and by reading of the Scriptures. The children were taught reading, writing, arithmetic, grammar, geography and also to read the Scriptures daily. The boys showed an aptitude for technical instruction.

The older natives were harder to reach and influence. Many were frankly indifferent to all teaching, to all efforts to reach them. Yet some were becoming more steady, less addicted to wandering habits, and more given to cleanliness. The small progress made, however, at Moreton Bay led the Corresponding Committee to recall Handt to the more promising sphere at Wellington Valley.²

And then in 1838 Marsden died and the cause of missions in Australia lost its greatest champion and supporter. He was no less the Founder of Anglican Missions to the Aborigines than he was the Apostle of New Zealand.

¹ Report, 1839-40, p. 82.

² Report, 1839-40, pp. 83 and 84.

Although the question of forming a township in the heart of the Mission had been settled, other difficulties and points of discussion between the Government and the Committee remained. At length the Committee realizing that there was no prospect of a satisfactory solution consistent with the terms on which at the instance of the Government the Society had undertaken the Mission, they were, in 1842, compelled to relinquish it.

* * *

We have now to recount the circumstances surrounding the closing of the Mission. This portion of the history, if not very inspiring, is at least instructive.

Reverting for a moment to the agreement made between Viscount Godrich and the Parent Society for the initiation and maintenance of the Mission, we find that in 1832 the former had written to Governor Bourke: "Sir George Murray, in January, 1830, directed a communication to be made to the Church Missionary Society of his desire to set on foot a Mission to the Natives, and he offered to place it under their superintendence. The Society having consented, the sum of £500 was placed at their disposal, to be paid year by year out of the Colonial Revenue, the Government reserving the right of discontinuing the Grant, if they should consider that the plan had failed, and also of examining the expenditure of the money" This was a right and proper arrangement. As we have seen, the missionaries reported to the Governor of the Colony every year, and with the measure of success attending their efforts which we have pointed out. No complaint seems to have been made about the work until, unfortunately, trouble arose among the missionaries themselves—a state of affairs which was not likely to contribute to success. The Corresponding Committee in Sydney took what seemed the only step possible to set matters right.

Sir George Gipps, then Governor of New South Wales, reported on the position which had arisen, in a letter to Lord John Russell, in 1841. This was in reply

to a communication from the latter with reference to a request from the Society in London for an increase in the grant to allow of an increase in the staff, which, as it stood, was felt by the C.M.S. to be wholly inadequate for the task to be accomplished. Gipps had visited the Mission Station, and although sympathetically inclined, expressed the opinion that the results did not justify an increase in the allowance, and that the C.M.S. should contribute something for the maintenance of the work. A further despatch was sent by Gipps to Lord Stanley (March 11, 1842) in which he enclosed Gunther's report on the Mission for the year. This report clearly indicated that Gunther was in a very despondent state of mind regarding the work, and seemed, indeed, to have abandoned hope of its success. Lord Stanley, in his reply to Gipps, points this out, and also the discouraging note in the reports from Moreton Bay and from the Methodist Mission at Port Philip. He had concluded that the Missions were a failure. "In the face of such representations," said he, "which can be attributed to neither prejudice nor misrepresentation. I have great doubt as to the wisdom or propriety of continuing the missions any longer."

We may well ask what had become of all the fair promise of previous years at Wellington Valley? Was the incompatibility of temperament and consequent dissension between the two missionaries solely or mainly responsible for the condition of affairs which had reduced Gunther to despair? No doubt it contributed to it in a measure; and it is to be regretted that where the very difficulties of the situation—such as the evil influence of debased white men in the locality, and the nomadic habits of the Aborigines—called for the most complete harmony and the closest co-operation, these most necessary qualities for the time being were lacking.

But if at that juncture the Mission was not as successful as it should have been, were there other causes at work responsible for this state of affairs? For answer

we turn to Gunther's report to the Governor dated Jan. 9, 1843. What do we find? Incredible as such a thing seems to us now, and intolerable as it would be in any present-day Mission to the Aborigines, it is a fact that two public houses had been permitted to be established in the near vicinity of the Mission. The Government, in evident consciousness of the temptation and danger to the Aborigines arising from the existence of the grog-shops, had issued a prohibition against supplying them with liquor; but these regulations were cunningly evaded, and, as Gunther said, the Aborigines "found alas, too many helping hands among Europeans to fetch what they want for them. . . . I have long dreaded public houses, and my apprehensions are now verified." This gave the final touch to Gunther's despair.

But it was not the only trouble. "We have repeatedly during the year," he wrote, "had considerable numbers visiting the Mission; and some would have continued longer had we not been so badly inconvenienced through want of water. But having had the water to fetch such a distance, we could scarcely afford a sufficiency for those who are attached to the Mission. . . . The native is not comfortable when he cannot encamp near a bed of water, or at least a water-hole: he requires in summer not so much for drinking, but will often bathe. I have long regretted that the locality of this Mission should be so unfavourable in this respect." The Bell River near the Settlement had not run for five years—half of the whole period the Mission had been in existence; and for the past two or three years had been dried up for miles. To make matters worse, the missionary staff at the Settlement had consisted, for some time, of Gunther alone, and for the second half of the year, 1841, he had been without the assistance of even the Agriculturalist.

The Society felt unable to accept further responsibility for the work, and on June 11, 1842, the Lay Secretary in London (Dandeson Coates) wrote to Lord Stanly on behalf of the Committee: "Since the communication

which your Lordship made to Sir R. H. Inglis¹ and myself in reference to the Mission of the Church Missionary Society at Wellington Valley its present state has been taken into consideration by the Committee. The result of their deliberations was, that in the present circumstances of the Mission, they do not feel prepared to continue the Agency of the Society in it. It was very painful to the Committee to come to this conclusion, deeply impressed as they are with the strong claims of the Aborigines of New Holland on Her Majesty's Government for the use of all practicable means for the promotion of their religious and social welfare. Adverting, however, both to the actual state of the Mission consisting of one Missionary and an Agriculturalist, the Committee are of the opinion that it is quite insufficient efficiently to prosecute its objects. On the other hand the Committee infer from your Lordship's statement to Sir R. H. Inglis and myself that they cannot expect such an enlargement of the Government grant as would enable them to place the Mission, in point of Agency, on an efficient footing, and they have no funds of their own to appropriate to that object. The Committee at the same time direct me to state that they are willing to transfer to Her Majesty's Government the services of the Reverend James Gunther, the Missionary now stationed at Wellington Valley, should he be disposed to concur in such an arrangement, in order that his ministerial labours on behalf of the Aborigines may be continued to them."²

* * *

What were the results of the Wellington Valley Mission?

Both Dr. Stock and Canon Robinson are agreed that good work had been accomplished,³ but state that there are no records of any of the natives having been

¹ Sir H. Inglis represented the University of Oxford for some time in the House of Commons. He became a Vice-President of the Society in 1841, and was one of the Trustees of the fund for the establishment of the Bishopric of Jerusalem. He died in 1855.

² The facts in this section are derived from "Historical Records of Australia" (in the Mitchell Library, Sydney), Series I., Vols. XVI., XXI., XXII.

³ History of the C.M.S., Vol. I., p. 361. "History of Christian Missions," Robinson, Ch. XVIII.

actually baptized. In the history of missions it is a well-known fact that adult converts give formal evidence of their acceptance of the Christian faith and the surrender of their lives to Christ through the sacrament of baptism. Conversion is followed by sacramental admission into the Church. In some lands the test of baptism is as real as its blessing. Adherents of the Missions will be tolerated among their old co-religionists until they have received this rite. In baptism they publicly declare themselves as of the New Faith and it is then that they suffer expulsion from the non-Christian community, and other more severe forms of persecution. Under such circumstances baptism is the crown and seal of the missionaries' efforts for the conversion of the individual; anything short of it seems like failure, to reach it is the mark of success. If there were no baptisms in the Australian Mission was it a success? It must be remembered that to be baptised as a Christian had not the same significance among the heathen Aborigines as it has, say, among Hindus, or Mohammedans. It was not therefore such a signal mark of the missionaries' success here as it would have been elsewhere. The marks of the inward and spiritual grace constituted in themselves the evidence, both to the Christian and non-Christian community, that the individual had passed over from heathenism to Christ. If we find, therefore, the manifest fruit of the Spirit in the life, and baptisms not specifically but incidentally referred to, we have fair ground for believing that baptisms were more usual, perhaps, among the Aborigines at the Wellington Valley Mission than the records would suggest. There is no need, however, to press the point.

That in addition to education, industrial, and other results, which for the sake of convenience we may classify as secondary, there were definite conversions to the faith there can be little doubt. In 1836 the Missionaries report to the Governor "The Missionaries, at the commencement of their labours, found the Natives destitute of any knowledge of the True God, and of the way of salvation by faith in the atonement of His only Son Jesus Christ: they

knew not one letter of the Alphabet: they had no Christian Sabbath—no Gospel Ordinances: they had no knowledge of the depravity of their hearts, and were apparently unconscious of the sinfulness of their lives. But now, many of them believe in God, the Creator of the World, and in Jesus Christ, the Saviour of mankind. Several have also learned to read the Holy Scriptures; to regard the Sabbath as a day of holy rest; to attend the Ordinances of Divine Worship; and to present their morning and evening supplications and praises to the God of Providence and Grace. Several, under the preaching of the Gospel and religious instruction have been made acquainted with their inward depravity, and the sinfulness of their lives; and have been led to express their desires after holiness and salvation."¹ Are we to believe that the missionaries had denied to such the water of baptism, or refused to admit them even to the Holy Table of the Lord?² If so they were demanding greater tokens of grace than Philip the Deacon had required in the case of the Ethiopian eunuch, greater evidences of Christian knowledge, sincerity and truth than earnest clergymen look for in the members of their white congregations to-day before presenting them for confirmation.

But we are not left altogether to conjecture or probability: there were baptisms in the Mission. Just three of them are mentioned in the Missionaries' Report of 1836, and they are mentioned not specifically but incidentally. The Missionaries have to report the death of a boy ten years of age, and of two other children in the Mission House. In doing so they mention, in passing as

¹ Report 1837-38. Appendix II., p. 91. We may ask—How could they be expected to know these things? But the point is that the Aborigines were in this condition notwithstanding many years' association with nominally Christian settlers. The statement of the missionaries is not an indictment of the Black man for his ignorance, but of the White man for his neglect.

² It is quite possible that the missionaries looked for further evidences of grace in such as these before baptising them. The Reformed Churches have invariably expected their converts to reach a high standard. In his "Great Religions of India" (p. 23), Dr. Murray Mitchell says "The question has been asked whether missionaries are not sometimes too severe in their examination of enquirers. The thing is possible. I believe that, when once they are convinced of an enquirer's sincerity, they should receive him more readily than has sometimes been done, and that there has been on the whole a leaning to over-strictness. This is far better than over-laxity; but still, it is regrettable."

it were, that these had previously been baptized. "One boy ten years of age, and two children, who had been previously baptized, have died in the Mission House. The former afforded sufficient evidence that he had received the Grace of God; and not in vain: he acknowledged the sinfulness of his heart and life, and believed in the Lord Jesus Christ. He was delivered from that dread of death, to which the Aborigines are peculiarly subject." A Church which honors the baptism of children, conducted under the principles which obtain in Reformed Christianity, can never fail to praise God for these "Three Children of Australia," the recorded sacramental evidence of the Divine blessing on the first organised Mission of the Anglican Church to the natives of this country.

* * *

Another question with regard to the commencement of evangelistic work of any kind among the Aborigines now claims our attention. Canon Robinson mentions that in 1823 the S.P.G. had made an offer to the Rev. Richard Hill to assist in establishing a mission to the aboriginals in New South Wales, without anything, however, being actually accomplished. He goes on to state that "in 1825, some of the L.M.S. Missionaries who came from Tahiti made several unsuccessful efforts to establish work among the aboriginals in the neighbourhood of Sydney"; that the C.M.S. effort came in 1830¹ and lasted until 1842, and that the first successful attempt to start mission work for their (the Aborigines') benefit was made by the S.P.G. in South Australia in 1851. The S.P.G. effort was undoubtedly a worthy one, but it may be well to point out that the C.M.S. work began long before 1832, the effort of that year being an extension rather than the commencement of the C.M.S. work among the Aborigines. In this connection we have to reconcile an apparent contradiction in the Report of the Society's Proceedings for 1826-1827. It is there definitely stated on the one hand

¹ If the reference is to the Wellington Valley Mission, the date should be 1832.

(p. 155) that "No attempt has yet been made by the Society among the Aborigines, no proper person having been found for that purpose." On the next page, however, we have the equally definite statement that "The New Zealand Seminary at Parramatta is now completed. Mr. William Hall and his family, with four New Zealanders and nine Natives of New Holland reside there." The nature of the work carried on in this C.M.S. Seminary has already been sketched. The Society's work had really commenced among the Aborigines as far back as 1827, though not as a separate effort.

But the date can be carried even further back. In 1814 Governor Macquarie established in Parramatta an Institution for the civilization and instruction of the children of Aborigines. Previous to the formation of this school Marsden, in an interview with the Governor, had stated that he (Marsden) was authorised by the Church Missionary Society to assist in any measures which might be adopted for the welfare of the Aborigines. No advantage, however, was taken of the offer at the time.

In 1821 the School Committee made a recommendation, which was shortly afterwards carried into effect, that the Institution should be removed some twelve miles distant, and that on the new site chosen, schools, workshops, and a church should be built, and a reservation made of 500 acres of land for the use of the establishment, to be allotted as farms to the natives. The Committee at the same time recommended that the offer of assistance formerly made by Marsden, and recently renewed by him, should be accepted. This was followed by a resolution in March, 1822, requesting the Church Missionary Society to send out a schoolmaster and a schoolmistress, who would undertake at the same time the superintendence of the Settlement. In October of the same year George Clarke and his wife, missionaries of the C.M.S., were provisionally appointed to this position, presumably until the permanent schoolmaster should be sent from England. Under their superintendence the

children were removed to the new Settlement (at Black Town) on Jan. 1, 1823. The Mission house had been built to accommodate 60 inmates. At the beginning of the year there were 12 native children in residence and receiving daily instruction, while public instruction was given twice on Sundays to Europeans. Clarke also acted as Chaplain on Sundays to the Government gangs working in the district. Marsden, however, found it expedient, in view of the circumstances prevailing in the New Zealand Mission, to transfer the Clarkes thither—their original destination on their departure from England. They had worked for nearly a year in the Black Town Institution.¹ We may summarise, therefore by saying that the C.M.S. was interested in the Aborigines before 1814; that it worked amongst them in connection with the Native Institution at Blacktown in 1823; that it taught some of them in the Parramatta Seminary in 1826 (and possibly before); and that it began a separate Mission for their evangelization at Wellington Valley in 1832. We may add here that, when New Zealand was formally proclaimed a British Colony in 1840, with Captain Hobson, R.N., as first Governor, Clarke was at once appointed to the responsible and honorable position of Protector of the New Zealand Aborigines.

The Society's Report of 1828 records that James Lisk and R. Hill had been sent out during the year to New South Wales and had been appointed to work at Bon Bon and Limestone Plains, "for the purpose of affording spiritual instruction to the long-neglected population, and of ultimately diverting their labours for the benefit of the Aborigines." Mrs. Lisk's health, however, proved too unsatisfactory for her to be taken far from medical advice, so Lisk had to abandon his idea of labouring among the Aborigines, and opened a private school in the Society's House at Parramatta.²

¹ Proceedings of C.M.S., 1823-1824, pp. 177-179.

² Proceedings of C.M.S., 1827-28, p. 111, and 1826-29, p. 115.

CHAPTER X.

BISHOP BROUGHTON AND THE SOCIETY.

Since Australia was for a long time included in the diocese of Calcutta, it is not surprising to find the Bishop of Calcutta (Daniel Wilson) mentioned in 1836 as the Patron of the Auxiliary C.M.S. in Australia.¹ Australia was constituted a new diocese by Letters Patent dated January 18, 1836. The jurisdiction of the new bishop comprehended "the territories and Islands comprised within or dependent upon New South Wales, Van Dieman's Land and Western Australia."² New South Wales was then a more extensive territory than the present State. In 1824 New South Wales had been formed into an Archdeaconry attached to the Calcutta see, the first Archdeacon being the Rev. T. H. Scott.³ In 1829 the Reverend William Grant Broughton succeeded to the office, and, on the formation of the bishopric, after consecration in England, he was installed in St. James' Church, Sydney, June 5th, 1836.⁴ Bishop Broughton immediately accepted office as Patron of the Australian Auxiliary Church Missionary Society.⁵ The Bishop of Australia then received a request from the Parent Society to visit the Mission in New Zealand; this was done "with a view to acquire for the Mission . . . such an exercise of the Episcopal functions as the case would admit."⁶ New Zealand did not lie within the boundaries of the

¹ "Proceedings of C.M.S." 1835-36.

² S.P.G. Records, p. 392.

³ Missionary Register, 1824, p. 408.

⁴ S.P.G. Records, p. 392.

⁵ Missionary Register, 1836, p. 571.

⁶ Proceedings of C.M.S., 1838-39, p. 97.

Australian diocese, and Bishop Broughton was anxious not to overstep the territorial limits of his position. Nevertheless, as circumstances stood, he consented to visit the country and take an interest in its ecclesiastical affairs, "until, in God's own appointed time, that infant and struggling Church may be brought, under its own proper Superior, to a full participation in the ordinances of the Christian Ministry."¹ In another portion of the same communication he had said "I will do whatever in me lies, through God helping me, to maintain the Church of New Zealand in the Apostles' doctrine and fellowship. It is highly satisfactory to me that our friends at home are taking a view of these things, which proves them to belong, not only to a Missionary, but also to a Church Society." Meanwhile he appointed Sunday, Dec. 24 of that year for the preaching of missionary Sermons in his diocese, and the taking up of collections in the churches on behalf of the Church Missionary Society.²

The Bishop proposed to visit New Zealand in January, 1838. Transport to the country was not, however, available at the time. In consequence of other pressing duties the visitation did not take place until the following December, and lasted until the end of March.

On his return to Sydney the Bishop furnished a report to the Society running into fourteen closely printed columns in an Appendix attached to the Report for the year 1839-1840. While in New Zealand he had, upon the recommendation of the Society, admitted, on Jan. 6, Octavius Hadfield to Priest's Orders—the first ordination to take place in the land of the Maoris. Hadfield had previously, for the C.M.S., been admitted to the diaconate in St. James', Sydney, in 1838.³

During this visit the rite of Confirmation was also administered for the first time in New Zealand, there being about 20 young people of European descent, and about 40 natives presented. The two Williams brothers,

¹ Proceedings of the C.M.S., 1837-38, p. 70.

² *Ibid.*

³ Hadfield afterwards became bishop of Wellington, in 1870 being the second to occupy the see. (S.P.G. Records, p. 766).

missionaries of the Society, were appointed surrogates for the granting of marriage licences.¹

Then follow in his report the Bishop's impressions of the results achieved, and of the manner of life and conduct of the missionaries. For the latter he has nothing but praise; and, with some frank criticism, he pays a high tribute also to what had been accomplished. At the time of his visit, unfortunately, "Influenza" was raging in the island and causing great distress among the natives in particular, taxing to the utmost the powers of the doctor attached to the Mission, S. H. Ford. On his return to Sydney, Bishop Broughton preached a sermon in St. James' Church on behalf of the sufferers, and the same thing was done—no doubt at his instigation—by the Rev. W. Cowper at St. Philip's.

While in New Zealand some of the clergy had approached the Bishop as to the practicability of admitting some of the catechists to Orders. But on this matter he would not pledge himself until, as he said, he had "an opportunity of consulting the feelings of the Society on the subject."²

¹ The Rev. William Williams afterwards became first bishop of *Walapu* (1858).

² Proceedings of C.M.S., 1839-40, p. 159.

CHAPTER XI.

THE HOME BASE PREVIOUS TO THE
REORGANISATION.*

Fascinating as the whole story of the New Zealand Mission is, it lies outside the scope of this history to trace either its complete development in Marsden's time, or to give any account of its work and progress after the date of his death. As previously stated, it is not the entire record of this Mission which concerns us here, but Marsden's connection with it: he was the link between the Society in Australia and the New Zealand enterprise.

So far as Home Base work in Australia itself is concerned we have already seen Marsden, as agent of the Parent Society, approaching Governor Macquarie in 1814—or earlier perhaps—with an offer of help for a Mission to the Aborigines; we have seen Clarke commissioned for work at the Native Institution in 1823; we have noted the founding of the Auxiliary Society in Sydney in 1825, and the appointment of the Corresponding Committee in 1826. We have traced also, so far as the records carry us, the story of the C.M.S. New Zealand Seminary at Parramatta, and the history of the C.M.S. Missions to the Aborigines at Wellington Valley and Moreton Bay.

Our present task is to give some account of the Society in Australia in the early years, apart from its actual evangelistic activities in the Mission settlements whether in New Zealand or Australia.

Up to 1825 Marsden was apparently assisted by a

* Several of the statements made in this chapter are upon the authority of notices at the head of "Foreign Contributions—Australasia," in the annual reports of the C.M.S. in London.

Corresponding Committee in New South Wales, composed of sympathisers and friends, and organised to further such work as the Parent Society might undertake or should be advised to undertake in Australasia.¹ Marsden was the Society's agent and performed the secretarial duties. Among the earliest of these friends of the Society in the Colony were Captain H. C. Antill—who, from the year 1817, was a regular subscriber to the funds—and Judge Advocate John Wylde, also a subscriber from the year 1821. The names of the office-bearers appointed in 1825 have already been given. Marsden held the office of President until the time of his death, 13 years later. The Rev. Richard Hill, who came out as Assistant Chaplain in 1818, and had been assisting at St. Philip's Church, and was afterwards appointed first rector of St. James' (1824), was the first Secretary. He retained this post until removed by his sudden death on May 30, 1835. The Rev. W. Cowper, reporting this event to the Parent Society, pays this tribute to Hill:—"By his removal from earth to heaven, the Church of God here has been deprived of a zealous and useful Minister; and your Society has lost a member, and a friend, who always felt, and uniformly manifested, a deep and lively interest in all her proceedings, and labored much to promote her pious and benevolent designs, as also to obtain for her the countenance and support of the community in which Divine Providence had appointed his temporary abode."²

The office of Secretary now fell to the Rev. W. Cowper, rector of St. Philip's Church, and afterwards Archdeacon of Cumberland. He performed the duties of the office until 1857.

As early as 1831 we find that special collections for

¹ Proceedings of the C.M.S., 1819-20, p. 237.

² Missionary Register, 1836, p. 532.

Mr. Hill was succeeded at St. James' for a few months by the Rev. William Tate, a C.M.S. Missionary for several years in New Zealand. On a Sunday morning, about a fortnight after Mr. Hill's death, Tate had arrived at Sydney and immediately made his way to St. James' to attend the service. The officiating clergyman was at the Commandments when the visitor reached the vestry. Informed by the Verger of Mr. Hill's death Tate, as he himself tells us, "put on a gown, ascended the pulpit, and preached from I. Cor. XV., 53."

the Society had been made in the churches. At St. Philip's the offertories had amounted to £36; at St. James' to £46. A collection was also made and at Kissing Point Church.

In the immediately succeeding years we find Windsor, Richmond, Campbelltown, Narellan, Newcastle, Cabramatta, Parramatta, South Creek, Mulgoa, Liverpool, Pitt Town, and Port Macquarie reported as all having given Sunday collections to the Society. Towns were springing up everywhere, churches were built, and congregations were having the missionary work of the Church brought before their notice in the best possible place and way—through the pulpit. Hill, apparently, was putting in good work as the Society's Secretary.

The wisdom of putting the claims of the non-Christian world before the children of the church and of enlisting their practical support was early recognised. In 1834, and possibly before that date, St. James' Sunday School had its Juvenile Association, which then, and for some years subsequently, raised each year about £10 for the Society.

Then there were annual public meetings, as now; that of 1835 being held on Oct. 14, with a collection of over £11. In the same year we find that a Mr. J. Holt had undertaken the work of collecting funds for the Society, and he was followed by others in the same kind of effort in the next year.

As we have already seen, Bishop Daniel Wilson, of Calcutta, was Patron in 1836, being succeeded in this office in the same year by Bishop Broughton. We find that Hill was now assisted in the secretarial duties by a Mr. Langhorne.

Help was also forthcoming—small, but we may be sure none the less appreciated—from two such distant outposts as Fort Dalrymple in Tasmania, and the Swan River Settlement in West Australia. In the former we find the Chaplain, the Rev. John Youl, enrolled as an annual subscriber as far back as 1815: from the latter we find assistance being forwarded by the Rev. W. Mitchell

in 1840. No one knew better than these early chaplains to Australia the need for Home Missions: yet, engaged in this work as they were, and under the most trying circumstances, they never forgot the greater need of the non-Christian world: the men who had been sent to care for the souls of those who were scattered abroad as sheep not having a shepherd were the first to give a place in their hearts to the heathen that had never even heard the name of the Saviour of the world.

After the closing of the Aborigines Mission in 1842 a long period of depression began to set in in C.M.S. affairs in Australia, from which it did not recover until 1857. Contributions to the funds fell very low and seemed almost to disappear. The missionary spirit of Hill was gone from St. James'; and Marsden, the champion and inspirer of the Missionary cause in Australia, had been gathered to his fathers.

A meeting was convened on May 5, 1857, to lift the work of the Society out of the depressed condition into which it had sunk. As a result of that gathering, the Rev. G. W. Richardson was appointed Secretary, and among the subscribers for the year appear the names of the then Bishop of Sydney (Barker), and the Governor of the Colony, Sir W. Denison. The list includes the Archdeacon of Cumberland and other churchmen of the city. The year's work was successful as compared with the preceding period, nearly £170 being forwarded to London. The Bishop became Patron with the Archdeacon of Cumberland as President. The Revs. T. Hassall, W. M. Cowper, and John Elder were Vice-Presidents; while Alexander Stuart was Treasurer, and the Rev. Thomas Hayden acted as Secretary, having associated with him in that office the Rev. G. W. Richardson.

Canon Morton succeeded to the Secretaryship in 1878. In the report of 1883 appears for the first time in the English records the name of one who has since played a distinguished part in the history of the C.M.S. in Australia—Mr. C. R. Walsh. About 1871 the Rev. E. C. Stuart (afterwards Bishop of Waiapu, N.Z.), while locum

tenens at St. John's, Darlinghurst, had taken some steps to revive the work of the Sydney Auxiliary. Mr. Walsh, already interested in missionary work, was much impressed by Mr. Stuart's person and addresses, and shortly afterwards became Hon. Lay Secretary of the Auxiliary, a position which he retained in the New South Wales organisation until 1914 when the office was abolished. As there was no stipendiary Organising Secretary until 1901 (with the exception of a short period in 1897), and the Hon. Clerical Secretary was a clergyman charged with parochial duties in a busy and populous centre, it will be seen that, necessarily, a great deal of the Society's work fell for many years upon the shoulders of the Lay Secretary. He entertained visiting missionaries; he arranged for missionary meetings in parishes where the Auxiliary was invited to hold them. Among the missionaries whom he entertained, and who addressed many of the meetings arranged, were the Rev. John Cain, of Dummagudem, S. India, and, in 1889, the Rev. Charles Hope Gill (afterwards Bishop of Travancore and Cochin). It was at Mr. Gill's instance that the "Gleaner's Union" was established in Sydney in that year. At the inauguration of the Union Mr. Walsh occupied the chair and the principal speaker was Mr. Gill.

Sometime in the year 1889 Mr. Walsh invited to a memorable "Missionary Breakfast" some forty evangelical clergymen and laymen. At this gathering he advanced the proposal, that, in view of the number of members of the Church of England offering for service abroad in connection with organisations other than those of their own church, it was advisable that there should be some development in the constitution of the local C.M.S. Auxiliary which would enable offers of service to be rendered effectual in this great mission of their own Communion. Among those present were Dean Cowper, the Revs. A. W. Pain, Henry and John Langley, H. B. Macartney (of Melbourne), J. Vaughan, A. R. Blackett and C. H. Gill. The laymen included Messrs. W. Crane, John Kent, and Robert Hills. The proposal was discussed

at some length, not all being in favour of it. The most of those present, however, agreed to its soundness and advisability.

In 1888 we find the Primate (Barry) Patron of the Auxiliary; although previously it had not been his wish for the organisation to continue its independent existence, his desire being that all subscribers to the C.M.S. in Australia should link up with the Australian Board of Missions. Bishop Saumarez Smith¹ succeeded Bishop Barry in 1890, and, on his arrival in Sydney, took a sympathetic and active part in the work of the local Auxiliary.

* * *

About the year 1849 meetings were held in Perth, Tasmania; and the Report of 1850 acknowledges the receipt of funds raised in the island for the Society. Two years later we find a Tasmanian Auxiliary fully organised, with the Rev. Alfred Stackhouse as Secretary. In that year Circular Head, Cullingswood and Fingal, Hobart Town, Launceston and Perth were all C.M.S. centres. In 1853 Perth had also its Juvenile Society, and the children of certain private schools then began to make regular contributions to the funds. The total amount collected in Tasmania for that year was over £86. The next year St. George's, Hobart, had its Juvenile branch in charge of Miss Fry, raising by means of a sale of work a sum of £10. The total amount then collected in Tasmania was double that of the previous year. One year later we find Parochial Associations regularly organised in many parishes, and raising by their united efforts a sum of £200. In succeeding years the work went steadily onwards, the success no doubt due in great part to the zeal and energy of Stackhouse.

The later years in this period show a slow but steady decline, and finally the work was maintained in Tasmania only, apparently, through the services of Mrs. Stackhouse, who succeeded her husband on his death, in 1876, in collecting and forwarding to London for several years

¹ Archbishop, 1897.

the annual contributions of a small group of friends. When the English Deputation visited Australia in 1892 Tasmania was still contributing to the funds.

* * *

The first record of a contribution from South Australia appears in the Report of 1855 where it is stated that, on a Fast Day during the previous year, a collection was taken up in St. Matthew's Church, Kensington, to be applied to the support of the Society's Mission in the Turkish Empire.

* * *

In Victoria, St. James' Melbourne made a contribution to the Society in 1853, and in 1854 the "Victorian Church Missionary Society" came into existence. The Bishop (Charles Perry) was its President, Richard Grice was Treasurer, and the Rev. C. T. Perks was Secretary. A more complete account of this organisation will be found in Chapter XIII. At that time the (London) C.M.S. centres in Melbourne were St. James', St. Paul's, St. Mark's, Richmond, St. Kilda, with a few other places. The amount raised in 1853, and forwarded home, was £217, including a legacy for £100.

In 1857 the amount received from Victoria by the C.M.S. was something over £50. But the contributions to London gradually dwindled away, and do not appear to have been received after 1872.

CHAPTER XII.

THE REORGANISATION—PREPARING THE WAY.

We have now to sketch a very interesting period of the history of the Society in Australia. This begins with the visit of the Deputation from London in 1892 and carries us up to the present year, the year of the Centenary.

A review of the Society's position in this country upon the eve of the period is necessary for a full appreciation of the development which has since taken place.

In New South Wales the Auxiliary formed in 1825 was still in existence, and was doing useful work in raising funds for the Parent Society. The amount actually transmitted to London in 1892 and acknowledged in the Society's Report was £371. The raising of funds implied the dissemination of missionary information, and the rousing of the conscience of Church people with regard to the claims of the heathen and Mohammedan world upon them.

And what of Victoria? As has been already stated a "Victorian Church Missionary Society" had been formed in that Colony in 1856. It was quite a distinct organisation from the C.M.S. in England, and although for many years raising funds for the latter, had, for long

ceased to function in that regard. There was no branch of the Parent Society in Victoria.¹

A splendid independent effort was being maintained, however; and by means of this directly, and through a local branch of the Church of England Zenana Missionary Society substantial assistance was being given to C.M.S. Missions in various countries. The initiation and maintenance of this enterprise were due to the Rev. H. B. Macartney, rector of St. Mary's, Caulfield, who had a Fund in aid of the Society's work in India, and of the C.E.Z.M.S. Missions in India, Ceylon and China. Mr. Macartney's Fund was raising over £2000 a year, and by means of it 252 scholars and 30 native catechists and teachers were being supported in the C.M.S. Missions. On the list of the Australian Branch of the C.E.Z.M.S. (Victoria) there were the names of nine ladies, five of whom were stationed at Ellore, one at Jandiala, and three at Foochow. There were in addition forty-one Bible women. Two other married ladies in the Indian field had originally been sent out through the instrumentality of this Fund.²

In Tasmania, as we have seen, there were several supporters of the C.M.S., whose subscriptions were annually collected and forwarded to London by Mrs. Stackhouse, although the organised Auxiliary in Tasmania had long ceased to exist.

There never had been organised branches of C.M.S. in any of the other Australian Colonies; any assistance given was more or less spasmodic, and in later years such help as came from isolated individuals was small.

¹ There is no great point one way or the other in proving that this is the case. As the question, however, seems to be of some interest to not a few it is just as well to give the authority upon which the above statement is made. In Occasional Paper No. 1 issued by the Victorian Association in Dec. 1892, and the full text of which is reproduced in the June number of "The Intelligencer" of 1893, the existence of any such organization is explicitly disclaimed: "In Victoria, however, the Great Missionary Society for which they (the initials 'C.M.S.') stand was practically unknown (in 1892). It had no branch, no auxiliary, no agent . . . there was no authorised representative of the Society in the Colony, no auxiliary such as had existence in New South Wales with more or less vitality for nearly seventy years." The Victorians were apparently more accurate in their history than their brethren in the older Colony, some of whom seem to have informed Mr. Stack that the New South Wales Auxiliary was more than sixty years standing, and had been founded by the Rev. W. Cowper.

² "C.M. Intelligencer," 1893, p. 71.

Such then was the condition of affairs with regard to the C.M.S. in Australia when arrangements were made for the visit of a Deputation in 1892. What led to these arrangements being made? To understand with any degree of completeness the nature of the influence at work it is necessary to go back some years in the history of the Society at home; and then, though not so far, in the history of the Church in Australia, and of the local Auxiliary in New South Wales.

As one expression of that further quickening of spiritual impulse within the Church which marked the last quarter, or so, of the nineteenth century, there came into existence what is now familiarly known as the "Keswick Convention."

In 1875 Canon Harford-Battersby, vicar of St. John's, Keswick, a town beautifully situated on the shores of Derwentwater, in the Lake District of England, invited a small group of friends to spend a few days with him, the object being to hold meetings for three days with a view of promoting a more fully consecrated and practical Christian life. The meeting though small was a success, and the gathering became annual. For some years, although achieving the object of its promoters, it remained small in numbers and more or less private in character. Among the men associated with this movement from the beginning were the Rev. H. W. Webb-Peploe, the Rev. E. H. Hopkins and G. R. Thornton. As so frequently happens upon the formation of a new religious organisation, the doctrinal position of the Convention was misunderstood, and, in consequence, was adversely criticised by some outside its own particular circle. The promoters of the movement, however, persevered in their efforts, and the Convention grew both in numbers and influence until it became, as it happily still is, one of the greatest forces for good in modern times in the history of English Christianity. Although born and cradled, so to speak, within the fold of the Church of England,¹ the Keswick Convention, conscious of the spiritual endowment of all

¹ In the sense that its original promoters were Anglicans.

the Evangelical Churches, welcomed to speak from its platform some of the most prominent leaders from each. Its motto was and is "All one in Christ Jesus." Those who joined the movement found that by doing so they lost none of their denominational definiteness, but gained by the fellowship of prayer, study and service; contributing also to that mutual understanding and toleration of differing points of view so essential to the re-establishing and maintenance of a real unity in the Christian Church.

At first the Convention, as such, was not concerned with Foreign Missions. The Missionary Societies were regarded as being so keen upon raising funds to support their work, that appeals for money would inundate the Convention if the door was opened for missionary propaganda. This was considered to be inadvisable in the interests of what Keswick stood for, as indeed it would have been if efforts for the support of missions were prosecuted in the wrong way. This attitude, however, did not mean that the leaders of the Convention were anything but whole-hearted in their advocacy and support of the missionary cause. At length, after much persevering effort, a Mr. Reginald Radcliffe secured the loan of the Convention Tent—for in accommodation of this description the Keswick meetings were held—in 1886 and 1887, for a Saturday Meeting. On the first occasion not one of the organisers of the Convention was present, but in the next year Mr. Webb-Peploe was not only in attendance, but gave an address. Other speakers were Mr. Hudson Taylor and Mr. James Johnson (a C.M.S. African Pastor from Lagos).

But a soldier in the ranks of the C.M.S. army exceeded his orders. Mr. Longley Hall, of the Palestine Mission, without consulting the Society, sent to Mr. H. F. Bowker, the Chairman of the Convention, an appeal for women missionaries to the Holy Land. Could ten be found to come out that year at their own charges? This appeal was referred to at Radcliffe's meetings; offers of personal service poured in, and the next year's Convention (1888) witnessed the enunciation of the principle

"Consecration and the Evangelization of the world ought to go together"—Keswick was won for the Missionary cause.

Missionary meetings were included in the official programme for 1888. At the Saturday meeting of that year a Cambridge student, who afterwards became a missionary, handed up to the platform an anonymous donation of £10 "to help to send out a Keswick Missionary"; before the meeting closed the chairman had received £800 in cash or promises to carry this suggestion into effect. The fund thus opened led to the sending forth in 1889, not of missionaries but of missioners, of whom the Rev. George Grubb was chief.¹ Mr. Grubb was a member of a well-known South of Ireland family and a graduate of Trinity College, Dublin. He had previously been sent by the Society on a mission to India similar to what was now proposed. As an emissary of the Keswick Convention he conducted an evangelistic tour of Ceylon, South India, Australia and New Zealand. Speaking from direct knowledge of the character, permanence and far-reaching effects of Grubb's Mission in Australia there is only one word to describe this enterprise: it was magnificent. In the general life of the Colonial Church, and in the well-nigh incalculable results in the mission field, the cause of Christ has achieved a notable victory in this undertaking from the Keswick Convention. It should be stated, however, that Mr. Grubb's work in later years was in no way connected with the Convention.

On his return to England Grubb reported on the increasing missionary spirit in the Colonies, and the desire on the part of not a few to engage in active service. This led the Committee in March, 1891, to pass the following resolution: "That the Secretaries be instructed to inquire if a suitable clergyman and layman can be found to go as a Deputation to the Colonies, and that the Deputation be sent with the hope of stirring up a missionary spirit, and to consult with friends on the spot as to the best means of bringing them more closely into sympathy

¹ History of the C.M.S., Stock, Vol. III., pp. 30, 31, 289.

and united action with the Parent Committee and as to finding suitable candidates for missionary work, and that the Deputation report to this Committee upon these matters."¹

It is no part of our task to go into full details of Mr. Grubb's visit to Australia, but Mr. (now Dr.) Eugene Stock, one of the two members of the Deputation to Australia in 1892, repeatedly refers to the fact that it was the spiritual atmosphere created by Grubb's Mission which was to a large extent the atmosphere in which the C.M.S. Deputation lived, worked, and succeeded. It is quite true that Grubb's Mission could not have reached the success it did had it not been for the work of the faithful ministry in the Colonies which preceded him. As the forerunner of the Christ came himself in the spirit and power of Elijah, as the Law was our schoolmaster to lead us to Christ, so every result in the world of spiritual development implies the existence of conditions—not only in the developing agency but in the developed area—without which the next step could not have been taken. This is a law the recognition of which must lead us to a more just and grateful appreciation of the past, whether recent or remote, and make us wise in the attitude we assume and the methods we adopt in the pursuance of our present activities.

But it was not along the line of Grubb's Mission alone that the influence of Keswick was felt in Australia. In 1890 several Evangelical clergymen of the Church of England, although not identified with the Convention, were present at its meetings. These included Bishop Ingham of Sierra Leone, Canons Gibbons, Girdlestone, and McCormick, and the Revs. W. H. Barbour and E. A. Stuart. A conversation took place between them and some of the leaders of the Convention upon the needs and some of the leaders of the Convention upon the needs and forwarded to the C.M.S. Committee. This document is known as "The Keswick Letter." It did not emanate officially from the Convention, but from a group of Con-

¹ "C.M. Intelligencer," April 1892, p. 247.

vention members who were friends and supporters of the Society. "The letter called attention to the pressing needs of India, the recent appeal for China sent home by the Shanghai Missionary Conference, and the African tribes described in the Mr. Stanley's latest journey. 'The case,' it said, 'when viewed in all lights is so startling that it justifies an advance on a large scale, under the directing hand of God'; and it proceeded to suggest the issue of an Appeal for One Thousand Missionaries, 'within the next few years.' No period was named; some said 'by the Centenary,' others an even shorter time, but the letter itself left this open. It further suggested (1) More bands of associated evangelists; (2) the larger employment of lay workers; (3) and of working men and women whose hearts God had touched; (4) special provision for the training of such workers; (5) arrangements for industrial work in the Missions; (6) facilities for 'appropriated contributions.'"¹

This letter was gratefully and cordially received by the Committee whose action in so receiving it met with some adverse criticism through the correspondence columns of the "Record," but with the warm and outspoken support of Archbishop Benson at the Anniversary Meeting of the Society in the May following. We need not pause to state here the methods adopted by the Committee to put the suggestions of the letter into action and bring them to a successful issue. We must mention, however,—for it is relevant to our purpose—that the enterprise was, in the first instance, entrusted to three sub-committees, whose reports were presented early in 1891. A letter written to Australia by one of these sub-committees, brought forth an invitation from the Bishop of Sydney (Dr. W. Saumarez Smith) and the New South Wales Auxiliary for a Deputation to be sent to the Australian colonies in the interests of the work of the Society.² The letter conveying this invitation was dated June 1, 1891, and, in addition to asking for a Deputation,

¹ History of the C.M.S., Dr. Stock, Vol. III., p. 670.

² C.M.S. Intelligencer, April, 1892, p. 247.

made certain proposals regarding the local selection and training of candidates for missionary service.¹ Grubb's Mission had been fruitful in the direction of many persons desiring to offer themselves definitely for service in foreign lands, and the Keswick Letter had called for a thousand new recruits within the next few years: what was the local C.M.S. Auxiliary to do with this aroused passion in Australia for service in the cause of the Kingdom; how was it to respond to this call from the Mission field for help?

The invitation of 1891 expressed the deepened sense of responsibility resting upon the Auxiliary, and the method by which it was suggested the encouraging situation which had arisen should be handled. This brings us to a consideration of the influences at work within the Auxiliary itself.

Grubb's work might easily have gone for nothing so far as the C.M.S. was concerned, and the communication of the "Keswick Letter" Sub-Committee might have received no more than a courteous acknowledgment and an expression of sincere regret that N.S.W. could do nothing to help, had it not been for the zeal and enthusiasm of three men, who, fortunately, were at the time at the head of affairs in the Auxiliary. The first of these was the Primate of Australia, Bishop Saumarez Smith. Entirely in sympathy with the principles of the Society he had added the weight of his personal influence and office to the request of the Auxiliary, by adding his own assurance of a cordial welcome to the Deputation should it be sent out. The Clerical Secretary, the Rev. A. R. Blackett, who had recently resigned to take up work in Victoria and afterwards became a Missionary in Persia, was a man of deep spirituality and wide vision. He was untiring in his efforts to bring home to supporters in the Colony the fact of their share in the whole responsibility and privilege in the work of evangelising the whole world.

¹ Hist. of C.M.S., Stock, Vol. III., p. 250.

In the Annual Report of the Auxiliary for 1887 he had written these inspiring words:

"We are far removed from the centre of the great Church Missionary Society, and from the scenes of many of its operations, but unity of purpose, sympathy and prayer bring us into close contact with all its labourers, however widely separated. We do not 'support the Society,' we form an integral part of it. Its work in Mohammedan Zenanas, in the backwoods of Saskatchewan, among the colored fishermen on the shore of Lake Winnipeg, and amid the Tamil coolies of Ceylon is *ours*.

"When a negro clergyman from the Niger River receives an honorary degree from the University of Cambridge we listen to the cheers of the undergraduates who throng the Senate House, as a choice testimony to the efficiency of *our* work in Western Africa.

"When General Haig, sailing down the Red Sea, is denied, through Moslem intolerance, an entrance on Arab soil, we join in grief that the curse of Islam still hangs heavily upon the land sanctified by the holiest of incidents.

"When Bishop Bickersteth, reaching his Japanese diocese, finds doors innumerable open for the entry of the Gospel, and a people willing to listen to the teacher of a religion that is to supplant Shintoism and the creed of Gautama alike, we feel anxious to uphold his hands and add to the number of his helpers.

"When the Committee publish their statistics, and show that the Church Missionary Society has attained a position of unrivalled prosperity, possesses wonderfully-increased opportunities for usefulness, and, above all, has manifest tokens that God is in the midst of her, we feel grateful at such a measure of blessing vouchsafed to us, and we determine in the name of the Lord to make the goal this year the starting point for progress during another twelve months.

"Let us be up and doing. 'Christ for the world is the gift of God.' 'The world for Christ' should be the aspiration of His servants. Let us enlarge our charity,

revive our drooping energy, and daily commend in prayer to the Father of all men the venerable and greatly-beloved Church Missionary Society."¹

But the most active agent in bringing about the visit of the Deputation was undoubtedly Mr. C. R. Walsh, the Lay Secretary of the Auxiliary. It was he who inspired, suggested, organised and carried into effect all the preliminary arrangements. In Victoria he had an able and equally-devoted colleague in the Rev. H. B. Macartney, of whose work we have already learned something, and of whose energetic co-operation with Mr. Walsh in Victoria we shall learn still more in the next chapter.

¹ Quoted also by Dr. Stock in C.M.S. History, Vol. III., p. 674.

CHAPTER XIII.

THE REORGANISATION—THE DEPUTATION FROM ENGLAND.

The importance in the eyes of the Church Missionary Society of the enterprise about to be taken in hand is manifested by the fact that when the Meeting was held on March 15th, 1892, to give the Committee's Instructions to the Deputation, the large Committee room was crowded to its fullest extent. The President, Sir John Kennaway, was in the chair. Having briefly related the circumstances which led the Committee to arrange for the sending out of the Deputation he said that the choice had fallen upon Mr. Eugene Stock, the Editorial Secretary, and the Rev. R. W. Stewart.

The Instructions to the Deputation were next read and mention the possibilities bound up in the commission which had been entrusted to them. It was pointed out that while the Society had, for ninety years, been working for the evangelization of the world abroad, it had also been instrumental in bringing distinct blessing into the life of the Church at home: as a result of the Deputation's work a similar result might be expected in the life of the Colonial Church. One third of a century has passed since 1892, and a review of that period justifies us in saying that no expectation was ever more fully realised than this.

Incorporated in the Instructions were resolutions passed by the Committee with reference to the Deputa-

tion. These were (1) a vote of thanks to the Bishop of Sydney and the Auxiliary for the invitation; (2) the appointment of Stock and Stewart to visit Australasia, and, if convenient, Canada; (3) a statement of the principal centres to be visited; (4) the object which the Deputation was to keep in mind. As this last was of greatest importance it will be well to state it in full. "That the aim of the Deputation shall be to promote and foster Missionary activity in the Colonies. With this view they are recommended—(a) To confer with the friends of the Society in the Colonies as to the desirableness of forming Auxiliaries, the object of which should not be merely to raise money, but also to call forth offers of missionary service.

(b) To promote the establishment of Missionary Bands and Unions similar to those that have been established with satisfactory results in England.

(c) To invite offers of personal service in the field; and to discuss with leading clerical and lay friends some scheme for receiving and dealing with such offers.

(d) To set forth plainly the duty of the Christian to dedicate his substance to his Master's service, and to encourage whatever plans local friends may form for enabling willing givers to find an outlet for their liberality."

The Instructions went on to say: "These Resolutions indicate, generally, the work which lies before you. But the Memorandum received from the New South Wales Auxiliary of the C.M.S. makes it plain that in carrying out that work you will at once be met with the demand, should local Committees be formed, that full confidence be placed in them, and a free hand be given them with regard to the selection, training and despatch to the mission-field of candidates."¹ To meet this demand as well as to carry out the work as a whole certain principles were laid down; these were to be constantly kept in mind by the Deputation. They were embraced under eight headings and were designed to secure (1) unity of

principles between the Colonial and Parent Societies; (2) continuity of principle in the local bodies; (3) doctrinal soundness and spiritual fitness in candidates accepted for the mission field; (4) the selection, preparation and testing of candidates by the local bodies, but with the reservation to the Parent Society of their location in the field abroad; (5) the acceptance of full financial responsibility by the Colonial committees for their own missionaries; (6) the acceptance by missionaries from the Colonial organisations of the Regulations of the Parent Society with reference to missionaries in the field. They included (7) an expression of the Society's entire confidence in those who drew up the memorandum from New South Wales, and reliance upon them to do what was wisest and best to carry out the policy of the Society. Finally (8) the Deputation was instructed, should they find in any Colony a desire to form an entirely independent organisation, to give to the promoters thereof the benefit of such counsel and advice as might be needed, and the assurance of the Society's sympathy and readiness to help.

Mr. Stock, in his reply to these Instructions, stated clearly the spirit which he understood was to promote the work of the Deputation. "The evangelization of the whole world, the proclamation of Christ as universal King, was the object of the C.M.S. and of all Missionary Societies, and was the obligation of every individual Christian—of those in Australia as well as those in England. It could not be right to ask Christians in Australia to confine their evangelistic efforts to the Aborigines. They should take their share in the world-wide mission of the Church. . . . They were not going to the Colonies to beg for the C.M.S. They hoped their mission would promote the evangelization of the world, but he did not expect it would bring money to the C.M.S. What they wished was that the Australian Church would give men in sufficient numbers to employ all the money they should contribute. Some were of opinion that the friends in the Colonies should work simply through the

¹ C.M. Intelligencer, April, 1892, p. 250.

C.M.S. Others, again, thought they should be entirely separate from the C.M.S. and should have their own independent organisation. The friends in Sydney wished to have something between these two extremes. But after all the hardest and most solemn part of the work which the Committee had instructed them to attempt was that of declaring the Saviour's Command and enforcing it upon the attention of Christian men and women. The practical organisation which Australian friends might adopt for doing the solemn duty was a secondary matter, the all important thing was that they should do it."¹

The subsequent history of the Deputation will reveal how the principles set forth were carried into effect, and the manner in which the objects of the visit were realized.

In quite another way the C.M.S. showed its appreciation of the importance of the Deputation for which Australia had asked. The leading article in the April number of the "Intelligencer" was a remarkably able contribution from the pen of George Ensor entitled "The message of Australia to England," and this ran into over six pages of the principal official periodical of the Society. It contains an interesting parallel between that time and the present day. In fact with a few alterations it might well have been written for 1925:—"Under the bright Australian summer sun, or on the green sward of the Oval, our cricket champions have tried conclusions with the Australian warriors of the willow, and kindly thoughts have stirred to the music of the skilful hit, and kindly shouts have rung appreciatory of the rival scores. This is a link not without its value. But sterner scenes have seen the rivetting closer of the chain. There was a day when Australian armaments were voted without stint; when Australian citizens contributed their coin on a scale of magnificent liberality, contributed with loving earnestness themselves. There was a time when colonial enthusiasm rose to fever heat, and one great absorbing idea swayed all hearts with overwhelming might. A little

¹ C.M. Intelligencer, April, 1892, p. 248.



1



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(1) Mrs. Sully; (2) Miss M. Walsh; (3) Miss H. E. Saunders;
(4) Miss E. M. Saunders; (5) Miss M. Harper; (6) Miss E. M. Hassall.

while and then foot to foot and shoulder to shoulder, stood side by side with England's sons, under the sultry Soudan sky, their kinsmen from the Continent of the South. They face with them the same foe, the Australian blood mingles in battle with the English stream. It was no mere vulgar hatred of the Arab race that unsheathed the Australian sword. It was no coarse love of gain, nor even craving for renown. It was to demonstrate the glorious principle of Imperial Unity. It was the love of the Motherland. It was for this idea that our colonial kinsmen died.

"But there are in England multitudes who yearn that Australia may be joined to her in still more close, still more enduring bonds. There is a war which summons nobler and sublimer aspirations to its field. There is a cause of more perennial lustre, and more exalted benefit to man, than that even of the maintenance of the unity of the Anglo-Saxon race, or the Imperial federation of Great Britain's Colonies. We find that cause in the communication of the highest blessing to the race through the channel of the Gospel and we see in union for this sublime enterprise the strongest and most enduring link of unity. It is the Australian invitation to such union, and our embassy in reply, that thousands in England are thinking of to-day."

Three days after the instructions were delivered Mr. Stock and Mr. Stewart sailed from England by the "Britannia," and after an unusually rapid voyage arrived in Melbourne on the night of Saturday, April 23. The hour was so late that they were obliged to remain on board until the next day. They were much touched by the manner in which they received their first welcome from friends in Australia. Mr. C. R. Walsh had journeyed all the way from Sydney to the Southern capital, and, with the Rev. H. B. Macartney, had waited on the pier for three hours in the hope of getting on board. When he and Mr. Macartney did so, Mr. Stock and Mr. Stewart had both retired for the night and were already asleep in their cabin when the visitors arrived and gave them

the welcome they had yearned to extend. Trains and trams had stopped running, so having carried out the object of their visit these two great-hearted men set out on a two hours journey, including a walk of six miles, to reach their quarters in Melbourne.

The Bishop of Melbourne and Mrs. Goe extended hospitality to the newcomers, as did also Mr. Macartney at Caulfield. As seventeen days intervened before the next boat sailed for Sydney, a more extended opportunity was given for work during this preliminary visit to Melbourne than was at first anticipated.

Two days after their arrival the visitors were received at a meeting which had been arranged by members of the New South Wales Auxiliary and others working in connection with the efforts being put forth in Victoria. At this meeting the Bishop of Melbourne presided, and the speakers from Sydney were Mr. Walsh and the Rev. J. Langley (afterwards Archdeacon of Cumberland and late Bishop of Bendigo). There were about forty clergymen and laymen present. The Deputation was informed that arrangements for the Sydney campaign were already almost completed, and it was now necessary for similar arrangements to be made in Victoria for the return visit of the Deputation which had been fixed for the end of July. A committee was appointed accordingly to make plans for the Victorian campaign, Mr. J. W. Veal being appointed Secretary.

Meanwhile the Deputation began actual work and in the seventeen days their combined efforts "comprised (1) eight sermons in eight churches; (2) four addresses to Sunday Schools; (3) one address to a teachers' prayer meeting. These on the two Sundays. Then (4) a large general missionary meeting; (5) a large general meeting of Sunday-school teachers; (6) five parochial missionary meetings, three of them attended by us both," says Mr. Stock, "and two by one or other of us; (7) one children's missionary meeting, addressed by both; (8) one drawing-room meeting, addressed by both; (9) two gatherings of boys in Grammar Schools, each of them addressed by

both; (10) a gathering of the Bible Society lady collectors, addressed by both; (11) a short address to Diocesan Lay Readers; (12) two conferences with clergy and laity, viz.: the reception meeting, already described, and a similar one before leaving for Sydney; besides two prayer meetings, a Committee meeting of the C.E.Z.M.S. branch, and two or three other Committee meetings."

Public proceedings were opened at the general missionary meeting which was held in the large hall of Y.M.C.A. The Bishop presided. It was an encouraging gathering, full of promise soon to be amply fulfilled. An even more remarkable meeting was the Diocesan Sunday-school teachers gathering in the new Synod Hall.

The most important of the first results in Melbourne was the determination of a group of the clergy and laity to have a Church Missionary Association for Victoria on the lines of that proposed for New South Wales. The promoters of this were unanimous on four points: (1) Evangelical principles should be adhered to unswervingly; (2) only men and women wholly devoted to Christ and doctrinally sound should be sent out as missionaries; (3) the object of the new organisation to be not so much concentration but diffusion of interest and sympathy, and the taking of a share in the evangelization of the world; (4) the Association was not to be an independent body, but in definite connection with the Church Missionary Society.¹

The Deputation arrived in Sydney on May 16. On the next day the official reception was held in the Chapter House adjoining the Cathedral. The Bishop was in the chair, and a few words of hearty welcome were spoken by Dean Cowper. The address of welcome on behalf of the Auxiliary was read by the Rev. F. B. Boyce, rector of St. Paul's, Redfern (now Archdeacon of West Sydney and for long recognised as one of the foremost social reformers in Australia). Addresses of welcome were also given by the Rev. A. Yarnold, Secretary of the Australian Board of Missions, and by the Rev. W. A. Charl-

¹ Church Missionary Intelligencer, 1892, p. 540.

ton, Secretary of the Board's Diocesan Committee. The gathering was enthusiastic.

The ordinary annual meeting of the Auxiliary was held on May 19, in the Y.M.C.A. Hall, and was said to be the largest gathering of the kind ever held in Sydney. The Bishop was again in the Chair, and speakers included Mr. Stock, Mr. Stewart, Mr. Walsh and Mr. Macartney, the last having come over from Melbourne specially for the occasion.

As in Melbourne so in Sydney Mr. Stock had secured episcopal licence to preach in Anglican churches; he was, therefore, along with Mr. Stewart, fully occupied while in Sydney in preaching at Sunday services, as well as in addressing Missionary meetings almost every week night. These week-night gatherings were sometimes in connection with the Gleaner's Union—the Secretary of which was Miss Mary Walsh, sister of Mr. C. R. Walsh—and sometimes they were general parochial missionary meetings convened to hear the message, and carry out, whenever possible, the plans of missionary effort which were suggested. An address was also given in Moore Theological College by Mr. Stock, and Mr. Stewart spoke to the boys of the Church of England Grammar School.

An interesting feature of the campaign was a series of lectures given by Mr. Stock in the Chapter House on seven afternoons. These lectures were upon Africa, India, China, Japan, Mohammedan Lands, and the Church Missionary Society at home. The Chapter House was full on each occasion. The demand at this and similar gatherings for Missionary literature, whether for sale or supplied gratis, soon exhausted the quantity sent out from England with the Deputation.

Time, of course, had also to be given to thinking out, in conjunction with the members of the Auxiliary, the constitution of the extended organisation which was intended to have the powers and responsibilities to which reference has already been made. The first result of these latter activities was the issue of a manifesto in the name of the local Auxiliary for the proposed "Church Mis-

sionary Association of New South Wales in connection with 'The Church Missionary Society for Africa and the East.' Amongst other things this manifesto stated two important points: (1) "The delegates from England . . . have not come to raise funds for the Church Missionary Society but in the name of that Society to help us in Australia to take our part in the evangelization of the world"; (2) "Several candidates have already come forward; and funds are therefore required at once, not merely for the small but necessary working expenses of the Association, but for the training and sending forth of our own Missionaries." Upon these points were based an appeal to Churchmen in New South Wales for co-operation in the following ways:—

1. "By intimating their readiness to join the Association.
2. "By setting forth the claims of the Heathen and Mohammedan world to their people.
3. "By forming branches of the Gleaners' Union . . . or other Unions or Bands to enable particular classes . . . to unite together for the same purpose.
4. "By inviting offers of service in the mission-field for the consideration of the Committee.
5. "By inviting free-will offerings for the maintenance of such candidates, and for the general purposes of the Association.
6. "By prayer—private, social and public; fervent, continual and believing—that God will graciously accept and prosper our unworthy efforts to extend the Saviour's Kingdom, and will call forth many of His devoted servants to bear His name to the perishing nations of the world."

The wording of the appeal suggests that it was directed to the clergy more particularly. The whole concludes with the names of the office-bearers of the Auxiliary acting provisionally for the proposed Association. These were as follows:—President; The Primate; Committee: The Dean of Sydney, Archdeacon King, the

Revs. M. Archdall, A. E. Bellingham, J. Dixon, J. D. Langley, J. H. Mullens, J. Vaughan, and J. Chaffers-Welsh; Messrs. W. R. Beaver, W. Crane, J. Kent, A. J. Reynolds, W. E. Shaw, P. C. Williams. Dr. Kingdon and Dr. Morgan. Hon. Treasurer: Mr. Robert Hill. Hon. Clerical Secretary: Rev. F. B. Boyce. Hon. Sec. to Clerical Board of Examiners: Rev. W. Martin. Hon. Lay Secretary: Mr. C. R. Walsh.¹

The response to the appeal for candidates for Missionary service was immediate and considerable, and temporary officers were at once appointed to deal with this encouraging development. The Examining Board consisted of Dean Cowper and the Revs. J. Vaughan and Mervyn Archdall (both of whom became, later, Canons of St. Andrew's Cathedral).

Circumstances were so ordered that while the Deputation was still in Sydney the first candidate was accepted, located, and sent out to the Mission field. This was Miss Helen Plummer Phillips. This lady belonged to a Devonshire family and had been educated in England and on the Continent. She had been for a short time on the staff of the Sheffield Girl's High School, and had worked in her leisure time in Dean Fremantle's Navy Mission. For six years she had been principal of the Sydney Clergy Daughters' School and had recently been appointed Tutor of Women students in the Sydney University. For some time her heart had been set on missionary service and she had already decided to go to Ceylon as an independent missionary, her passage being actually taken for June 13.

Having attended some of the meetings conducted by the Deputation, Miss Phillips offered herself formally to the Society as an honorary missionary to Ceylon. Her papers having proved satisfactory, and the report of the Examining Board being favourable, Miss Phillips was thankfully accepted, and, on June 10, the first C.M.S. "Valedictory" was held in Sydney. Once again the Chapter House was crowded. The Bishop was unable to

¹ Church Missionary Intelligencer, 1892, pp. 618-620.

be present—on account of illness; the Dean therefore presided. Mr. Stewart gave the final farewell message. The "Instructions"—always given to Missionaries at the valedictory meeting, pointed out that though Miss Phillips was not an Australian born, nor the first person from Australia to go to a C.M.S. field abroad, she was "the first Missionary sent forth in connection with the New South Wales Church Missionary Association." Then came the vital points to be remembered in the mission field: (1) "Remember that you go to those who are lost, and whom the Lord Jesus died to save (2) Seek to win souls, not only by teaching Christ, but by living Christ (3) Cultivate a loving, large-hearted, appreciative spirit towards your brethren in the Mission (4) Do not be hasty to form opinions regarding the Mission, the Missionaries, or the Native Christians (5) By joining yourself to the Church Missionary Society you have to a certain extent deprived yourself of the liberty which those enjoy who go out unconnected with any organisation (6) Lastly, we charge you never for a moment to forget that you are on the winning side" These Instructions were signed by the Bishop on behalf of the Committee of the Association.¹

Either separately or together the members of the Deputation visited country centres such as Bathurst, Camden, and Cobbitty. While at Parramatta a visit was paid to Marsden's last resting place in the cemetery attached to St. John's Church. Of the suburban parishes visited Mr. Stock makes special mention of Summer Hill, Marrickville, Burwood (St. Luke's), Balmain (St. Mary's), and, in the city, St. Phillip's, St. Peter's, and St. Barnabas'. Although All Saints', Petersham, and St. Thomas' North Sydney did not at first look with favour upon the Deputation, they at length opened their doors and accorded the speakers a warm welcome.

The Bishop being solicitous of bringing together, for purposes of "friendly conference and united appeal to

¹ Church Missionary Intelligencer, 1892, pp. 620-622.

the public," supporters of the Board of Missions, the New Guinea and Melanesian Missions, and those of the Church Missionary Society, the Rev. A. Yarnold arranged for an afternoon conference and an evening meeting. It is interesting to note the points discussed at the Conference. These were (1) the "Present Position of Church Missions." (2) "Why we should help them" and (3) "How we may help them." This meeting was small, only about fifty persons being in attendance. One speaker courteously but firmly deprecated the work of the Deputation, and "advocated the exclusive right of the Board of Missions." This, however, was apparently not the view of the majority of those present. At the evening meeting, under the presidency of the Bishop, the speakers were the Rev. C. F. Garnsey, for the Melanesian Mission; the Rev. A. Yarnold, for the Board; and Mr. Stewart and Mr. Stock for the Church Missionary Society.

Then intervened the day (July 14) on which, at the invitation of the Parent Society, world-wide prayer was offered for more labourers. The afternoon was reserved for the Prayer Meeting, which was largely attended and very impressive; while an inter-denominational meeting was arranged for the evening in the Y.M.C.A. Hall, when the leading men of the Presbyterians, Methodists, London Missionary Society, and the China Inland Mission took part. At this meeting the Church of England was represented by the Bishop and Mr. Stewart: Mr. Stock was not well enough to be present.

A short rest for the already overworked visitors then became imperative. This was spent at Katoomba amid all the beauty of the Blue Mountain scenery, and was followed by visits to West Maitland and Goulburn. At the former the work of the Rev. W. H. H. Yarrington for missions and for his parish called forth appreciative comment in the Deputation's report. The public week-day meeting was presided over by Bishop Stanton, whose welcome was warm and sincere.

The Deputation having returned to Sydney from Maitland, a Farewell Meeting was arranged and took

place on July 29 in the Y.M.C.A. Hall. The Bishop was absent on official work, as Primate, in the diocese of Riverina, and the chair was in consequence taken by the Dean. The Rev. J. Vaughan spoke on behalf of the clergy, and Mr. J. Kent for the laity. At the conclusion of the parting addresses by the Deputation offerings amounting to £105 were handed to the Treasurer.

Summing up the results of the work in Sydney Mr. Stock wrote to the London Committee on July 30: "We leave Sydney assured that not only have we made scores of most affectionate personal friends, but that God has been graciously pleased to work by His Spirit upon many hearts, and to deepen or awaken in them a deep and real desire to take a personal part, whether at home or abroad, in the Evangelization of the heathen world. It is abundantly manifest that a truer, more enlarged, more scriptural view of Missions now prevails. . . . Our circle has been but a limited one. The great social, literary, artistic, commercial, political circles of the city knew nothing of us. Even among the Church people, we have touched (except through the Sunday sermons) but a small minority numerically; and those we have touched show no signs of 'excitement' What has been aimed at, and what I think has by the good blessing of our God been done, is to awaken a zeal according to knowledge; to lay down clearly what the Word of God says of the duty of the Church to the world; to show the real condition of the Heathen; to tell of the faithfulness of the Lord to His promises in the conversion of souls from among them. We do therefore trust and believe that the zeal thus based on the simple truth of Scripture and the simple facts of the case will not die away, but that it will grow and flourish, not indeed, in the whole community of Church people, but in those who have been humbly seeking to know the Lord's Will, and are now looking for grace to do it."¹

On July 29 the formal enlargement of the Auxiliary into the Association took place. The Bishop became

President and the Dean, the Revs. J. D. Langley, and M. Archdall, Mr. John Kent and Mr. C. R. Walsh were elected trustees.

On the return visit to Melbourne the Deputation stopped for three day's work at Goulburn, where Mr. Stock met the recently bereaved widow of an old friend Bishop Thomas. Previous to being appointed bishop of Goulburn, Bishop Thomas had for some years been secretary of the Islington Church Extension Society, and Secretary of the Colonial and Continental Society. The new bishop, Canon Chalmers of Melbourne, had not as yet been consecrated. The Dean, Dr. Pownall, made all the arrangements for the Deputation's visit which resulted in the formation of a branch of the Association and of the Gleaner's Union.

On their arrival in Melbourne the Deputation found a full programme awaiting them. In fact so many were the invitations that they were obliged to divide forces. Addresses were given at the Melbourne Christian Convention, at the Annual Meeting of the Church Sunday School Association, at the Second Anniversary of the Australian Branch of the Church of England Zenana Missionary Society, at the Diocesan Church Festival, to the students at Trinity College, and at the Inaugural Meeting of the Church Missionary Association of Victoria. Lectures were also given on various mission fields similar to those which had been delivered in Sydney. The Christian Convention was a kind of Australian "Keswick," but was unlike it in that the majority of the leaders were not Anglicans, although the Chairman was Archdeacon Henry Langley of Gippsland. At each of the two Missionary sessions addressed by Mr. Stock and Mr. Stewart over a thousand persons were present.

The C.M.A. for Victoria was formally inaugurated on Sep. 9, on the same lines as the Association formed in New South Wales. The first resolution at this Meeting was moved by Dean Macartney, who had reached the advanced age of ninety years, being in fact two days older than the Parent Society in England. Notwithstand-

ing his great age the Dean was giving evidence in his parochial and diocesan work of vigour and zeal which would have done high credit to a man half his age. The seconder of the resolution was Canon Mercer, representing the diocese of Ballarat. The other two resolutions were moved by the Ven. H. Langley and seconded by the Rev. H. B. Macartney.

At that time the Anglican Church in Victoria comprised two dioceses only, Melbourne and Ballarat. Both bishops had been friendly to the new organisation, the committee of which found itself in a dilemma as to which to appoint President. They got out of the difficulty by appointing none!

The principles and objects were the same as those adopted in the Constitution of the New South Wales Association.

So far as Ballarat was concerned, although the Bishop (Thornton) was a Vice-President of the Parent Society there had been some hesitation about receiving a Church Missionary Society deputation. But the difficulty was, happily, surmounted, and as a result of the visit Canon Mercer became Secretary of the Church Missionary Association for Western Victoria, that is to say, for the diocese of Ballarat.

A successful visit was also paid to Geelong, at the invitation of Canon Goodman, the author of a work on Australian Church history entitled "The Church in Victoria during the Episcopate of Bishop Perry."

If the success of the Deputation in New South Wales was due to the operation of predisposing causes working for some time in that Colony, the same may be said of the happy results in Victoria. The faithful ministry of the clergy as a whole; the visit of George Maxwell Gordon from the Madras Itinerancy in 1867; the inspiration that visit gave to the Rev. H. B. Macartney; then finally the Mission conducted by the Rev. George Grubb—these formed the foundation on which the Deputation so successfully built. The parallel between the steps in the preparation in both Colonies is remarkable; it is no

fanciful construction but the plain lesson of the facts revealed in the records.

Speaking of Gordon and his work in Australia Dr. Stock says "Here let me add that after his first few months in India, his health failed, and he went on a trip to Australia; that there he was received by the Rev. H. B. Macartney of Caulfield; that then and there he started a little Juvenile Missionary Society; and that from that tiny seed, sown by George Maxwell Gordon, has sprung the fruitful tree of Mr. Macartney's labours for Indian Missions, from which again gave sprung—in part at least—the Colonial Church Missionary Associations in which we have all so much rejoiced."¹

The Deputation left Melbourne on September 19 for Sydney, and from thence sailed three days later for New Zealand. It is outside the scope of this history to give an account of the work accomplished in the land of the Maoris. We may say, however, that it was no less successful than it was in Australia.

Leaving New Zealand the Deputation arrived in Tasmania on October 31. A cordial invitation to the island diocese had been previously received from Bishop Montgomery, son of the famous Lieutenant-Governor of the Punjab; but he, unfortunately, was absent in Melanesia, on an episcopal visitation for Bishop John Selwyn, when the Deputation arrived. The programme, however, had been drawn up by the Dean, Dr. Dundas. In Hobart and in other towns missionary meetings were held, lectures and Bible-readings were given, and sermons preached. But no organisation like those in New South Wales and Victoria was formed.

Melbourne was visited once more, and Bishop Kennion of Adelaide sent an invitation for an address to be given to Sunday School teachers on the one day which alone was available for that city. This gathering was well attended. The Deputation finally left Australia on November 23rd, sailing from Adelaide.

¹ History of the C.M.S., Vol. II., p. 408.

CHAPTER XIV.

THE HOME BASE AFTER THE REORGANISATION— DEVELOPMENT OF THE CONSTITUTION.

We have now to review a period covering practically a quarter of a century; that is to say from the reorganisation effected in 1892 down to the federation of the New South Wales and Victorian Associations in 1916. This period is marked, as we might expect, by the sending out of missionaries to several parts of the foreign field; by a very decided growth in the financial support given by church people to the work of the Society; by the springing into existence of several new departments within the organisation of the home base; and by entrance into missionary work in Australia itself. There were also important developments in the Constitution of the Society.

It will be remembered that when the London Deputation visited Australia in 1892 it was quite open to friends of the C.M.S. in this country to establish a new Missionary Society entirely independent of the Parent Society. Indeed the members of the Deputation were prepared for such a possibility and had their instructions with reference to it. But neither the Auxiliary in New South Wales, nor supporters in Victoria, entertained this idea: they desired and decided to remain in connection with the Church Missionary Society for Africa and the East. This decision to remain associated with the older organisation, subscribing to its principles, adopting its objects, and in some respects submitting to its regulations, in-

volved no loss of freedom on their point, and it is doubtful if the subsequent progress made could have been made under any other conditions.

By the Constitutions adopted by the Australian Associations in 1892, and approved by the Committee of the Parent Society, we find that the Associations undertook certain responsibilities and were accorded certain privileges. What these were we have already seen; and may be referred to in the full text of the Constitutions given in Appendix B. In this it will be noted that, in addition to the Associations adopting the principles and objects of the Parent Society, the latter was to retain control in the following matters: (1) approval for filling vacancies in the body of Trustees; (2) location of missionaries in the C.M.S. field abroad; (3) power to disconnect any missionary sent out by the Associations. Also with reference to disputed questions we may note the following article "any questions that may arise which, in the opinion of any five members of the Committee, involve fundamental principles or objects of the Association, as above expressed, shall be referred to the Trustees, who shall consult (when necessary) with the Parent Committee of the Church Missionary Society, and the decision of the Trustees shall be final."

We may note also the provision made for alteration of the constitution of either of the Associations:—"None of the Laws and Regulations of the Association shall be repealed or altered nor any new ones made, except at the Annual Meeting or at a special meeting called for that purpose. All alterations or additions shall be subject to the approval of the Trustees of the Association." Such was the Constitution of the Associations for many years, the only difference being the addition of a new section (X) on April 3, 1903, relative to governors and members for life.

We now come to an important meeting held in the summer residence of the Honorary Clerical Secretary of the New South Wales Association (Rev. E. H. B. Claydon), at Wentworth Falls, in January, 1911. It had been

felt for some time, both in New South Wales and Victoria, that closer fellowship and co-operation between the two Associations was most desirable. Events both inside and outside the organisation were pointing to the necessity for some sort of federation. The matter had been placed before the Parent Society, and it had expressed its approval of the suggestions submitted. Four delegates were therefore appointed by each of the Associations and these met, as we have said, at Wentworth Falls. New South Wales was represented by Mr. C. R. Walsh, the Rev. E. H. B. Claydon, Mr. John Kent, and the Organising Secretary: the Victorian members were Canon Sadlier (now Bishop of Nelson, N.Z.), the Rev. A. C. Kellaway, Mr. Lee Neil, and the Organising Secretary of the Victorian Branch, the Rev. A. R. Ebbs. The Archbishop of Sydney presided over the Conference, which lasted for two days. A series of resolutions was adopted; these resolutions were referred back to the Committees of the two Associations; and with one or two unimportant alterations, were unanimously accepted by both. While each Association continued in the enjoyment of its full independence, certain appointments were made which it was anticipated would ensure unity of action, economy, and continuance of friendly relations. A central Council of six, equally representative of both Associations, was called into existence. Of this Council the Archbishop of Sydney was first President. The other members were the Revs. E. H. B. Claydon, A. C. Kellaway, and W. T. C. Storrs; Messrs. J. Kent, C. R. Walsh and Thomas Woodward. This Council was for advice and reference only; it had neither initiatory nor governing powers.¹ The Rev. A. R. Ebbs had been for many years General Secretary of the Victorian Association, and, as the secretaryship of the New South Wales Branch was about to become vacant, it was decided to appoint him to the position. Mr. Ebbs was then to be the General Secretary of each Association and he was to be given two assistants, one in Sydney and the other in Melbourne. At the same time

¹ Report of C.M.S. of A. and T., 1916-17, p. 7.

a "Missionary Missioner" was to be appointed for the work throughout Australia, the Rev. A. J. Priest being appointed to this office. The Federation thus effected became operative on Jan. 1, 1912. It involved no alteration in the constitution of either Association, but undoubtedly prepared the way for what happened some four years later.

At its meeting held in June, 1913 (Sydney), the Commonwealth Council unanimously decided to suspend the first clause in the Federal Agreement. By this action the office of General Secretary for Australia ceased (for the time being) to exist, the Rev. A. R. Ebbs reverting to his former position as General Secretary of the Victorian Association, and retaining the position of Honorary Secretary to the Commonwealth Council. The Assistant Secretary in New South Wales now became full Organising Secretary of the Association in that State.

To understand the next step it is necessary to go back a considerable distance in the history of the missionary organisation of the Australian Church. Synodical bodies in the Church of England in this country fall into three classes—Diocesan, Provincial and General. The sphere of each of these is more or less sufficiently disclosed in its name. Our concern here is with the last.

The General Synod was brought into existence in 1872. It consists of two Houses, the House of Bishops and the House of Representatives. In the latter the dioceses are represented on the proportionate principle, the number of licensed clergymen in each diocese providing the basis for computation. The acts of the General Synod are called Determinations. With regard to the powers of General Synod Section 8 of the Constitution states:—"Provided always that no Determination of the General Synod shall be binding upon the Church in any Diocese unless and until such Determination shall be accepted by the Church in such Diocese. And the mode of accepting in any Diocese the Determinations of the General Synod shall be laid down by the Church in such Diocese." The same section enumerates among the

powers of the General Synod "The promoting of the cause of Home and Foreign Missions in the Church." Determination III. of the Session of 1872 constituted "The Board of Missions of the Church in the Dioceses of Australia and Tasmania." It consisted of the Bishops. Section 2 of this Determination stated "The functions of the Board shall be to promote the Mission work of the Church among the Aborigines in Australia and in the Islands adjacent; to assist in carrying out the Missions established by the Church of England through her Missionary Societies; to co-operate in supporting the Melanesian Mission and other Missions to the Heathen, especially in Australia; to seek out, train, and support Missionaries, to labour in such Missions as the Board may direct or may originate; and, generally to further unity of effort in the Missions of the Church. Provided that the Board shall not interfere with existing Missionary Institutions, except so far as they may place themselves under its direction." This Determination was repealed by Determination I. of 1886. In the latter the above Section is reproduced with the addition of the words "through its Executive Council" after the word "promote." The Section, as amended, was reproduced in the Determination V. of 1891 with the further addition of the words "and also among the various immigrant heathen races" after the word "adjacent." The Section in the Determination of 1891 was included in Determination IX. of 1905 with the following alterations: (1) the word non-Christian was substituted for "heathen"; (2) the words "and Associations" were added after "Societies."

The A.B.M. Report for the quinquennial period 1910-16, presented to General Synod, had stated: "The Church Missionary Associations of Victoria and New South Wales retain their separate organisations. It is practically inevitable that in the presence of two methods of organisation the official (A.B.M.) and the voluntary (C.M.A.) there should be some friction. Greater co-operation is not only desirable, but necessary. Competition for support for two sets of Missions tends to a rapid increase

in the expenses of home organisation and sometimes to overlapping. The result is disastrous. We recognise that there are difficulties which cannot be immediately solved. But if there is throughout the Church the spirit that makes for unity and concord a day will soon come when the missionary enterprise will gain enormously as the result of closer co-operation. The new Determination of the A.B.M. which is now before General Synod, has been framed with a view to this end.¹

The spirit in which this desire for closer co-operation was met by the Church Missionary Associations may be gathered from the First Report of the Church Missionary Society of Australia and Tasmania read at the Annual Meeting in Sydney, May 3rd, 1917:—

"An evolution in the organisation of the Church Missionary Association became necessary in consequence of the proposed introduction into the General Synod of a new Missionary determination, in which it was proposed to give distinct recognition to the work of the Associations. That this might be readily effected, it was resolved to form the C.M.S. of A. and T. which should be the organisation specifically referred to in the Determination, and with whose officials A.B.M. should communicate.

"By the unanimous consent of the Associations of New South Wales and Victoria, and the ready approval of the Parent Society in London, the formation of the Church Missionary Society of Australia and Tasmania became an accomplished fact on October 11, 1916, on which day the first meeting of the new Council was held in Sydney, and was presided over by the Most Rev. John Charles Wright, D.D., Archbishop of Sydney and Primate of Australia. Under the present Constitution the term Association becomes Branch, and the Society seeks through its Branches to carry out its work.

"The Determination, after lengthy consideration by General Synod, was passed, specific recognition of the Church Missionary Society of Australia and Tasmania, being provided for, together with the right to elect cer-

¹ Official Report, Proceedings of General Synod, Session 1916.

tain representatives to the Council of the Australian Board of Missions. As soon as the Determination is accepted by two-thirds of the Dioceses in Australia it will become law, and, we trust, will tend to the more effective and harmonious accomplishment of all the Missionary work of the Church."

Determination I of the General Synod of 1916, which amended the rules of the Board of Missions (which now became "The Australian Board of Missions of the Church of England in Australia and Tasmania"), had Sections 4 and 9 as follows:—

Section 4. The functions of the Board shall be:—

- (i) To promote the missionary work of the Church among—
 - (a) The aboriginal inhabitants of Australia, Papua and Melanesia.
 - (b) The various immigrant non-Christian races.
 - (c) The non-Christians in other lands.
- (ii) To seek out, train and support missionaries
- (iii) To raise funds for missionary purposes, and to administer the same.
- (iv) To arouse missionary interest, and co-ordinate missionary effort at the home base.
- (v) To act as trustee for such missionary funds as may be entrusted to it, and for this purpose to form a corporate trust in such manner as may be found advisable, and to aid as far as possible the work of all Missions and Missionary Agencies recognised as hereinafter provided.

Section 9. "The Board may recognise Missions or Missionary Societies as Agencies of the Church in her missionary work in connection with the Board. The Church Missionary Society of Australia and Tasmania shall be deemed to be so recognised. Missions or Missionary Societies so recognised shall have power to vary their respective Constitutions from time to time, provided that such variation shall not be inconsistent with this Deter-

mination, and may form, appoint, or arrange for the appointment of Associations, Committees, or Branches throughout the Commonwealth of Australia. Such Agencies shall work under their respective Constitutions, with power to create organisations for the purpose of raising funds and otherwise furthering their work, and the Board shall not have any right to dispose of or to administer such funds unless asked to do so by the Agency concerned, and may participate in the management of its internal affairs only when invited so to do. A statement of such funds so raised in any Diocese shall be furnished annually to the Diocesan Missionary Committee, and shall be published by the Board, and a Report of the work undertaken and the Missionaries maintained shall be sent each year to the Board for publication. Such Agencies shall recognise the authority of the Diocesan Missionary Committee in the arrangement of Missionary campaigns."

It is interesting to note that in the Determinations of 1872, 1886, and 1891, "her Missionary Societies" are recognised as official agencies of the Church of England in the Missionary work of the Church; that after the Church Missionary Associations were formed in 1892 the Determination of 1905 speaks of "her Missionary Societies and Associations"; that the C.M.S. of Australia and Tasmania was constituted in Sep., 1916, and that in the next month the Determination of the General Synod specifically recognises the Society under its new name, as an Agency of the Church in her Missionary work in connection with the Board (Sec. 9). Moreover it is one of the functions of the Board to aid as far as possible the work of any Agency so recognised (Sec. 4); and Agencies raising certain specified amounts for Missions are entitled to appoint representatives to the Board in accordance with a given scale (Sec. 15). But these Agencies must recognise in any diocese the authority of the Diocesan Missionary Committee, in the arrangement of Missionary Campaigns (Sec. 9). In this way clash of appeals and overlapping would be eliminated. But nothing in the

Determination is held to limit the rights of a Bishop in his own Diocese.

The outcome of all this was the formation in 1916 of the Church Missionary Society of Australia and Tasmania in which the New South Wales and Victorian Associations were incorporated, the Society in England being henceforth called the **Parent Society**, the central organisation in Australia the **Society**, with the two existing Associations as **Branches**. The new Constitution will be found in Appendix C. Here we must touch upon some of its chief provisions.

I. The Society remains in connection with and adopts the principles of the Parent Society. "It is in connection with the Church Missionary Society for Africa and the East, hereinafter called the Parent Society, and is a Society of members of the Church of England, based upon the Evangelical and Protestant principles, which have been universally recognised as the principles of the Parent Society from its foundation." II. Its objects remain the same as those of the Associations, through which—now called Branches—the Society sends out Missionaries and by means of which, or directly, the Society may engage in Missionary work in fields not occupied by the Parent Society. III. The Governing body consists of (a) the President; (b) Trustees of each branch of the Society; (c) four Representatives from each Branch to be elected annually by the respective committee of each Branch, and, as far as possible, to be clergymen and laymen in equal numbers; (d) the General Secretary of each Branch; (e) A Secretary or Secretaries, and a Treasurer or Treasurers to be elected annually by the Council. IV. The Council has extensive powers, full details of which will be found in Appendix C.

The Parent Society was still to retain (a) the right of locating any Missionary to be sent to a Mission connected with the Parent Society unless that Society authorised a Branch to settle the matter; (b) the right to disconnect from its Missions any Missionary sent out by the Branches; (c) the right of final approval, in conjunction

with the Council, in the matter of the appointment of Trustees of a Branch.

The first Council under this new Constitution consisted of The President, The Archbishop of Sydney, the Trustees of the two Branches—Canon Archdall, Canon Vaughan, Mr. C. R. Walsh, Rev. E. H. B. Claydon, Mr. W. E. Shaw (for New South Wales); the Bishop of Gippsland (Pain), the Bishop of Bendigo (J. D. Langley), Rev. A. C. Kellaway, Rev. W. T. C. Storrs, Mr. J. H. Maddock (for Victoria): the elected members—the Bishop of Wangaratta (Armstrong), Canon Bellingham, Rev. H. T. Langley, Rev. H. S. Begbie, Rev. A. R. Ebbs, Mr. F. L. D. Homan, Mr. W. M. Buntine, Mr. W. J. G. Mann. The Revs. E. H. B. Claydon, and P. J. Bazeley, acted for a short time as joint Honorary Secretaries until the first Secretary, Bishop Pain, was appointed. The Hon. Treasurer was Mr. J. H. McKern. The officers at the present time will be found in Appendix D.

CHAPTER XV.

THE HOME BASE AFTER THE REORGANISATION— THE SECRETARIATE.

New South Wales: Upon the formation of the Association in 1892 provision was made for the appointment of an Honorary Clerical and an Honorary Lay Secretary. The former position was filled by the Rev. W. Martin (now Archdeacon of Camden), of St. Barnabas' Church; the latter by Mr. C. R. Walsh, upon whom for many years a great deal of the clerical duties devolved. As the work progressed, and further demands were made upon the time of the secretaries, it was decided in 1895 to appoint Mr. H. Minton Taylor as assistant Lay Secretary, and he continued in the office for some years. At a later period the Rev. C. H. Nash was assistant Clerical Secretary for a short time. Further development in the affairs of the Association demanded more than an honorary staff composed of busy men holding responsible positions could give; so, following the example set by the Victorian Association, a stipendiary Organising Secretary was appointed in 1897 to give his whole time to the work of the Association. The first to fill this position was the Rev. R. P. Carrol, a Dublin man, who, although occupying the office for six months only, did good work and then returned to the home land.

In 1900 Mr. Martin resigned his secretaryship and was succeeded by the Rev. E. H. B. Claydon, who held the position until the office was abolished in 1919. It may safely be said that from 1900 until the present time few

men have given more devoted and efficient service to the Church Missionary Society than Canon Claydon, a fact which the Parent Society recognized by appointing him an honorary life governor.

We already know something of indebtedness of the Society to Mr. C. R. Walsh, who continued to hold the position of Lay Secretary until that office was also abolished in 1914. It was felt that the Secretaryship was no longer necessary, but that the appointment of a permanent Chairman of the Association to preside over its several Committees was much to be desired. When Mr. Walsh relinquished the Lay Secretaryship to assume the Chairmanship the vacancy was not filled. Mr. Walsh is still Chairman of Committees.

In 1901 the Rev. H. M. Trickett was appointed Organising Secretary, and held the position until his appointment as Chaplain to the Seamen's Mission at Hong Kong in 1906. Mr. Trickett had been educated for the Ministry in the London College of Divinity, but had received his orders in the diocese of Riverina, where he served first at Narrandera, and afterwards at Urana. In the diocese of Sydney he had been in charge successively of Blackheath, St. George's, Glenmore Road, and Shoalhaven, from which last he was called to the Church Missionary Association. He did much valuable work in the years that he was connected with the Association, particularly in fostering the Mission to Chinese in New South Wales. He died shortly after taking up his duties in Hong Kong.

The Rev. Charles Hughesdon became General Secretary in 1907 and continued in office for about two years. He arrived at a critical juncture in the financial affairs of the Association. For several years the financial position had been marked by a deficit. The steady increase in financial support since 1892 was met by an equally steady increase in the number of missionaries to be supported. But the Association had taken over from the Australian Board of Missions the local Mission to Chinese in New South Wales; only about half the money required each

year to maintain this effort was subscribed for the purpose, and it was this department of the work which was responsible for the shortage. It should be explained here that funds for the support of missionaries in the field abroad were, as they still are, advanced directly to the several missionaries by the Parent Society, the local Associations in Sydney and Melbourne being debited with the amount. Local expenses in Australia were always paid to date, and instalments on account were forwarded to London from time to time. The debt of the Association, whenever there was one, was always therefore to the Parent Society. So serious was the position in 1906, that the Committee felt it would be necessary, for a time at any rate, to dispense with the services of an Organising Secretary. But a special effort was made; a large sum of money was raised; and it was thought that the deficit was almost extinguished. A new secretary was appointed only for the Committee to discover that by some inexplicable oversight the deficit was still large. Mr. Hughesdon had been trained in the C.M.S. College at Islington, and was ordained by the Bishop of London. He had served in the Santal Mission in India from 1893 to 1900, and, through failure in health, had returned to service, first in England and then in Australia. At the time of his appointment to the C.M.A., he was minister of Taralgon in the diocese of Gippsland.

The author of this history was appointed Secretary early in 1910 and retired from the position early in the next year.

We have already seen that, as a result of the Wentworth Falls meeting in January, 1911, the Rev. A. R. Ebbs became General Secretary of the New South Wales Association as well as of that in Victoria. The Rev. S. H. Denman was appointed Assistant Secretary, becoming General Secretary upon the suspension in June, 1913, of the Federal arrangement relative to the Federal Secretaryship. Mr. Denman was trained at Moore College, Sydney, and was ordained in 1907. At the end of 1913 he resigned the Secretaryship to take up the position of

Rector of St. Peter's, Woolloomooloo. The Rev. P. J. Bazeley succeeded Mr. Denman in 1913, and remained in office first as General Secretary of the Association (to 1916) and then as General Secretary of the N.S.W. Branch of the Society (to 1921). Mr. Bazeley was also trained at Moore College, and was ordained by the Bishop of Gippsland in 1905. He filled two charges in the diocese of Gippsland before coming to the diocese of Sydney. While in C.M.S. work Mr. Bazeley became Honorary Secretary of the Church Missionary Society of Australia and Tasmania, in 1916, being the second to hold that office.

In 1921 the Rev. M. G. Hinsby was appointed Organising Secretary of the New South Wales Branch. He was formerly rector of Penrith and Ryde, in the diocese of Sydney, and was Chaplain to the Forces from 1917-1919. In 1922 Mr. Hinsby succeeded to the office of Honorary Secretary of the Church Missionary Society of Australia and Tasmania. He too was trained at Moore College and was ordained by the Archbishop of Sydney in 1910.

The Treasurers from 1892 have been Mr. J. Kent (1892-1916); Mr. J. McKern (1916 to the present time)

Victoria: The Victorian Association was formally inaugurated in Melbourne on Sep. 9th, 1892, at a meeting presided over by Bishop Goe. A Committee was appointed the first members being Dean Macartney, Archdeacons T. C. B. Stretch, H. A. Langley, J. P. Allnutt, and C. J. Allenby; Canons Chase, Goodman and Mercer, the Revs. S. C. Sproule, H. B. Macartney, W. G. Marsh, S. C. Kent, A. R. Blackett, and E. J. Barnett, Messrs. J. H. Maddock and Michelburgh. The name of the Rev. Digby Berry was added afterwards.

As in the case of New South Wales, the secretarial duties were at first undertaken in an honorary capacity, the Rev. E. J. Barnett, Head Master of the Caulfield Grammar School, being the first Secretary, Mr. J. H. Maddock was first Honorary Treasurer. As the work advanced it was found necessary to have someone to devote his whole time to the Association, and, in 1896, Mr.

Barnett relinquished his work at Caulfield to take over the duties of Organising Secretary, a position which he held until he himself went out as a Missionary in 1902 to St. Stephen's College, Hong Kong. During his secretaryship he made a lengthy visit of two and a half years to China, studying the language and conditions of life there to enable him to enter more fully into the work among the Chinese in Victoria. "By reason of his ability as an organiser, his tact and kindly sympathy, his high ideals, his unflinching zeal, his self-denying devotion to a great cause, his prayerful spirit and his varied experience, he was a most valuable servant to the Association."¹ During Mr. Barnett's absence in China the Rev. A. C. Kellaway carried on the work as acting Organising Secretary. From 1893 the Rev. W. T. C. Storrs gave much service to the Association, first as honorary assistant Secretary; then, on the appointment of an Organising Secretary, as Hon. Recording Secretary; and later on as Honorary Clerical Secretary until 1903, when four such officers were appointed, Mr. Storrs retaining the position for Melbourne, and the Revs. W. G. Marsh, J. S. Needham (now Chairman of the A.B.M.) and A. Brain being appointed for South Australia, West Australia and Tasmania respectively. Although there was no Association in these three States it was understood that, so far as C.M.S. was concerned, the work in them should be attached to the Victorian Association, while any effort in Queensland was to be attached to New South Wales. Mr. Storrs retained the Melbourne Secretaryship until the office was abolished in 1908.

From the commencement of the Association there was an Honorary Secretary for Western Victoria, the first to fill this office being Canon (afterwards Archdeacon) Mercer, of Ballarat. Honorary Clerical Secretaries were also appointed for Bendigo, Gippsland, and Wangaratta, shortly after the formation of these dioceses in 1902.

The Rev. A. R. Ebbs succeeded Mr. Barnett as Organising Secretary in 1903, and remained in office until 1918,

¹ Report for 1902, p. 5.

when he accepted the parish of Lismore in New South Wales. Referring to Mr. Ebbs and his work for the Association the Report of 1919 states "The Society owes very much of its present position to his self-sacrificing and persistent labours, his unvaried tact and courtesy, and his understanding of men and affairs. His influence was not restricted to the C.M.S., for he associated himself with many movements which worked for righteousness and the spread of evangelical truth."

We have already noted, in connection with the secretaryship in New South Wales, the temporary alterations which took place as the result of the Wentworth Falls Conference in 1911, and how these alterations affected the position of the staff in both States.

Mr. Ebbs was succeeded by the Rev. Seafeld Deuchar, who was unfortunately obliged to retire on account of ill-health in 1923, after five years of energetic service. He was succeeded by the present Secretary, the Rev. W. J. T. Pay.

The first Lay Secretary was Mr. O. C. Thomas, appointed in 1907. Unlike the Organising Secretary, who moves freely about the city and country, the Lay Secretary remains in the office, and, amongst other duties, takes charge of the accountancy branch. Mr. Thomas having been appointed to the Roper River Mission was succeeded in 1910 by Mr. J. W. Daunt; on whose death, in 1913, Mr. Gerald F. Doyle filled the position.

Amongst other principal officers the following were appointed: Honorary Treasurers—1892, Mr. J. H. Maddock; 1902, Mr. Thomas Boss Walker; 1907, Mr. H. J. Hannah; 1909, Mr. Thomas Woodward. The first honorary Medical Officer was Dr. James Cox, who was succeeded in 1907 by Dr. H. O. Cowan who acted until 1918 when Dr. C. R. Stawell was appointed, Dr. P. V. Langmore being associated with him about a year later. Mr. Edward L. Gault has given his services as honorary Oculist since 1897.

In 1911 we find the Association appointing a permanent Chairman of the Committee, an office held by the

Rev. A. C. Kellaway from that date until the present time. Mr. Kellaway's almost unbroken attendance at committee meetings from the inception of the Association, and the character of the services he had given in other respects rendered his appointment to this position a peculiarly fitting one.

CHAPTER XVI.

THE HOME BASE AFTER THE REORGANISATION—
ORGANISATIONS.

THE GLEANERS' UNION.

New South Wales: The "Gleaners' Union" in connection with the Church Missionary Society was founded in England in 1886, the announcement of its formation appearing in the July number of the "Gleaner" of that year. Both at Home and in Australia it has always since its foundation been regarded as one of the most successful departments of the Society's home base organisation, and has been especially useful in disseminating information, maintaining a spirit of missionary intercession, and inspiring offers of service. The object of this organisation will be best understood by noting what its members are required to do:—

- (1) To glean out of Holy Scripture the messages of God regarding His purposes of mercy to mankind, His commands to His people to make Christ known everywhere, and His promises of blessing to all who work for Him.
- (2) To glean knowledge and information about the Heathen and Mohammedan world, about Missionary work in the world, and, in particular, about the Church Missionary Society; first, for personal instruction and profit, and, secondly, for use in interesting others in the cause.
- (3) To glean the sympathies and services of others to help in the work. Every Gleaner is to invite others to become Gleaners.

(4) To glean the offerings of young and old, rich and poor, for the treasury of God.

(5) Lastly, but first of all and above all, to glean blessings from the bounteous hand of the Lord, for Missions and Missionaries and Missionary helpers at home and abroad, by regular and definite prayer in union with all fellow-Gleaners.¹

"Among the first applicants for membership were a bishop, a theological student, a farm-labourer in Warwickshire, an engine driver on the London and North-Western Railway, and a bed-ridden old woman in a London Hospital."² Within ten months it had a membership of six thousand, and within two or three years was instrumental in doubling the circulation of the "Gleaner," the monthly issue of which then rose to over 70,000.

THE G.U. IN NEW SOUTH WALES.

When the Rev. Charles Hope Gill (now Bishop of Travancore and Cochin, S. India) visited Sydney in 1890, a branch of the Union was formed consisting of seven members. At the inaugural meeting Mr. C. R. Walsh occupied the Chair, and the address was given by Mr. Gill. Miss Mary Walsh was first Secretary, retaining the position until 1898, when she was succeeded by Miss M. Harper who had been Hon. Secretary of the local branch at Parramatta from its inception in 1892 until 1904. Miss Harper retained the General Secretaryship until 1924. During these years she went on an extensive tour to various portions of the Mission field, and on her return to Australia gave the benefit of the experience thus gained to her work in connection with the Gleaners' Union. The development and success attending this branch of the Society's work are in great measure due to the energy and ability of the first two ladies who were charged with the responsibility of the Union as a whole.

In 1900, ten years after its inception, there were 59 branches in existence, with a roll of 1776 members who had joined or renewed during that year. In addition to

¹ History of the C.M.S., Stock, Vol. III., p. 328.

² Ibid.

the work embraced in the objects of the Union the members contributed about £116 to the funds, and, had also for several years sent out for Christmas considerable parcels of useful articles to the Association's Missionaries in the field.

Shortly after this the members adopted a young Chinese Christian, Mr. Andrew Ah. Young, as their own Chinese Catechist to the Chinese in the diocese of Goulburn, raising special funds for his support. When after two years service, Mr. Andrew Young left the work in Australia in order to enter the C.M.S. College in China for further training for his work, the Gleaners' Union adopted Miss Isabel Suttor, of the China Mission, as their "Own Missionary." In 1906 we find the "Gleaners" not only fully supporting Miss Suttor but contributing the balance of their funds towards the support of Miss B. Hassall, in Palestine. They had also been contributing about £10 for the maintenance of the "Amy Mary Wilkinson Bed" in the Old Cairo C.M.S. Hospital.

In 1911 the Union celebrated its "Twenty-first Birthday." A thank offering of £1000 for the Association had been asked for, the amount to be raised by a three year's scheme launched beforehand and culminating in 1911. The special appeal realised over £1,100, while the ordinary annual income was still maintained. There were then 72 branches with a membership of 2,061.

In 1921 the name "Gleaners' Union" was changed to that of "Missionary Service League," to bring the organisation into conformity with a similar change which had been effected in England. The aim of the Missionary Service League is to bind together for prayer and service, especially through parochial branches, those who desire to advance the work of the C.M.S. in Africa and the East. The methods of the Missionary Service League are practically those of the Gleaners' Union.

The Rev. R. J. Hewett was appointed General Secretary of the Missionary Service League on the retirement of Miss Harper from that position in 1924. At present

there are 43 active branches, with 786 members. Last year (to March 31, 1925) a sum of £592 11s. 8d. was raised including members' renewal fees, freewill offering, and donations to Medical Missions. In addition a large sum was raised through Missionary boxes. The parcels of Christmas gifts for Medical Missions are organised by the Missionary Service League. Miss Gelding, in the Tanganyika Mission, is the M.S.L.'s own Missionary.

Victoria: When Mr. Stock was in New South Wales he appointed Miss Mary Walsh as General Secretary of the Gleaners' Unions in Australia. The progress which was subsequently made, both in New South Wales and in Victoria, necessitated a division of labour, and Miss Purchas, of Kew, was in consequence appointed Secretary for Victoria. About a year afterwards there were 52 branches in that State alone, with a membership of 1,430, of whom 210 were resident in Tasmania. On the resignation of Miss Purchas in 1894, Miss K. Macartney became General Secretary and remained in office until her departure for England in 1897, when she was succeeded by Miss M. E. Morris. When Miss Macartney resigned there were 120 branches of the Union in Victoria, with a membership of almost 4,000.

About this time the branch at St. Paul's, Ballarat, adopted Miss Molloy as its "Own Missionary," an example which was soon followed by branches in other parishes. These parishes did not, however, undertake the whole support of the missionary allotted to them. Unlike the New South Wales organisation, the Victorian Gleaners' Union as a whole never adopted a Missionary of its own. Still its work for the Association was none the less effectual: for many years the greater portion of the annual contributions received by the Committee came from the Gleaners', and, in 1902, when the Association raised £3,100 to extinguish the debt to the Parent Society, £2,147 came through the Gleaners' Union, and this notwithstanding the fact that the membership had fallen considerably and the number of branches had decreased since 1897—if the waters of the stream were not so wide,

they were undoubtedly deeper. In the report of 1899 there is a further evidence of the real value of the Union's work: most of the Association's offers of service for the foreign field were coming from the ranks of the Gleaners; one member had gone out under the China Inland Mission, another was in New Guinea, where a third had given invaluable help and was then doing outstanding work in Melanesia, and a fourth was on the point of departure for New Guinea.

Ten years after the founding of the Union there were nearly 2,000 missionary boxes in circulation among its members, and over 7,000 missionary periodicals of various kinds were being posted to subscribers every month. Despite many disappointments, and some failures, the Victorian branch throughout its history could say in the words of the Annual Report of 1924 "The Gleaners' Union is the life of the C.M.S."

Miss Morris resigned in 1899, and was succeeded the next year by Miss N. R. Cutts who remained in office until her departure for America in 1904. Mrs. E. A. Walter was then appointed, and was followed by Mrs. R. M. Weldon in 1908, Miss L. Williamson in 1911, and in 1917 by Miss M. McQuie, the present General Secretary.

Th Presidents have been the Revs. C. H. Nash, 1902; W. T. C. Storrs, 1903; A. C. Kellaway, 1904; E. D. Fethers, 1905; C. H. Barnes, 1906-1907; Mr. O. C. Thomas, 1908; Mr. E. Lee Neil, 1909 to the present time. Especially valuable service has been rendered by Mr. Lee Neil during his long tenure of the presidency.

The year 1911 was the high water mark for offers of service, when five men and six women were accepted for the foreign field.

At the present time there are 53 branches, with 1,200 members.

WORK AMONG YOUNG PEOPLE.

New South Wales: The Sowers' Band was started in England in 1890 in connection with the Parent Society. It was a development of and an improvement upon the

old Juvenile and Sunday School Associations, organisations which, as we have already seen, were at work in New South Wales, Victoria and Tasmania long before the formation of the Associations in 1892.

The object of the Sowers' Bands was, of course, to win the interest of children for the missionary cause. They have been productive of many instances of touching self-sacrifice upon the part of the young; and, apart from their value in missionary propaganda, have exercised great influence for good in the formation of character amongst the members, developing sympathy for others less fortunately situated than themselves, and helping to remove in no small measure racial prejudice, and substituting compassion for contempt with the respect to backward peoples.

In 1893 there were 16 "Little Sowers'" Bands in New South Wales. The word "little" was omitted in the title in the next year, and in 1895 the organisation had developed so extensively as to call for the appointment of an Honorary Central Secretary, a position which was filled by Miss M. Harper.

At the Anniversary Meeting of 1903 it was reported that there were 80 branches, with a membership of about 3,000; and, in addition to subscribing to the general funds of the Association, the members were supporting a cot in Hing Hwa Hospital in China, and a boy in Miss Oxley's Home for blind children. The Bands made toys and useful presents for children in hospitals and schools connected with the Church Missionary Society; they also organised small sales of work to raise funds. It was about this time that the "Sowers" undertook the support of their "Own Missionary," Miss N. Marshall.

In May, 1904, the first President was appointed, the choice falling upon the Rev. H. S. Begbie, whose admirable addresses to children and others have been for so long a feature of most C.M.S. gatherings in New South Wales.

While maintaining all their former efforts the Sowers now began to give great assistance to Miss Oxley's (now

Mrs. Wilkinson's) Blind School, and supported a girl in Miss I. Suttor's station and a Bible woman with Miss S. Newton.

On Mr. Begbie's appointment to a parish in Melbourne, in 1905, the Rev. W. A. Charlton, was elected President. The organisation was at this time composed of two divisions known as the Senior and Junior Sowers.

A further change in organisation took place in 1907 when Boys' Missionary Bands (Hon. Sec. Mr. S. H. Denman), and Girls' Missionary Bands (Hon. Sec. Miss Gibbons, afterwards Honorary Associated Secretary of the Y.P.U.) were formed in addition to the Sowers' Bands. All these were embraced in what became known as the Young People's Union, with the Rev. D. J. Knox as President. Mr. Knox was succeeded the next year by the Rev. W. L. Langley, who held the position for a few months, when it was once more filled by Mr. Begbie, who had now returned to Sydney.

In 1912 Miss Harper resigned the position as General Secretary of the Young People's Union and was succeeded by Miss Nevill who remained in office until 1915, when she was succeeded by Miss N. Smith. In 1909 Miss Jackson had gone out to East Africa and the Girls' Missionary Bands adopted her as their "Own Missionary," undertaking her support in the mission field. In 1915 the support previously given to the Hing Hwa Hospital was, with the approval of the Parent Society, transferred to another hospital in China where, unlike Hing Hwa, an Australian missionary was working.

In 1917 Miss Harper returned to active official connection with the work among young people by accepting the office of Hon. Treasurer of the Union, a position which she holds at the present time.

In 1918 a third missionary was adopted, the selection falling upon Miss E. Varley, who, in that year, proceeded to the China Station.

In 1920 Miss N. Smith was succeeded as General Secretary by Miss Greenaway, who remained in office for a short time, when Miss A. Jones took over the duties

temporarily, until the present Secretary, the Rev. L. M. Dunstan, was appointed (1923).

At the present time Mr. Begbie is still President and Miss Harper is Hon. Treasurer.

In 1923 the work among young people in New South Wales was gathered into one organisation called the Young People's Union. There are at the present time 130 branches in the State, with a membership of about 4,000. Since its inception the organisation has been instrumental in raising over £13,000 for the Society. Last year, in addition to supporting their "Own Missionaries" (3) the Young People gave over £800 to the general funds. In addition to this nearly every branch sends in each year to the office a box of gifts (made mostly by the children themselves) for despatch to the Mission field.

The children's monthly magazine "The Australian Round World," taking the place of the English "Round World," was a new venture in 1923. It became a "Federal" paper in April, 1924, that is to say it was adopted by other branches of the Society in Australia as their children's paper. The change was productive in New South Wales alone of an almost immediate increase of 700 copies a month in the circulation, which now stands at 4,200 for the whole of Australia.

Victoria: The Victorian Sowers' Band was formed in 1894, with Miss K. Nicholson as its first Secretary. From the commencement it took up energetically the usual work associated with this department of the Association: exhibitions, sales of work, children's missionary boxes, seaside meetings in the Summer, study of missionary papers and books for children, Christmas gifts to Mission Stations, support of scholars in Mission schools, and cots in Mission hospitals. In 1896 it adopted as its Own Missionary Miss E. E. Martin, of the Turkish Arabia Mission, and contributed for several years a considerable proportion of the sum required for her support, undertaking the full responsibility in 1903. Miss Nicholson resigned to take up the secretaryship of the Ladies' Union in 1899, and was succeeded by Miss M. McQuie, who remained General

Secretary until she took up a similar position in the Gleaners' Union in 1917, being then followed by the present Secretary, Mrs. W. Warner.

Miss Chapman has given many years of faithful service as Assistant Honorary Secretary, and Miss Latty (Sister Louise), the Deputationist, was instrumental in having many branches opened and the work in others vigorously maintained.

In 1904, ten years after the inauguration of the Band, there were 69 branches in Victoria, with a membership of 1660. In this year the first President the Rev. (now Canon) W. L. Langley was elected, and one of the first boys to join was accepted as a candidate for training for missionary service abroad: this was Mr. Victor Anderson, who went out shortly afterwards to Japan, where he served for some time. Another Sower who eventually became a Missionary was Miss Gwen Kellaway, adopted by the Girls' Missionary Band as their "Own Missionary" in 1920.

Other Presidents have been the Rev. (now Canon) J. T. Baglin, C. W. T. Rogers, and Mr. A. Valentine Soul.

In 1905 the Boys' Missionary Band was formed as an offshoot from the Sowers' Band. The object of this was to bind boys and youths in their own organisation for missionary study, and give them the opportunity of helping in ways best suited to themselves. Mr. F. H. Sweeting was the first Honorary Secretary. Then came the formation of a Girls' Missionary Band, in 1908, under the secretaryship of Miss E. M. Groom.

For some time previous to 1907 the "Own Missionary" of the Sowers was the Rev. T. Law (India, United Provinces). In that year the Sowers undertook the support of another missionary in Miss McNamara, in the Uganda Mission, and maintained this effort for several years. At the present time the Sowers contribute the greater part of the amount required for the support of Mr. and Mrs. Law. There are 75 branches.

WOMEN'S WORK.

In common with Missionary Societies and Boards all the world over the Church Missionary Society in Australia owes not a little of its spiritual fervour and actual success to the zeal and co-operation of women, whether as isolated individuals, or united for prayer, study and effort in such organisations as Gleaners' Unions, Women's Unions and Committee, Depot workers, etc.

New South Wales: In Sept., 1893, the Ladies' Committee was formed in New South Wales for the purpose of aiding the newly formed Association in such ways as lay more particularly within the province of women workers. The Committee was to arrange for Sales of Work and work parties, to develop branches of the Sowers' Band among the children and young people, to organise drawing room meetings, to prepare outfits for women missionaries, to examine—when requested by the General Committee—women candidates offering for service, and to arrange for the despatch of useful gifts to missionaries in the field.

The first Committee was appointed by the General Committee and consisted of Mrs. W. Cowper, Mrs. J. D. Langley, Mrs. W. E. Shaw, Mrs. J. Vaughan, and Misses M. Harper, Young, Snowdon-Smith, French, Hassall, Clayton, M. Walsh, and Martens. Miss Hassall was the first President, Miss Clayton (afterwards Mrs Sully) the first Honorary Secretary, and Miss French the first Honorary Treasurer.

The Ladies' Committee was not long in existence before it became apparent that some sort of depot was required in the city for the sale of the needle-work which had been made, and the gifts that were forwarded for disposal in aid of the funds of the Association. In June, 1894, the first Depot was opened in the Strand; and, at a later date, when an Organising Secretary was appointed and required an office, rooms adjacent to those occupied by the Ladies' Committee were secured for the purpose. Larger premises were leased in the Strand in 1898; and, as the work increased, it became necessary to move into

still more commodious quarters, which were found in 1918 in Warkon Buildings, Elizabeth Street. The destruction of these buildings by fire, in 1921, resulted in Depot being opened in its present situation, Harvard House, Castlereagh Street.

In 1918 six members of the Ladies' Committee, as the result of representations on behalf of the women workers, were appointed to the General Committee. This method of representation did not prove altogether satisfactory, and in 1919, at the annual meeting of subscribers, women were elected on the General Committee in the same proportion as laymen. Those elected in this way then became the Women's Executive, performing all the functions of the old "Ladies' Committee," but dropping the name. Mrs. J. C. Wright has been President since 1909.

In 1899, during the celebration of the Society's Centenary in London, the Ladies' Committee organised in Sydney the first Missionary Loan Exhibition, an enterprise which proved a conspicuous success. It was followed by others in later years.

The Depot contains a tea and luncheon room, the proceeds of which go to the support of the Women's Executive's Own Missionary. There is a book and periodical department, and also departments allotted to curios, oriental needlework, missionary lending library, reading room, etc. As an illustration of the extent of the work done it may be mentioned that the gross income for 1924 was over £2,000, one half of which was handed over to the General Committee for direct missionary effort.

Mrs. F. W. Reeve is now secretary of the Ladies' Committee, and Mrs. Bragg has been in charge of the Depot for several years.

Victoria: In Melbourne the first Depot was opened in "The Bloek," Elizabeth Street, in April, 1895. It was worked at first by the Gleaners' Union and was an effort apart from the Ladies' Union, which did not come into existence until some time afterwards. In later years it has been linked up with the Ladies' Missionary Council.

As in the case of New South Wales the Depot became the office of the Association. The first Committee consisted of Messrs. Affleck and Bird, Mrs. Brett, Miss Bond, Mrs. Clarence, Mrs. Richardson and Misses Richardson, Shields, Ross and Tress. Miss Billing was first Secretary and Mr. H. M. Nicholson was Treasurer. The Depot was carried on, as it still is, in much the same manner as in Sydney. Other Depots were later on opened in Geelong, Bendigo (closed in 1906), Adelaide, Hohart and Fremantle.

Special mention must be made of the Geelong Branch of the Association, with its Depot opened in 1907. This Branch made itself responsible for the furtherance of the Association's work in the Geelong rural deanery, and has been instrumental in developing missionary interest over a wide area. It has also raised substantial amounts for the funds of the Society. The results of the efforts put forth are best described in the words of the Report for 1923 "C.M.S. work is firmly established in most of the parishes in and near Geelong. . . . The parish of Christ Church has now decided to wholly maintain its Own Missionary, and several others have taken forward steps in the same direction. The Depot is continuing to be a rallying centre of the work, and has had a very busy year . . . several fine missionary gatherings took place." The organisation here now ranks as an Association under the Victorian Branch of the Church Missionary Society. It owns its head-quarters in Geelong.

It was not until 1898 that the Ladies' Church Missionary Union of Victoria was formed. A Ladies' Consultative Committee had been formed in 1897, to promote the general interests of the C.M.A., and particularly women's work connected with it in the special fields of study, support, service and prayer. The Rev. E. J. Barnett, as Secretary of the Association, was President of this Committee, and Miss K. L. Nicholson was Secretary. In addition to twelve ladies appointed by the General Committee, provision was made for the Honorary General Secretaries of the Gleaners' Union and the

Sowers' Band to act as the Committee. The first branches of the Union were opened in Geelong and Bendigo.

The Consultative Committee was merged into the Women's Missionary Council in 1898, apparently by the act of the members of the Consultative Committee themselves, but with the sanction of the General Committee. The Council's work in the parishes was to be extended by means of branches called Ladies' Church Missionary Unions. Other departments were Missionary Reading Unions; Hospitality and Social work (to arrange, principally, for hospitality to missionaries on furlough); the development of Missionary interest in Schools; despatch of cases of useful articles to missionaries, and provision of outfits and supplies. Mrs. Barnett was elected President of the organisation in its new form, with Mrs. Griffiths and Mrs. Langley as Vice-Presidents. Mrs. Kitchen was Treasurer, and, as Miss Nicholson had resigned in order to proceed to China, Miss Hilda Langley was elected Secretary. Miss Langley was succeeded by Mrs. J. H. Maddock who held the position of secretary for many years, as did also Mrs. James Griffiths that of President. Mrs. Griffiths was first appointed in 1902 and it was in no small degree to her generosity and devoted service that the Council was able to effect as much as it did.

TRAINING OF CANDIDATES.

The training of women and of laymen who were candidates for the mission field was one of the first problems confronting the newly formed Associations in 1892, when offers of service began to pour in. In New South Wales, laymen, otherwise acceptable, were put under instruction with certain of the parochial clergy, in whose parishes they also obtained opportunity for the exercise of their ministry and experience in Christian work. The first of such clergymen was the Rev. Henry Martin, who was also the Association's first Editorial Secretary. At the present time there is a Home Preparation Union in which books are prescribed and advice is given from headquarters as need arises.

For the training of women candidates the Association was fortunate from the beginning. In 1892 Miss E. M. Hassall, a daughter of the Rev. Thomas Hassall, the founder of Sunday Schools in Australia, and granddaughter of Samuel Marsden, placed her own home, "Cluden," in Ashfield, at the disposal of the Association, as a Training Home for women candidates. The Home was appropriately named by the Committee "The Marsden Training Home," and Miss Hassall herself became, in an honorary capacity, its first Superintendent. The first four trainees were Miss Amy Oxly (now Mrs. G. Wilkinson), Miss Amy Wilkes (now Mrs. Zwemer), Miss Ada Price, and Miss Alice Phillips, three of whom eventually became missionaries. In 1903, owing to advancing years rendering it impossible for Miss Hassall to continue the superintendency of the Home, it was closed, and arrangements were made whereby the women candidates of the Association were trained, as at present, in the Diocesan Deaconess Institute in Newtown.

Most of the ordained missionaries of the New South Wales Branch have passed through Moore Theological College.

In Victoria, most of the women candidates were at first trained in the Missionary Training Home in East Melbourne which was interdenominational in principle. Honorary lecturers were also appointed, and devoted much of their time in giving regular instruction to the trainees. The lectures were delivered at the C.M.A. Offices. Among the first of such lecturers were the Revs. D. M. Berry, F. Webb, W. G. Hindley (now Archdeacon), W. McKie, H. B. Macartney, G. H. Smith, S. C. Kent and W. C. Sadlier (now Bishop of Nelson, N.Z.).

In 1902 Victorian women candidates began to be sent to St. Hilda's Training Home in Fitzroy, which, through the munificence of Mr. and Mrs. James Griffiths, was removed in 1907 to the present buildings in East Melbourne. Here special lectures were given to C.M.A. candidates by Canon Sadlier and the Revs. A. C. Kellaway, W. R. Cooling, W. McKie and S. C. Kent. St. Hilda's

was originally an interdenominational training home, but as in the course of time the non-Anglican Churches gradually made their own separate arrangements for the training of their women, St. Hilda's became more and more distinctly associated with the Church Missionary Association. It now belongs to the Evangelical Trust of Victoria, the Trust being instructed to lease the premises to the Church Missionary Society on certain conditions, at a nominal rental, as a training home for missionaries. The Church Missionary Society not having at present sufficient trainees to occupy such a large building has, with the consent of the Trustees, sub-let the Home to the Archbishop of Melbourne as a Training Home for Deaconesses, but with the right of having any women missionary candidates trained there.

In 1905 a Hostel for laymen candidates was opened in North Melbourne by Mr. and Mrs. E. Shelly, and was under the supervision of the rector of the parish, the Rev. H. S. Begbie. Excellent work was done for three years, when Mr. and Mrs. Shelly felt obliged to relinquish the institution. When Ridley College was established in 1910 it became the recognised Training School in Victoria for male candidates in connection with the C.M.A.

OTHER ORGANISATIONS.

Other Organisations in New South Wales have been the C.M.A. Clergy Union (1903); the Lay Workers' Union (1903); the Ladies' Union (1902); and the Nurses' Union. In Victoria a Lay Workers' Union was formed in 1904, and affiliated in 1908 with similar movements in other churches, thus helping to form the Laymen's Missionary Movement of Victoria. The name of the Laymen's Union was changed in 1912 to that of Laymen's Missionary Movement, C.M.A. Branch. In Victoria a Mission Study Committee was also formed and did useful work.

The first of the Missionary Missions was held at St. Clements, Marrickville, in 1905; these were usually conducted by groups of parochial clergy. Excellent work was

done by these Missions, both in New South Wales and Victoria, during the time that the Rev. A. J. Priest was official Missioner. The first Summer School in New South Wales was held at Wentworth Falls in 1907; the first in Victoria at Healesville, in 1908. These "Schools" are organised at tourist resorts in the summer months, advantage being taken of the summer vacation to collect together friends of the missionary cause for intensive study of missionary principles and work. The school usually lasts for about eight days, including two Sundays. The week days are marked by early morning intercession, with Bible readings and study circles before luncheon. The Bible-readings are usually given by the same person throughout the duration of the School. The afternoons are devoted to recreation and the private discussion of missionary topics. In the evenings special speakers deal with certain fields of labour, outstanding questions of the day, non-Christian religions, or other subjects, each day closing with an "inspirational" address and intercession.

CHAPTER XVII.

THE HOME BASE—SOUTH AUSTRALIA AND
TASMANIA.

SOUTH AUSTRALIA.

In 1896 three branches of the Gleaners' Union were formed in Adelaide. One of these was at Holy Trinity Church, where the Rev. F. Webb became local secretary, with Miss Fry as literature secretary. Collections were made in the Church and other donations were received. The effort, however, does not seem to have survived the first year of its life.

St. Luke's Sunday School sent a small contribution in 1897, as did also the Ladies' Bible Class later on; but nothing more was done until 1903 when more generous help was received, and the Rev. G. Marsh, rector of the parish, was appointed Honorary Clerical Secretary for South Australia. This appointment was made by the Victorian Church Missionary Association, which, as we have already seen, was responsible for fostering the work in South Australia, Tasmania, and West Australia.

A special deputation, accompanied by Bishop Ridley, was sent to Adelaide in 1904. The Bishop lectured on missionary work and the result of the deputation was a considerable uplift to the cause in the diocese. The next year a collection on behalf of the Church Missionary Society was received from St. Peter's Cathedral.

In 1907 the parishes of St. Luke's, St. Andrew's (North Adelaide), Penola, and All Saints' (St. Peters),

were all contributing, and in 1908, the Gleaners' Union was revived by the opening of a branch at St. Luke's. A Sowers' Band was also formed.

More thoroughly organised effort came in 1911 when a Depot was opened, with Mr. R. V. Davis as Secretary. The proceeds of the Depot were devoted mainly to the support, in part, of Adelaide's "Own Missionary," Miss Scott, in India. An Auxiliary or Association, linked up with Victoria, was regularly organised in 1910, with the Rev. F. Webb as President, Mr. R. V. Davis as Secretary and Treasurer, and Miss A. N. Nicholls in charge of the Depot. The Rev. D. J. Knox, of Sydney, succeeded the Rev. W. G. Marsh as rector of St. Luke's in 1912, and also became the Victorian Association's representative in South Australia. In 1913 the Depot was removed from Bowman Buildings to Bower Buildings in Charles St. In this year also Mrs. Henshaw Jackson was appointed General Secretary of the Gleaners' Union; and Miss Hilda Beevor, the first Church Missionary Association candidate from South Australia, was sent for training to St. Hilda's Home in Melbourne. A second candidate speedily followed in Miss Mabel M. Miller. At the end of her training, however, Miss Beevor's health gave way, and she was never able to go to the Mission field.

During 1914 a preparation class for missionary candidates was formed and was placed under the direction of the Revs. D. J. Knox, W. Irwin and J. T. Phair (then Honorary Secretary of the Association). The first Summer School was also held in 1914.

In 1915 the Rev. T. J. Lawrence sailed for Uganda as an "Own Missionary" supported in part by several parishes in South Australia, which, with others in Victoria, combined forces for the purpose. Miss Mabel Miller also left for Uganda in the same year.

On the federation of the Associations of New South Wales and Victoria in 1916, to form the Church Missionary Society of Australia and Tasmania, it was felt that greater independence and equal status with the older associations should be given to the South Aus-

tralian organisation. Accordingly on Dec. 27, 1917, the South Australian Branch was formally founded. The first officers were: President: the Rev. F. Webb; Trustees: Rev. F. Webb, and Messrs. G. W. Halcombe, J. C. B. Moncrieff, and H. M. Mudie; Chairman of Committee: Mr. A. B. Moncrieff; General Committee: Revs. D. J. Knox, J. T. Phair, W. H. Winter, F. Webb, W. M. Corden, S. T. C. Best, W. G. Marsh, R. B. Robinson, and Messrs. A. B. Moncrieff, G. W. Halcombe, H. M. Mudie, W. J. England, H. C. Flehr, and R. V. Davis; Hon. Treasurer: Mr. H. W. Bainbridge; Hon. Sec.: Rev. D. J. Knox; General Secretary: Rev. J. E. Stannage; Representatives to the Church Missionary Society Council: Revs. J. T. Phair, and A. J. H. Priest, and Messrs. H. W. Bainbridge and R. V. Davis. The General Secretary resigned after twelve months' work, and was succeeded for a short time by the Rev. T. Law, who then returned to his work in India.

On the return of Mr. Knox in 1922 to New South Wales the Rev. C. W. T. Rogers became Honorary Secretary, and afterwards Miss Mackenzie. The Branch was at that time supporting three missionaries in active work (Miss Veal, E. Africa; Nurse Nunn, Old Cairo; Nurse Watkins, Kweilin, China), and contributing towards the training of a fourth in Ridley College, Melbourne. But since the departure of Mr. Law the work was labouring under the disadvantage of not having an Organising Secretary.

A sub-committee consisting of Mesdames Hill, Lotz, and Parker, in Perth, was appointed in 1923 to foster the work in West Australia.

As in the other States, the South Australian Branch has the usual organisations for women, children, study, etc. The gross receipts in 1924 for both Branch and Depot were over £3,000.

TASMANIA.

Almost from the earliest days of its settlement there has constantly been a group of warm-hearted friends of

the Church Missionary Society in Tasmania. When Dr. Stock visited the island in 1892 he found earnest and successful work being carried on, chiefly through the instrumentality of a lady of whom he thus speaks in a letter to the London Committee in that year: "I need only further refer to one individual, to whose prayers and efforts for some time past not a little is due of the missionary spirit which we found already existing in Hobart. I mean Mrs. George Fagg, the Miss Foster who was formerly a missionary of the Female Education Society at Fuh-Chow, who was the means, in God's hands, of the conversion of Mrs. A. Hok, and who, by her appeals in behalf of the Chinese ladies, was (with Mrs. R. W. Stewart) chiefly instrumental in inducing the Church of England Zenana Society to extend its work beyond India, and so in getting out into Fuh-Kien the noble band of Irish ladies who have done such a wonderful work in that province. Since her marriage Mrs. Fagg has lived in Hobart, and by influence, voice, and pen, she has never ceased to plead the cause of missions, and particularly of China. Two of the present C.E.Z. ladies in Fuh-Kien were sent thither by her from Tasmania, and are maintained by funds collected by her. She had also started several branches of the Gleaners' Union and the Sowers' Band."¹ Some of these branches of the Gleaners' Union, in 1893, were Campbell Town, Hobart (St. George), Hobart (Central), New Town, and Ross. In that year a sum of about £22 was forwarded to the Victorian Association.

The first General Secretary of the Gleaners' Union was Miss Dobson of Hobart (1895), who was succeeded the next year by Mr. Robert Kermode of Ross, the Rev. A. Wayn of Newtown following in 1899, and Mrs. Kingsmill of Hobart in 1902. The Rev. A. Gamble, of Sandy Bay, was appointed in 1903, and in the same year branches of the Sowers' Bands were established at Claremont, the

¹ C.M. Intelligencer, 1893, p. 219. In the Reports of the Victorian C.M.A. I can find no records of Sowers' Bands in Tasmania before 1903. S.M.J.

Observatory, Hobart. A band had been formed at Glenorchy the previous year.

A distinct step in advance was the appointment by the Victorian Committee in 1904 of the Rev. A. Brain, rector of St. George's, Hobart, as Honorary Clerical Secretary for Tasmania. Mr. Brain also became General Secretary of the Gleaners' Union, and Mr. H. C. Kingsmill was appointed Honorary Treasurer. At this time Tasmania was raising about £200 per annum for the Society.

The Report of 1907 states that there were 8 branches of the Gleaners' Union with a membership of 135. There were also 8 Sowers' Bands. St. George's Parish adopted the Rev. H. R. Holmes and Mrs. Holmes as its "Own Missionaries"; Miss Perkins became General Secretary of the Gleaners' Union, and the Rev. F. Kellett assisted the Honorary Clerical Secretary by taking the office of Corresponding Secretary. A chairman was appointed in 1907, the choice falling upon Mr. H. C. Kingsmill who held the position until his death in 1909, when Mr. R. C. Kermode filled the vacancy.

Another important step forward was the opening of the Depot¹ in Murray Street, Hobart, by the Bishop of Tasmania in 1909. Miss Searl was appointed first Honorary Manageress, and the first profit was handed over to the Roper River Mission to Aborigines. There were then five Tasmanian missionaries on active service, viz.: Miss Kingsmill, Miss Stevens, Miss Searle, Miss Nisbet, and Miss Seabrook. The Rev. H. R. Holmes had been home on furlough for a short time on account of ill health. The parish of Ross was supporting James and Angelina Noble (Christian Aboriginal workers), in the Roper River Mission.

In 1910 Mr. A. B. Haden became General Secretary of the Gleaners' Union, Miss Perkins, the late Secretary, having been accepted for work among Mohammedans in India.

In 1913 the Rev. A. Brain resigned from St. George's,

¹ This Depot has just been temporarily closed.

Hobart, and was succeeded by the Rev. Donald Baker (now Bishop of Bendigo), both as rector of the parish and as Honorary Secretary of the Tasmanian Branch. Mr. Brain had been mainly responsible for the successful development of the work in Tasmania, and the Report of 1913 pays this tribute to his zeal: "It is necessary to mention only such things as the Depot in our city, and the sending forth of the Rev. H. R. Holmes as the O.O.M. of St. George's, to form an idea of Mr. Brain's interest in the work of the C.M.A."

In 1915 the Rev. H. N. Baker (now of Christ Church, North Sydney), rector of St. John's, Launceston, was appointed Honorary Secretary for the north of Tasmania, and a Depot was opened in Launceston.

On April 9, 1919, Tasmania was formally separated from the Victorian Branch of the Church Missionary Society, and became an independent State Branch with its own constitution. The Bishop of the Diocese became President. The other officers were: Trustees—Messrs. W. Cripps, Junior, A. L. Green, H. B. Lakin, and R. C. Kermode; Representatives on Council of the Church Missionary Society—Revs. H. N. Baker, A. Gamble, W. Barrett, Mr. W. E. Cocks, the Trustees and the General Secretary; Committee—Mr. R. C. Kermode (Chairman), Revs. C. Allen, S. Armson, D. Baker, H. N. Baker, W. R. Barrett, A. Gamble, Messrs. Burcham, R. Dent, W. E. Cocks, W. Cripps, Jr., H. Gillett, A. B. Haden, and F. C. Mattingley, Mrs. D. Baker, Mrs. Kingsmill, and Misses Beresford and Murray. The Rev. D. Baker was Secretary and Mr. A. B. Haden was Treasurer.

The Rev. T. Quigley, of Sydney, was appointed to St. George's, Hobart, in the room of the Rev. D. Baker, in 1919, and succeeded him also as Secretary of the Tasmanian Branch. In the North there were two sub-committees in Launceston, one for the General work (Sec., Miss N. Beresford), and the other for the Depot (Sec., Miss E. C. Murray). Miss Marion Wise was sent out by the Branch to work in Hyderabad (Deccan) early in 1920, supported, however, for a time by the N.S.W. Branch.

At this time the Rev. L. M. Dunstan was appointed Organising Secretary, in which position he remained until 1922 when he was appointed Country Secretary in New South Wales.

In 1924 the Branch had the following Missionaries in the field—Miss Wise, as already stated; Miss Garrard in East Africa; Mr. Perriman at the Roper River; Dr. and Mrs. Fitzpatrick in East Africa. Support was also being provided for Miss Nisbett in China, and had previously been given for Miss S. Dixon in East Africa, who, however, was compelled to retire on account of ill health. The income of the Branch in 1924 was about £1,200, of which nearly £1,000 was disbursed for the actual support of missionaries.

CHAPTER XVIII.

THE MISSIONARY ROLL.

As it would be impossible to give, in the compass of this volume, an adequate biography of the missionaries who have gone forth to the Mission field in connection with the Church Missionary Society in Australia, we shall have to content ourselves here with a list of their names stating the Association or Branch under which they went forth, the year in which they commenced service, the scene of their labours, and one or two other particulars. It would be difficult, if not impossible, to estimate how much of the success in the missions where they laboured is due, under God, to their effort; we can only look at the results as a whole, and express our thankfulness that Australian Missionaries have been privileged to have a share in the work and in the victories which have been won.

It was originally intended to include a brief account of the special work in which each missionary was engaged, the actual ascertainable results in the respective stations, and the outstanding needs of the Mission. Although these particulars had been obtained in a great many cases, it was found impossible to secure them in all. To insert some and leave others out was not desirable. Particulars are therefore given (in Chapter XXII.) of each Mission as a whole—which is, perhaps, after all the better plan. The exact station where each missionary still at work is actually engaged will be found by referring to the field indicated in the fourth column of the subjoined list.

THE MISSIONARY BOLL.

Commenced Service.	Name.	Association or Branch.	Station.	Remarks.
1901	Miss M. Henniker	Victoria	India	Resigned
	Miss C. Wallen	Victoria	India	
	Miss K. E. Erwood	Victoria	India	
1902	Dr. F. Maynard Pain	N.S.W.	Palestine	Resigned 1924
	Mrs. Pain	N.S.W.	Egypt	Called home 1913
	Miss N. C. Dines	Victoria	Egypt	Called home 1903
	Mr. David Ng	Victoria	India	
1903	Mrs. R. A. Maynard (nee Miss Austin)	Victoria	Chinese Mis., Aus.	Resigned
	Miss S. A. Dixon	Victoria	E. Africa	
	Miss E. M. Bond	Victoria	E. Africa	
	Miss A. J. Pownall	Victoria	China	
	Miss M. M. Crossley	N.S.W.	China	
1904	Miss M. Clark	Victoria	India	Resigned 1923
1905	Miss K. Miller	Victoria	China	
	Rev. G. Brown, M.A. and Mrs. Brown	N.S.W.	E. Africa	
	Miss R. Barry (Mrs. H. Brewer)	N.S.W.	India	
	Miss I. S. McNamara	N.S.W.	Uganda	
	Miss E. F. K. Doyle (Mrs. Howden)	Victoria	Uganda	
	Rev. H. R. Holmes, M.A., Th.L.	Victoria	China	
	Mrs. H. R. Holmes, M.A.	Victoria	India	Married 1908
	Mr. W. E. Anderson	Victoria	India	Resigned 1921
1906	Miss E. J. Clark	Victoria	Japan	Resigned 1908
	Miss A. J. Nethercote, M.A.	Victoria	China	
1907	Miss E. Good	Victoria	India	
		Victoria	E. Africa	Married 1912

THE MISSIONARY ROLL.

Commenced Service.	Name.	Association or Branch.	Station.	
1908	Nurse F. A. Furness Miss M. Armfield Rev. F. L. G. Huthnance Mr. R. D. Joynt (ordained 1921) Mr. C. Sharp Miss E. M. Jackson Miss A. Kendall (Hon.) Miss G. L. Bendelack, M.A., Dip. Ed. Nurse Z. Purry Rev. G. H. Cranswick, B.A. (now B. of Gipsland) Mrs. G. H. Cranswick Miss E. Barber Miss H. Mullens (Mrs. Pollard) Miss A. E. Seabrook (1902, Hon.) Miss V. C. Mannett Dr. Ethel Good (Mrs. C. P. Young) Rev. P. Hubbard Mr. O. C. Thomas Mrs. Thomas Miss C. M. Hill Miss J. Tinney Rev. R. Birch Mrs. Birch Rev. K. E. Hamilton, Th. L. Miss H. M. Scott Dr. H. Matthews Mrs. Matthews	Victoria Victoria Victoria Victoria N.S.W. N.S.W. Victoria Victoria N.S.W. N.S.W. Victoria Victoria N.S.W. N.S.W. Victoria Victoria Victoria N.S.W. Victoria Victoria Victoria Victoria Victoria Victoria Victoria Victoria Victoria N.S.W. N.S.W.	China China Roper R., Aus. Roper R., Aus. Roper R., Aus. E. Africa China China Persia India India China China China China India China Roper R., Aus. Roper R., Aus. Roper R., Aus. Roper R., Aus. Roper R., Aus. Roper R., Aus. Soudan India China China	Called home 1920 Resigned 1909 Resigned 1911 Resigned 1913 Resigned 1914 Resigned 1914 Resigned 1920 Resigned 1924 Resigned 1913 Resigned 1912 Resigned 1912 Resigned 1913 Resigned 1917 Resigned 1913 Resigned 1913 Resigned 1914
1909				
1910				
1911				
1912				

THE MISSIONARY ROLL.

Commenced Service.	Name.	Association or Branch.	Station.	Resigned 1925
1921	Rev. R. C. Blumer, M.A., B.Sc., Dip.Ed. Miss F. A. Biggs Miss E. R. T. Garrard	N.S.W. Victoria Tasmania	Ceylon Uganda East Africa	
1922	Mr. E. C. H. Lousada Miss F. A. Moller Mr. H. C. J. Asche, M.Sc., B.C.E., Dip. Ed. Mrs. Asche Miss A. Law Miss R. E. L. Watkins Miss E. R. Nunn	Victoria Victoria Victoria Victoria Victoria S. Australia S. Australia	Roper R., Aus. E. Africa China China India China Egypt	
1923	Miss E. J. M. Dove Mr. F. C. Martin, B.Mech., B.Sc. Mrs. Martin Dr. E. W. Fitzpatrick Mrs. Fitzpatrick, M.A.	Victoria Victoria Victoria Tasmania Tasmania	Roper R., Aus. China China E. Africa E. Africa	
1924	Miss R. E. M. Knuckey Rev. C. B. G. Chambers, Th.L. Mrs. Chambers	Victoria Victoria Victoria	China India India	
1925	Miss C. Begbie Miss T. Claydon Miss M. Wray Rev. H. W. Hillard Mrs. Hillard Mrs. L. S. Dudley	N.S.W. N.S.W. N.S.W. Victoria Victoria N.S.W.	E. Africa India E. Africa E. Africa E. Africa India	

CHAPTER XIX.

LATER WORK AMONG THE ABORIGINES.

We have already traced the history of Marsden's early efforts to evangelize the Aborigines of Australia; the history of the Mission at Wellington Valley and of the smaller effort at Moreton Bay has also been given. An account of other enterprises undertaken about the same time, and of those later on, will give some idea of the steps taken by the Christian Church, from time to time, to reach the original inhabitants of this country.

In 1821 the Rev. W. Walker arrived in Sydney to commence a Methodist Mission to the Aborigines, but the effort was not successful and was abandoned in 1824. Other attempts were made, but met with no greater encouragement. Another effort was made in 1836, by the Rev. J. Orton, at Port Phillip, where some time afterwards the Government made a block of 64,000 acres available for a Mission Station. Here considerable progress was made under a Mr. Tuckfield; but it was not maintained, and the Mission was abandoned in 1848.¹

In 1825 some Missionaries of the London Missionary Society from Tahiti "made unsuccessful attempts to establish work among the aborigines in the neighbourhood of Sydney. Mr. L. E. Threlkeld printed a spelling-book and translations of some selections from Scripture for some tribes near Lake Macquarie, but no permanent work resulted."²

¹ A Century in the Pacific, p. 168.

² History of Christian Missions, Robinson, p. 431.

In the early days the Colonial Government was always ready to assist missions of this description by giving grants of land for mission stations.

The Moravians, as everywhere else in their missionary work, did excellent service for many years among the Aborigines at Lake Boga in Victoria. This station, however, was broken up about 1856, the responsibility for the disruption being laid at the door of the Government of the day.¹ In 1859 the Moravians commenced another mission at Ebenezer, in the Wimmera district; this met with immediate success.² The first adult convert, Nathaniel Pepper, was baptized in 1860.³ This mission received encouragement and financial support from Bishop of Melbourne. The Moravians opened another station near Lake Wellington, the Missionaries being Moravians, and the funds being provided by the Presbyterian Assembly of Australia.⁴ The first convert here was baptized in 1866, and, so long as the Mission was carried on, good work was done. The Aboriginal population gradually decreased in Victoria, however; and owing to this the station was closed.

The S.P.G. sent out the Rev. G. King to West Australia in 1841. He ministered for eight years at Fremantle to both white settlers and the natives. With the assistance of the Government a school for children of the latter was opened in 1842. In December of that year ten of these children were baptized in the Fremantle Church. "This gathering of the first fruits of the Church of God was an unspeakably interesting occasion; and the solemn attention" of the "crowded congregation bespoke more concern than animosity."⁵

In connection with the S.P.G. Archdeacon Hale, of South Australia, started an Aboriginal settlement in 1851. This was at Poonindie, near Port Lincoln. The Mission was successful, two years later Bishop Short

¹ C. of E. Record, Victoria, 1856.

² History of Christian Missions, Robinson, p. 432.

³ C. of E. Gazette (Vic.), 1862.

⁴ History of Christian Missions, Robinson, p. 432.

⁵ S.P.G. Records, p. 425.

when visiting it having the privilege of baptizing ten men and one woman. In 1863 some of the natives were able to conduct the Sunday services. In 1872 the settlement was a well ordered and civilized community.¹

Other Anglican Missions to the Aborigines in more recent times, apart from C.M.S., are those worked by the Australian Board of Missions. The Board has five principal stations: Yarrabah (1892), Mitchell River (1905), Forrest River (1913), Torres Strait, and Lockhart River. The work at all these stations is marked by success.

In 1853 a group of friends decided to establish in Melbourne a Church of England Mission to the Aborigines. "The immediate outcome of this decision was the formation of the Church Missionary Society of Victoria for the evangelization of the heathen peoples dwelling in the Colony."² This was in 1854. This Church Missionary Society of Victoria, as we have already pointed out, was not connected with the "C.M.S. for Africa and the East," in London. When the Victorian Society was founded its objects were enumerated as follows:—"(1) To establish and maintain Missions and generally to assist in any efforts for the evangelization of the heathen and Jewish inhabitants of the Colony; (2) to co-operate, as far as possible, in the evangelization of the heathen races in all the islands of the West Pacific; (3) to receive and forward any subscriptions given to particular Missionary Societies or special Missionary objects appropriated by the Board in connection with the Church aforesaid. Subsequently this work fell into four sections, known respectively as the Mission to the Chinese in Victoria, to the Jews in Victoria, to the Aborigines in Victoria, and the Melanesian Mission."³

This Mission to the Aborigines opened its first station Yelta, at the junction of the Murray and Darling Rivers, in 1854. The first Missionary was Mr. Goodwin, who was followed some time afterwards by Mr. Bulmer. At the commencement of the work some 1500 Aborigines were

¹ History of Christian Missions, 431.

² Report C.M.A., Vic., 1901, p. 20.

³ Report C.M.A., Vic., for 1897, p. 20.

in touch with the station. In 1867 the Mission was carrying on work at three other centres, viz.: at Framlingham, Lake Tyers, and Lake Condah. Financial assistance was given for some years from Sydney Diocesan funds.¹ Early in 1898 the Committee of the Mission forwarded to the Victorian Church Missionary Association, with the approval of the Bishop of Melbourne, the following memorandum:—"The Church Missionary Association, having for its object the evangelization of the heathen, and having offered to undertake and become responsible for the maintenance and working of Missions in Australia, and having, moreover, an extensive organisation for carrying on its operations, the Committee of the Church Mission to the Aborigines of Victoria recommends that the Association be invited to undertake the maintenance and management of the same Mission."² The Committee of the C.M.A. decided to accept this invitation, and the transfer of the Mission was completed in March, 1898.

There were then two stations—Lake Condah, under the superintendence of the Rev. J. H. Stahle, who had begun work among the Aborigines there in 1875; and Lake Tyers under the superintendence of Mr. Bulmer. Mr. Stahle came from Alsace where he was engaged in evangelistic work on the outbreak of the Franco-German War in 1870. He was obliged by the Government to join the Medical staff of the army, and while before Paris was stricken down with typhus fever, from which, happily he recovered. Ordained by Bishop Reichel in 1871, he was attached the next year to the Aboriginal Station at Lake Hindmarsh. He managed the Aboriginal Station at Coranderrk for about two years before taking up the work at Lake Condah.³

Of the work of the Lake Condah Mission in 1900 the Bishop of Ballarat (in whose diocese the Mission was situated) wrote: "The patient, wise inculcation of Christian principles here presents to the eye its visible and tangible results. Lake Condah Mission Station has been

¹ Melbourne Church News, 1867.

² Report C.M.A., Vic., for 1897, p. 20.

³ Report C.M.A., Vic., for 1901, p. 27.

turned into the home of a community of orderly, industrious, cheerful and contented Australian Aborigines."¹ Stahl had been nearly a quarter of a century at Condah (since 1875), while Bulmer had been nearly 40 years at the Gippsland station, Lake Tyers (since 1862).

But the Aborigines were fast diminishing. In the Lake Tyers district their numbers had fallen from 250 to 120 since the Mission started. At Lake Condah, in 1901, there were only 30 to 40 full Aborigines, and from 40 to 50 half-castes. But the whole community, adults and children, had been baptized; some had also been confirmed and were communicants.² The Aborigines were earning their living by working on the surrounding sheep stations, but always regarded the Mission as their home, to which they periodically returned.

In 1907 the C.M.A. appointed the Rev. J. B. Gason as honorary superintendent over its work among the Victorian Aborigines. Concerning the spiritual results at Lake Condah Mr. Gason wrote to the Committee "Good spiritual work is being done amongst the black people by the Rev. J. H. and Mrs. Stahle, who are most ably assisted by other helpers. The daily morning and evening services are well attended, and the writer had several opportunities of seeing the worshippers in the beautiful stone church built by the Aborigines. Indeed the earnestness, hearty singing and attention will compare very favourably with the congregations of fair-skinned children of God." Mr. Gason's report upon Lake Tyers was equally favourably. "Here, too, the daily services are well attended. At the ringing of the bell old and young, male and female wend their way to the House of God; with Him they begin the day, and with Him they end it. . . . The Natives regard Mr. Bulmer as their best earthly friend and guide."³ There were, of course, in both Stations, the careless and indifferent, on whom the preaching of the Gospel made but little impression. But, when the Roper River Mission to Aborigines in

¹ Report of C.M.A., Vic., for 1898, p. 14.

² Report of the C.M.A., Vic., for 1901, pp. 21 and 22.

³ Report C.M.A., Vic., for 1907, p. 16.

Northern Australia was opened in 1908, the Aborigines on the Victorian stations were so greatly interested in the new enterprise that they sent a subscription to its funds.¹ The Government, as hitherto, continued to provide all things necessary for the material welfare and happiness of the Aborigines, including their amusements.

In 1913 the Rev. J. H. Stahle retired from his work at Lake Condah, and the Government appointed Captain S. Crawford as his successor. As a final evidence of the character of the work done throughout the years, we mention the fact, that at this time the natives on the station undertook to provide £24 per annum towards the support of a missionary in India.² At Lake Tyers the Government also assumed practically entire control of the Mission, with results—from the missionary point of view—not altogether satisfactory. The Church Missionary Association continued to maintain, at considerable expense, the spiritual ministrations at Lake Tyers on Sundays, and occasional visits were made to Lake Condah. In 1917 the C.M.S. finally relinquished direct work among the Aborigines and half-castes in Victoria. The spiritual needs of these people were henceforth met by the clergy of the parishes in which the Mission Stations lay.

During the Church Congress held at Melbourne in 1906 the Bishop of North Queensland made an appeal for something to be done for the 25,000 Aborigines of the Northern Territory. A proposal was made that the Church Missionary Association of Victoria should endeavour to establish a Mission there. The Government of South Australia welcomed the proposal, and promised to give all possible assistance to begin the work in the Northern Territory, as the upper portion of the State of South Australia is called. The Bishop of Carpentaria also offered a cordial invitation to the Association to commence operations in his diocese, and promised to place the entire control of the Mission in the Association's hands.

¹ Report C.M.A., of Vic., for 1909, p. 34.

² Report of C.M.A., of Vic., for 1913, p. 7.

In 1907 the Bishop and the Rev. A. R. Ebbs selected a site for the Station on the Roper River, where the Government granted a reserve for mission purposes having a frontage of 10 miles to the river and extending backwards to the north some 20 miles. The locality is hilly, well watered by the Costello Creek, and possesses well grassed river flats.

In July, 1908, the Rev. J. F. G. Huthnance, with Mr. C. Sharp and Mr. R. D. Joynt, left Melbourne for the new station via Thursday Island, Mapoon,¹ and Mitchell River Stations, arriving by boat at the scene of their labours, about sixty miles from the mouth of the river, on August 29. Three native workers from the Yarrabah Mission had joined the party en route, viz.: James Noble, his wife Angelina, and Horace Reid. There was, of course, no house to live in, and the first task of the missionaries was to build a shelter for themselves and their stores. The day after they landed they offered up their thanksgivings at a service of Holy Communion held in the open under the shadow of a tree. The Aborigines soon came round them, and schools for children, medical work, agriculture and building were vigorously taken in hand. It was the desire of the Committee that industrial development should accompany spiritual work in the task of character building in the Mission. The first religious instruction given to the Aborigines was the existence and character of God—(Good Spirit on Top), and the life after death.

In 1911 Mr. and Mrs. O. C. Thomas joined the Mission, as did also the Rev. R. and Mrs. Birch, and Misses Hill and Tinney. With the advent of the women missionaries the work among the native women and girls began in earnest, and the number of buildings on the station had to be considerably increased. After two years' excellent service, Mr. and Mrs. Thomas were obliged to retire, owing to ill health, their place being taken by the Rev. H. E. Warren, Mr. W. G. Vizard and

¹ The mission at Mapoon was started in 1890 and is staffed by Moravians, but financed by the Federated Presbyterian Churches of Australia.

Miss M. C. Crome. Mr. Birch then became superintendent of the Mission, and, on his retirement about a year later, the oversight of the work devolved upon Mr. Warren who has held the position up to the present time.

The first baptisms took place in 1913 (three boys), and at that time there were some sixty boys and girls in the Mission, besides a large number of adults in regular attendance.

The mission has had its difficulties, and these were such as are common to all similar attempts to evangelize the Aborigines. In addition to the frailties which mark human nature everywhere, there was the natural desire to roam off into the wandering life of the bush, the fascinating call of the corroboree, and the inducements of the bush Aborigines to get the young people to leave the Station. But the wandering habit has not been an unmixed evil. It has frequently led to the Gospel story penetrating far into the back country, and, as a consequence, to visitors coming to the Station desiring to hear more. In one case, for instance, as the result of the work of these primitive missionaries, "the King of a tribe, with some of his subjects, not only came and dwelt at the station for the remaining years of his life, but died professing belief in Jesus Christ as Son of God and the Saviour of the back man."¹

About this time attempts were made to extend evangelistic efforts to the people at the mouth of the river, and an inspection was made of Groote Eylandt with a view to its permanent occupation. In 1915 the motor launch "The Evangel" was purchased, and the New South Wales Association became linked with the enterprise by forwarding a donation of £300, which became an annual contribution. "The Evangel" is a 20ft. open boat. In the five years of her service in the mission she was the means whereby the missionaries travelled over 10,000 miles, exploring the western coast of the Gulf of Carpentaria, and seeking out all the tribes inhabiting those

¹ Neighbours of the Never Never (C.M.S., of A. and T.), p. 23.

portions of the Territory. Visits were also paid to Groote Eylandt.

In 1916 disaster overtook the Mission, floods almost obliterating all the buildings and imperilling the lives of all on the Station. But on the subsiding of the waters the damage was speedily made good.

Miss J. Tinney was compelled to resign, for health reasons, in 1917; and urgent home duties recalled Miss Hill the next year.

After ten years' work, the Rev. R. B. Joynt wrote, in 1918, "The changes in the children are remarkable. When we first went amongst them in 1908 the people were frightened, dirty, took no interest in themselves, ignorant, worshipped the 'debil-debil,' and were given to a nomadic life. Gradually self-respect has sprung up, and cleanliness is taking the place of dirt. Confidence is developing, and ignorance has been dispelled by a knowledge of the English language, writing, spelling, and reading, arithmetic, and some geography. In place of their old heathen ideas, Christian thoughts and actions are in evidence, and some are trying to serve Christ. Through the grace of God, the Mission Station has raised the ideals, increased the happiness, and purified the lives not only of the actual inmates, but of many whom the Mission only indirectly touches."¹

In 1915 Mr. A. J. Dyer joined the Mission, being followed four years later by Mr. H. L. Perriman and Miss L. G. Cross.

The flood disaster of 1916 was followed in 1921 by a severe outbreak of fever. Many were stricken down, among them being Josephine, the little daughter of Mr. and Mrs. Warren, who thus gave up for Christ and the Australian Aborigines of their dearest and best. Soon afterwards the Christian Captain of "The Holly"—the new Mission boat which had just arrived—also succumbed to the disease.

In 1922 a small auxiliary-engined boat of 14 tons was presented to the Mission, and in this the whole coast

¹ Ten Years among the Aborigines, pp. 21 and 22.

of Groote Eylandt was explored to find a suitable place for a Mission. On the South-West corner, and about two miles up a clear and beautiful river, a site was fixed upon and named Emerald. This is now the headquarters of the C.M.S. in the North.

The first confirmation at Roper River took place in 1922 when the Bishop of Carpentaria confirmed four girls and two boys. Among these were a young man Timothy and young woman called Sarah. Timothy, a Euralian, had been taken by one of the missionaries to the Station when he was six years old, changing the all too common name of "Jack" for "Alec," and this again for "Timothy" at his baptism some years later. He became a Sunday-school teacher, as did also Sarah. These two were the first Aborigines of Roper River Station to do systematic Christian work among their own people.¹ They are now married.

Other missionaries from Victoria who more recently proceeded to the work in the North were Mr. E. C. H. Lousada in 1922, and Miss E. I. M. Dove in 1923.

It is an interesting circumstance that in the Centenary Year of the Church Missionary Society of Australia and Tasmania an additional mission should be undertaken by the Society among the Aborigines; for, as we have seen, it was mainly for the purpose of evangelizing the Aborigines that the Auxiliary was founded a hundred years ago.

The new venture is in the Northern Territory in the diocese of Carpentaria, the station being known as Oenpelli.

In September, 1923, the Bishop of Carpentaria intimated to the Victorian Branch that there was a possibility of the Oenpelli Aboriginal Station, then under Government management, being made over to the Church Missionary Society by the Home and Territories Department. The Bishop was anxious for the Church Missionary Society to undertake the work. The Victorian Branch placed the matter in the hands of the Federal Council in

¹ Neighbours of the Never Never (C.M.S., of A. & T.), pp. 26 and 27.

November. The Society, however, could come to no immediate decision as to what answer to give in the event of the offer being made; many important questions had to receive careful consideration, among them the fact that Oenpelli was in the sphere of the Methodist Church for missionary work, and until that Church had signified its willingness for others to take charge of the Station the Church Missionary Society could not well express itself in regard to the suggestion. Early in 1925 the Methodist Missionary Society decided not to undertake the Mission, and at the Federal Council Meeting of March 3rd, the first definite request from the Department was received by the Church Missionary Society. The Council decided to inform the Department of its willingness to consider the proposal favourably, subject to the conditions being considered satisfactory, and a report being received from the Society's representative in the Northern Territory as to the suitability of Oenpelli as a sphere for the Society's work.

Then came the Church Congress, and simultaneously, a conference of members of the C.M.S. Federal Council who happened to be in Melbourne. During the morning of May 12, Senator Pearce, Minister for Home and Territories, was one of the Congress speakers. In the course of his address he mentioned Oenpelli as a challenge to the Church. This challenge was provisionally accepted by C.M.S. leaders at their meeting in the afternoon, and the announcement of this decision was made by the Archbishop of Melbourne to the Congress at the evening session on the same day.

On June 1 the matter was completely finalised by the General Committee of the New South Wales Branch deciding to accept responsibility for the work at Oenpelli, and to appoint to it as its first workers Mr. and Mrs. A. Dyer who were to leave for the new field by the first convenient steamer.

With respect to Oenpelli itself, an area of 200 square miles has been handed over by the Government to the Society on what is known as a mission lease; and in addi-

tion some 2000 square miles of country in the vicinity have been declared an Aboriginal Reserve. The Society is to receive from the Government an annual subsidy as well as the Station buildings, and also a grant of cattle, horses and other live stock. (Letters from Home and Territories Department dated April 23 and May 9, 1925).

Mr. and Mrs. Dyer have already set out for the new Station, and there is every promise of successful work being done. It would appear, however, that a much larger staff will almost immediately be necessary, and that the subsidy of the Government will require a considerable supplement from the Society's funds if the opportunity presented is to be seized to the greatest extent.

In 1921 there were 1,597 Aborigines in New South Wales; 12,614 in Queensland; 1,609 in South Australia; 15,587 in West Australia and 17,349 in the Northern Territory—a total of 48,756. "Modern writers . . . show remarkable unanimity in recording the Aboriginal population at 150,000 at the time of the settlement of Europeans. If there were any means of proving or disproving the correctness of the estimate, something critical might be said regarding it. All that can be said is that it is a guess" ("In the South Seas," Dr. W. Ramsay Smith, p. 231). This is also the estimate given in the Commonwealth Official Year Book. To show how the Aborigines in New South Wales have rapidly diminished in numbers we take the following figures:—in 1901 there were 3,778; in 1911—2,012; in 1921—1,597.

On the arrival of Europeans in Tasmania it is estimated that there were 2,000 Aborigines in the Island. In 1835 there were only 203. In 1847 the number had fallen to 44. The last man died in 1869, and the last woman in 1876.

* * *

We may well close this chapter by giving some facts concerning the place of the Aborigines of Australia in the human family. The question of their origin has been widely discussed, and though we cannot say that finality

has been reached, research has led to certain results which are worth knowing.

Anthropology gives the Aboriginal an importance in the world of science little dreamed of by those white people in Australia who have nothing but contempt for the "Blacks," merely because of their backward condition and the color of their skin. In 1909 the Madras Government published in seven volumes an account of the "Castes and Tribes of Southern India," drawn up by Mr. E. Thurston, C.I.E., Superintendent of the Madras Government Museum, and a corresponding member of important anthropological societies on the continent of Europe. In his Introduction Mr. Thurston advances the views of several authorities upon the question of the connection between the Dravidians of South India and the Australians. We can not do better, for our purpose, than reproduce some of the statements incorporated by Mr. Thurston in his book. To this we now proceed.

First it should be noted that "Dravidian" was a name substituted by Bishop Caldwell for an Indian people originally called Tamulic, the object being to reserve the name Tamil for the language these people spoke, thus making for clearness in discussion. The word "Dravida" was the old Sanskrit name for the people of South India.

(1) Haeckel in his "History of Creation" speaking of the Dravidians, and the neighbouring inhabitants of the mountains and the north-east portion of Ceylon, had stated that "this race seems to have occupied the whole of Hindustan, and to have spread even further. It shows on the one hand traits of relationship to the Australians and Malays: on the other to the Mongols and Mediterraneans."

(2) Huxley had divided the human race into two primary divisions, the one distinguished by crisp or woolly hair (Negritos), and the other by smooth hair. The Dravidians were included in what is called the Australoid group of the latter, "with dark skin, hair and eyes, wavy black hair, and eminently long, prognathous¹

¹ Prognathous, having jaws projecting forwards.

skulls, with well-developed brow ridges who are found in Australia and in the Decean."

(3) Skeat and Blagden are next quoted as agreeing with Virchow in regarding the Sakai of Perak as "an outlying branch of a racial group formed by the Veddah (of Ceylon), Tamil, Kurumba¹ and Australian races."

(4) Flower and Lyddeker, referring to Huxley's "Melanochroi" (people with black hair and eyes, and skin of practically all shades, as distinct from Xanthochroi—blondes), had stated that the "Dravidians of India, the Veddahs of Ceylon, and probably the Ainus of Japan, and the Maoutze of China, all belong to this race, which may have contributed something to the mixed character of some tribes of Indo-China, and the Polynesian Islands, and have given at least the characters of the hair to the otherwise Negroid inhabitants of Australia."

(5) Topinard divided the people of India into three strata; the Black, the Mongolian, and the Aryan. The first includes such tribes as the Bhils and Ghonds, driven into the mountain heights by the second, the remnants of whose first invasion are the Dravidians. Speaking of the Australian type Topinard stated that it is clear that the Australians might well be the result of a cross between one race with smooth hair from some other place, and a really Negro or Autochthonous² race. The opinions held by Huxley are in harmony with hypothesis. He says "the Australians are identical with the ancient inhabitants of the Decean. The features of the present blacks in India, and the characters which the Dravidian and Australian languages have in common, tend to assimilate them. The existence of the boomerang in the two countries, and some remnants of Caste in Australia, help to support the opinion."

(6) Professor R. Semon is quoted as saying "We must without hesitation, presume that the ancestors of the Australians stood, at the time of their immigration to the continent, on a lower rung of culture than their living representatives of to-day. Whence and in what

¹ One of the jungle folk of S. India.
² The first of Aboriginal inhabitants.

manner the immigration took place, it is difficult to determine. In the neighbouring quarter of the globe there lives no race, which is closely related to the Australians. Their nearest neighbours, the Papuans of New Guinea, the Malays of the Sunda Islands, and the Maoris of New Zealand, stand in no close relationship to them. On the other hand, we find further away, among the Dravidian aborigines of India, types which remind us forcibly of the Australians in their anthropological characters."

These opinions if they do not settle exactly the question of the origin of the Australian Aborigines at any rate seem to show that they belong to a wider and more respectable connection than most people are aware. The now extinct Tasmanians were different, in that they were entirely Negritos, while the Australian is not. Dr. Basedow, sometime Chief Medical Inspector and Chief Protector of Aborigines in the Northern Territory, following his own line of argument as to the likely origin of the Aborigines concludes,¹ "the colour question, so far as the Australian Aboriginal is concerned, is a relative conception, the difference in the amount of pigment in his skin and in the 'white' man's being in all probability due to climatic influences extending over long periods of time. It is doubtful whether the primitive Australoid or the Proto-Australian possessed a skin so dark as the present-day Australian. We may now understand why it is that the quarter-blood progeny derived from the union of a half-blooded aboriginal woman with a European father is always lighter in colour than its mother, and the octoroon is lighter still. Unions further on the European side produce children practically white; and no case is on record where the colour in a later generation has reverted to the darker again. The latter, we know, happens only too often when there is a taint of Negroid blood running in a family, even though the mixing of race took place generations back." Dr. Basedow questions the justice and correctness of referring to the half-blooded Aboriginal with European parentage on one side, as a "half-caste."

¹ The Australian Aboriginal, p. 59.

CHAPTER XX.

WORK AMONG CHINESE IN AUSTRALIA.

The proximity of Australia to Asia, and the facilities offered in modern times for intercourse between the two continents, have made the advent of Asiatics to this country a matter of comparative ease. Afghans, Indians, Syrians and Japanese have landed in small numbers; but the Chinese—persevering, industrious, patient, acute, honest, dependable in business, materialistic, gambling, and given to opium smoking—have been those from Asia who have come to Australia in greatest numbers. There was a fair number of them in the country before 1851, but when gold was discovered in that year in Victoria they arrived with a rush, nearly all, curiously enough, from the same part of China, viz.: the province of Kwong Tung (whose chief city is Canton), and speaking the dialect of Chinese peculiar to that locality.

The immigrants were for the most part the poorest of the agricultural class; they came without women or children; their aim was to find gold in the wondrous new country, and, after years of exile—during which if they were fortunate they despatched gold for the maintenance

of the friends they had left behind, or paid them a short visit—return to China permanently with sufficient means to live in comfort for the rest of their days. Victoria was the chief centre of attraction, and it is estimated that within fifteen years of the discovery of gold there were at least 40,000 of them in that Colony alone. In every gold-field they collected themselves into a community known as the Chinese quarter, and here they erected their temple—for they brought their religion with them. Here were to be found also the opium dens and the gambling tables so greatly favoured by the newcomers. In the main they were peaceable and gave no trouble, but disturbances frequently broke out between them and the European diggers who from jealousy of the success of the Chinese, and sometimes, no doubt, for better reasons, but by brutal methods, sought to expel the Orientals from the gold-fields.

Not all of the Chinese, however, went to the diggings. Some engaged in business in the cities, others manufactured furniture; others again followed, under more remunerative conditions in Australia, their former agricultural pursuits and became market gardeners. In later years many made their way to Queensland and were highly successful in raising fruit. The first section of the railway line from Port Darwin, commenced in 1885 and finished in 1889, was constructed by Chinese labour.

Soon the country and the Church woke up to the fact that there were some 70,000 Chinese in Australia. The country wanted no more, and the Church realised that it had a moral and spiritual duty to those that were here. Objection was raised to the presence of Chinese on the ground of their unhygienic habits; their economical ways of living, as compared with those of Europeans, and which enabled them to work for smaller wages and thus place other labour at a disadvantage; their practice of "sending money out of the country"; more particularly the state of their morals owing to the absence of women of their own race; and the success of some of them in

persuading white women to marry them. Henceforth a poll tax of £10 was levied upon each Chinese who landed in the country and this was afterwards raised to £40. The Chinese immigration began to decrease, and the Commonwealth restrictions at a later date erected an effectual barrier against any more coming into Australia. It is estimated that there were 23,000 in the country in 1911;² and according to the census of 1921 there were 17,157.

The Rev. James Moy Ling, a Chinese convert of Methodism in Victoria, who went to preach to his countrymen on the gold-fields of that Colony, is stated to have been the first Missionary to Chinese in Australia.¹ In the Mission thus founded he was followed by the Revs. Leong On Tong and Joseph Tear Tack, the latter labouring in Victoria, New South Wales, Port Darwin and Cairns. Besides headquarters in Melbourne there were Methodist Mission Stations in other parts of Victoria. The Rev. E. Youngman was sent, about 1878, to China, to study the language; on his return he took charge of the Victorian Mission, and, later on, of the Mission in North Queensland. The Methodist effort was fruitful in some hundreds of converts, many of whom carried the Gospel back with them to China.

The Presbyterians have also done some effectual mission work among the Chinese in Australia.

* * *

MISSION TO VICTORIAN CHINESE.

We have seen that when the Church Missionary Society of Victoria was founded in 1854 one of its objects was the evangelization of the Chinese in that Colony, and that from this branch of its work developed the Church of England Mission to Chinese. A Mission was opened in the Ovens District and before many years had passed there was a record of good work being done. In 1859 the report of the Society stated "The Board are thankful to be able to say, that the wish expressed in their last report that suitable missionaries might be found, has

¹ A century in the Pacific, p. 208.

² History of Christian Missions, Robinson, p. 438.

been at last partially fulfilled. Lo San Yuen, a Chinese Christian of mature age formerly a pupil of Bishop Smith, of Hong Kong, and Fan Ah Wye, a younger man of much ability, pupil of Rev. Dr. Legge, have been after the Apostle's example preaching the Gospel, 'publicly and from house to house' in Beechworth and Tackandandah, since the beginning of this year, and not without fruit, for by God's grace two converts have been lately baptized into the Church of Christ."¹

There were five baptisms two years later, and the converts built, mainly by their own exertions, a small wooden church at Spring Creek. The Board of the Mission had always expressed the opinion that to secure the greatest efficiency it was essential to have a European who could speak the Chinese language as superintendent over the work—an ideal which was not realised until 40 years later (in 1901) when the Rev. E. J. Barnett assumed the directorate.

Among those who were closely identified with this effort from the beginning were Bishop Perry, Dean Macartney, Canon Chase, and Mr. J. W. Veal—all of them whole-heartedly C.M.S. men, whose Victorian C.M.S., if not formally linked with the Society in England, was united to it in the bonds of sympathy and principle, a fact attested not only by the known principles of the founders, but by the name which they adopted for their local organisation. At the Ninth Annual Meeting of the Society in 1863 it was reported that ten Chinese had been converted.² At this time it was estimated that there were about 24,000 Chinese in Victoria. Up to 1897 about 350 Chinese in Victoria had been admitted into the Church by baptism as a result of the Society's efforts. The quality of the work done may be judged from the testimony of a Melbourne doctor who wrote thus from Hong Kong when passing through that city. "The Rev. Matthew Fong Yat San was converted to Christ twenty-six years ago at Maryborough, Victoria, and was useful in the con-

¹ Report C.M.A., Vic., 1901, p. 17.

² Church Gazette (Victoria), 1863, p. 212.

version of many of his countrymen before leaving there. He was retained in Hong Kong, and wrote to me stating he was about to commence a Medical Mission (like mine in Collingwood) in 1887, and that 40 of the Maryborough converts were living consistent Christian lives, whilst six were preaching the Gospel around Canton.'¹ In 1901 this Chinese clergyman was pastor of St. Stephen's Church, Hong Kong, where he had laboured in connection with the C.M.S. since 1883.

In 1896, when negotiations were opened between the Australian Board of Missions and the Church Missionary Associations for the transfer to the latter of Missions to the Chinese, the Victorian Organisation was under the control of the Board, from which the work was eventually taken over by the C.M.A. in 1897. The headquarters of the Mission were at that time in Little Bourke Street, Melbourne, and here, at a public meeting of subscribers, the Bishop of Melbourne presiding, the following resolution was passed on Nov. 22nd, 1897: "That since it is the mind of the Bishop of the Diocese of Melbourne and the Bishop Coadjutor of the Diocese of Ballarat, acting for his ordinary, to place the management and control of the Mission to the Chinese of Victoria of the Church Missionary Society of Victoria in the hands of the Church Missionary Association of Victoria, and the said Church Missionary Association of Victoria has expressed its willingness to take over the Mission to the Chinese in Victoria, with all its properties and responsibilities, this special meeting of the members of the Church Missionary Society of Victoria, regularly convened, gives its consent to the transfer, and requests its Trustees and Board of Management to put the aforesaid Church Missionary Association of Victoria, on the 1st of December, 1897, or as near thereto as practicable, in possession of its properties of all kinds, to be held and used under the same trusts and conditions as the Board of Missions now holds them, and assign to the said Church Missionary Association all its liabilities and responsibilities of every kind,

¹ Report of C.M.A., Vic., 1901, p. 17.



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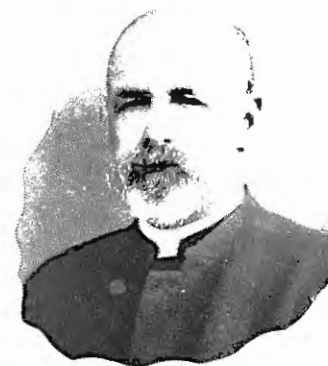
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6

(1) Rev. C. H. Barnes; (2) Rev. W. T. C. Storrs; (3) Bishop J. D. Langley; (4) Bishop Pain; (5) Mr. J. H. Maddock; (6) Rev. A. C. Kellaway.

so that, when the transfer is completed, there shall be no pecuniary liability on any member of the Society or on its Trustees or members of the Board of Management in respect of any matter whatsoever." The Mission was in debt to the extent of about £500, and this liability was taken over as a matter of course.

Subsequent to these proceedings Archdeacon Williams of Te Aute, New Zealand, presented the Association with a sum of £2000 for a Training Home for Chinese Catechists for work among their fellow-countrymen. A house was purchased for the purpose at Balaclava and the Rev. W. H. Brett was appointed Principal. There were Mission Churches at Maryborough, Bendigo and Daylesford. the respective catechists in charge being Mr. James Lee Wah, Mr. Philip Lew Tong and Mr. Mark Lee Bong. The Mission Church in Little Bourke Street was first opened in 1894 by Bishop Goe, assisted by the Bishops of Ballarat, Goulburn, and Riverina. One third of the cost of both church and site were borne by Archdeacon Williams. The Bendigo centre was opened in 1864 and that at Maryborough in 1871. Among the first workers at the latter were Captain Pasco, R.N., and Dr. Singleton, both of whom were then residents in the town; and it was here that Mathew Fong Yah San, already referred to, was brought to Christ by Captain Pasco. Among other converts at Maryborough were Stephen Cheong Choon, Yung Wai, and Matthew Mok Doong all of whom became labourers for Christ in China on their return to that country.

The cost of maintaining the Mission was at that time about £700 per annum. Reforms were urgently needed in its working when it was taken over by the C.M.A., and when these were introduced by the Committee they met with passive resistance where help should have been given, and it eventually became necessary to dispense with the services of the principal Chinese teacher. As a consequence the work in Little Bourke Street ceased for a short time and the Training Home had to be closed. The New South Wales Association relieved the Rev. Geo. Soo Hoo

Ten from his duties in Sydney in order to re-establish the work in Melbourne. The School for Chinese was then re-established and devoted teachers, under the superintendency of Mr. T. W. Barke, did good work. Similar schools, although on a smaller scale, were opened in several suburban and country parishes, and for many years rendered effective service. These, with the date of their establishment, were: St. Catherine's Caulfield (1898), St. Clement's Elsternwick (1896); Christ Church, Essendon; St. Colomb's, Hawthorn (1895); St. Hilary's, Kew (1895); All Soul's, Sandringham (1899); All Saint's, Bendigo (transferred from St. Matthew's, Long Gully, where it was opened in 1898); St. Paul's, Bendigo (1898); Christ Church, Echuca (1901); and Maryborough. The superintendents and teachers at these schools were, of course, all voluntary workers.

In 1901 the number of Chinese in Victoria had fallen to about 7000.

In this year, the Organising Secretary of the Association, the Rev. E. J. Barnett, returned from China and took over the superintendency of the whole mission, in the work of which he was ably seconded by Mrs. Barnett. Mr. Thomas Fung Gay, and, in the next year, Mr. David Ng, from China, were catechists in the city, while in the dioceses of Ballarat and Bendigo Mr. Lee Wah and Mr. Lew Tong were engaged.

In 1903 the maintenance of the Mission was costing more than twice what was contributed for its support, and retrenchment, the bane of the missionary, had to be applied. The catechists in Bendigo and Maryborough were retired, and the whole work in the country was committed to Mr. Fung Gay, while Mr. David Ng took charge of the work in the city. The Rev. J. Good acted as clerical superintendent in Melbourne, assisted by Mr. T. W. Barke, and Archdeacons Watson and Harris exercised supervision over the work in Bendigo and Maryborough respectively. Faced as the Mission was with a difficulty of this character steady and successful effort was maintained, there being, for example, in 1904, six

Chinese baptized and six confirmed. Such results were in great measure due to the devotion of the honorary teachers, five of whom were Christian Chinese. But signs were not lacking that, however successful, the mission had no chance of extending, for, as elsewhere in the Commonwealth, the Chinese population in Victoria was rapidly diminishing.

In 1910 Mr. Barke was succeeded as Lay Superintendent of the Mission by Mr. E. Lee Neil, and in 1911 the Rev. J. A. Ball came into the work. For some years each rendered acceptable service. Men were being baptized and others were asking for baptism.

In 1914, in view of the steady decrease in the numbers of the Chinese, the Committee conferred with representatives of other Missions with a view to taking such steps as would, while preserving efficiency, prevent waste of effort, especially in view of the urgent claims of China itself. Meanwhile the work was maintained and amid other results, in 1916 a scholar, who had been under instruction for five years, confessed Christ, and returning to Hong Kong entered one of the C.M.S. colleges to be prepared for work as a Missionary in South China.

After very careful consideration, and acting upon expert advice, the Committee determined in 1918 to close the Chinese Mission, a determination which was carried into effect on September 30th of that year at a meeting of teachers and friends presided over by the Rev. A. C. Kellaway and addressed by Bishop Banister of Kwangsi and Hunan.¹

* * *

THE N.S.W. CHINESE MISSION.

For some time before the formation of the Australian Board of Missions in 1872 evangelistic work was being carried on among Chinese in New South Wales.² The Board for many years regarded this mission as peculiarly its own. When Dr. Stock was in the colony in 1892 he

¹ Report of C.M.S., Aus. & Tas., 1918-1919, p. 62.

² C.M. Intelligencer, 1892, p. 782.

reported to the Society: "There is an excellent Chinese clergyman here, the Rev. Su Hu Ten, who carries on this Mission, with catechists under him, at three centres, viz.: the Cathedral school-room, St. Philip's School-room (Mr. Langley's) and Botany Bay. . . . There are nearly a hundred baptized converts and a much larger number of loosely attached adherents attending the services."¹ Referring to the numbers of Chinese then in Sydney he went on to say: "They are a very conspicuous element in the streets of Sydney, and in railway carriages and other public places." One would not meet them in anything like the same numbers to-day.

It will be remembered that the Church Missionary Associations in their new constitution (1892) embodied in the statement of objects this paragraph: "To engage in Missionary work in such other fields, not occupied by the C.M.S., as the Providence of God may direct." In pursuance of this the Committees, through their secretaries, jointly approached the Board of Missions in September 1896 with a view to adopting any one of the Missions in Australasia being worked at that date by the Board. "We have read," said the communication, "with deep and painful interest the statements made by the Australian Board of Missions in its publications and in the public press with regard to the needs and claims which press upon it in connection with its Missions. These, with the urgent appeals for help which the Board has officially made, have occupied much of our thought, and after the fullest consideration it has been unanimously agreed that we should approach your Lordships with an offer of assistance, which we trust you may not only be willing to consider, but, for the welfare of the Church in the fulfilment of her duty to the heathen, you may also be led to accept. . . . Rather than begin any fresh missionary work in the untouched fields in Australasia it has been resolved that, in the first instance, an offer should be made to your Lordships that we are prepared to accept the responsibility for the conduct and working of any

¹ C.M. Intelligencer, 1892, p. 782.

Mission now under the direction and control of the Australian Board of Missions."¹

It was not, however, until after considerable discussion and passage of time that the proposal came to maturity by the Board handing over to the C.M.A. the local missions to Chinese. When the proposal was first made the bishops were assembled in Sydney for General Synod and were inclined to receive it favourably. They accepted the offer under certain conditions, and subject to these conditions the Associations agreed to take over the Missions to Chinese.

"Subsequently the matter was reported to the Executive Council of the Australian Board of Missions, but many of the members of that body expressed dissatisfaction at the proposed transfer. Thereupon a conference was held between all the Bishops in Australia and Tasmania and the Executive Council, when it appeared that two of the Bishops opposed the proposal, whereas nine were in favor of it. Still a majority of the members of the Executive Council evinced a disinclination to fall in with the determination of a majority of the Bishops, and, in consequence of nearly all the Bishops leaving Australia to attend the Lambeth Conference, it was found impossible to further consider the matter at the present time, and the Primate accordingly, before his departure informed the Associations that the matter would have to remain in abeyance until it might be considered further by the Bishops either when gathered together in London, or on their return to Australia."²

These negotiations were brought to finality in 1898. The conditions laid down by the Bishops and accepted by the C.M.S. Associations were:—

1. That in the event of a disagreement between an Agent of the C.M.A. and the Bishop of the Diocese the C.M.A. should consent to withdraw their Agent
2. That all Churches, Clergymen's Houses, and School Buildings hereafter to be erected in connection with the

¹ Annual Report C.M.A. of N.S.W., 1896, p. 24.

² Annual Report C.M.A. of N.S.W., 1896, p. 14.

Chinese Mission should be vested in the Diocesan Property Trust of the Diocese in which the property lay, impressed with a trust for the use of the C.M.A. and their Agents.

It was estimated at the time of taking over the Mission that there were from 10,000 to 12,000 Chinese in the State. As in Victoria, there was a considerable debt on the Mission when it was taken over. In 1899 Mr. Soo Hoo Ten was working in Sydney, while the catechists Mr. John Cheong Lee, Mr. Charles A. Young, and Mr. Jack Fan were stationed at Hay, Bathurst and Tumut respectively. In the Chinese Training Home there were two students, and, after much careful preparation, eleven Chinese had been admitted into the Church by baptism, six at Bathurst and five in Sydney.¹ In 1900 Mr. Matthew Chun Jong was employed as an additional catechist, while in Sydney the work continued in St. Luke's Chinese Church in the Wexford Street headquarters, and regular itinerating work was done among the Chinese in Botany, Rockdale, Kogarah, Waterloo, Parramatta and other places.

But already the Association was beginning to feel financial strain in working the Mission. Since the day it was taken over never more than one half the amount necessary to keep it going was contributed for its support.

In 1901 Mr. Samuel Leong Bong, who had formerly been associated with the Mission, returned to New South Wales from Queensland, and was re-appointed Catechist at Hay and Narrandera. Mr. Andrew Young, from his centre at Tumut, was itinerating to such distant places as Adelong, Gundagai, Cootamundra, Wagga and Young, his work being superintended by Dean Pownall, a warm supporter of the mission. Others whose help in other parts of the State was gratefully acknowledged were Archdeacons Lewis and Abbott (Grafton and Armidale); the Rev. Dr. Marriott (Bathurst); the Rev. (now Archdeacon) T. E. Owens-Mell (Goulburn) and the Rev. (now Archdeacon) A. W. Johnstone.

¹ Report of C.M.A. of N.S.W., 1899, pp. 6 and 31.

The Rev. H. M. Trickett, when General Secretary to the Association, took a keen interest in this particular branch of the work, and spent much of his time visiting the outstations and reporting on the progress made. A new centre was opened in Tamworth in 1901, in the diocese of Grafton and Armidale, Mr. James Gee Hing being appointed catechist for that portion of the State. Despite new appointments, the catechists were still five in number, for some formerly associated with the Mission had resigned. Those in the service of the Association were now located as follows: Mr. J. C. Lee, at Botany; Mr. Leong Bong, in the diocese of Riverina; Mr. Andrew Young in the diocese of Goulburn; Mr. M. Chun Jung, in the diocese of Bathurst, and Mr. Gee Hing as already stated. The Rev. Soo Hoo Ten was at headquarters in Sydney, but his health for some time had been very indifferent.

Mr. and Mrs. Hipwell, C.M.S. Missionaries from Canton, visited New South Wales during 1901, and both greatly helped the work during their stay. Mr. Hipwell reported favourably upon the character of the catechists and the quality of the work they were doing. The attendances at the Wexford St. Church on Sundays ranged from 60 to 120. At the week-night school there were 60 scholars enrolled, and about thirty voluntary teachers. For many years Miss Musson had superintended the Chinese Sunday School, and at this time the new night schools were opened at St. Peter's Woolloomooloo, St. Barnabas', George Street West, and St. Paul's, Chatswood. In all these the superintendents and teachers were Australians working gratuitously. Every year saw several Christian Chinese returning to their own land, and these were given letters of introduction to Archdeacon Banister at Hong Kong. Some years previously the C.M.S. Secretary at the latter place had stated that "among the most aggressive, earnest and capable workers for Christ among their countrymen in China were the Chinese who had become Christians in Australia, and had

returned to their native land eager to tell of the great blessing they had found."¹

For health reasons Mr. Leong Bong had to return to China in 1903, and Mr. Andrew Young went to Hong Kong to prepare for the ministry, the expenses of his journey being defrayed by friends in St. Barnabas' parish. He, however, was drowned at sea in a typhoon, with Bishop Hoare and other students, in 1906.

But the venture was costing over £1000 per annum and only £600 per annum was being contributed to its support. In 1905 Archdeacon Banister came to New South Wales and spent two months visiting all the centres in the State worked by the C.M.A. Catechists. He presented a full report of his observations and recommended: (1) that some competent European, acquainted with the Cantonese dialect—the dialect spoken by the great majority of Chinese in Australia—should be appointed to the oversight of the Mission, and (2) that instead of attempting to train in Sydney native converts who were willing to become catechists, such should be sent for two or three years to the Hong Kong Theological College.² It so happened that a Missionary from China, the Rev. W. E. Godson, M.A., was then in the State recovering from broken down health. He offered himself to the Association, and returned to China to work up the Cantonese dialect with a view to returning to superintend the Chinese Mission. Mr. Godson proceeded to China for two years and commenced work on his return, but was obliged to resign some few months afterwards. The Archbishop of Sydney, the Bishop of Victoria (China), and the officials of the college at Hong Kong all expressed their willingness that candidates from Australia should be trained in Hong Kong.

But the attendances at Wexford Street, both Church and school, had been falling off. Schools had been opened at Glen Innes and Inverell; the work was being well maintained at St. Barnabas'; the Botany mission

¹ Report of C.M.A. of N.S.W., 1903-4, p. 14.
² Report of C.M.A. of N.S.W., 1905-6, p. 19.

was growing; the School at Bathurst had ceased for a while, but the Sunday services were maintained; the Tamworth school was doing good work; in Goulburn diocese the work was costly and full of difficulty; Riverina was without a catechist, and there was no one to send to fill the gap; the work at Singleton was in abeyance; despite his ill-health Mr. Soo Hoo Ten was still able to attract his countrymen in great numbers to hear him. Such statements give a general impression of the state of the Mission in 1905.

The Rev. Clifton Brown was appointed Superintendent in 1907; and working with Mr. Soo Hoo Ten there were only two catechists, Mr. King Tim at Botany, and Mr. Cheong Lee in the Grafton and Armidale diocese. Mr. Leong Bong was reappointed to the work at Waterloo and Sussex Street in 1909. The brightest spots in the Mission at this time were the schools at St. Barnabas' and at Wexford Street and Sussex Street, the last two being under the superintendence of the late Mr. J. Daunt and Mrs. Daunt.

In 1911 the Rev. Soo Hoo Ten's connection with the Mission ceased, as did also that of Mr. Cheong Lee. Mr. Leong Bong remained in Sydney as Chinese Catechist. Good work still continued to be done in the schools at St. Barnabas', at Waterloo, and at Sussex Street.

In 1913 the Rev. P. Hubbard returned from China to take charge of the work. Owing to the demolition of the premises in Sussex Street, where the school in that quarter had been conducted, this branch was joined to that at St. Barnabas', then under the superintendence of Miss Dunn. In the following year Mr. Hubbard resigned, his place being taken by the Rev. J. Done, and the mission was thus once more under a superintendent unable to speak the Chinese language.

Despite his disadvantage in this respect, Mr. Done succeeded in opening two new schools, one at Surry Hills and another at Camden.

The Rev. N. Mackenzie, a missionary from China, was next appointed in succession to Mr. Done, and he also

did good work. At this time the Waterloo school was also joined to the school at St. Barnabas'. In January, 1920 the entire school was moved from St. Barnabas' to St. Simon's and St. Jude's Surry Hills. The Rev. Mr. Hipwell from China was now superintendent, and, in addition to his work in the city, he did itinerating work in the dioceses of Goulburn, Bathurst, and Armidale. In 1922 Mr. Hipwell resigned having been appointed C.M.S. Secretary for the South of Ireland. The present superintendent, the Rev. Stephen Wicks, of the China Mission, was then appointed to take charge of the work.

Since taking over the Mission in 1898 the average annual cost of maintaining it has been about £490, while the average amount contributed for its support has been only about £280.

The special difficulty of this mission may be summed up thus—For its successful prosecution the work seems to demand the superintendence of a missionary, Chinese or otherwise, who can speak the Cantonese dialect; since the passing of the Commonwealth Immigration Restriction Act, the Chinese in Australia are steadily decreasing in numbers, and are, moreover, scattered in comparatively small groups here and there throughout the State; the task does not therefore appeal to a vigorous European Missionary who can speak Chinese since he knows that for every one he can get into touch with in Australia, he can reach thousands in China.

Still the Church feels, and feels rightly, that for Chinese to make a prolonged stay in this country, and then return to their own land without any earnest attempt being made to evangelize them would be a disgrace to the Christian faith. At the same time it cannot but be observed that in Australia even those interested in the cause of Missions fail to grasp the urgency of doing to the full their duty to the heathen who have come to our shores from China, and the importance of sending them back to their native land converted to the faith of Christ.

As there are not so many of them in the country now; as they are in small groups, and can, for the most part, speak English, it might, perhaps, be possible to make them the object of direct parochial care in every case, as they already are in some.

MISSIONS TO JEWS AND SYRIANS IN VICTORIA.

When taking over the Mission to Chinese in Victoria in 1897 the Victorian Association also took over the Mission to Jews, among whom faithful work was done for many years by Archdeacon Allnutt; but though the work was not without encouragement records of baptisms do not appear.

In 1897 work was commenced among Syrians in Melbourne, with the assistance of Miss Bellamy, who had spent some years in Palestine, and for whom the Melbourne Committee of the British and Foreign Bible Society made available a considerable quantity of Scripture portions in Arabic.

Both these efforts were confined mainly to visits in the homes, and talks with individuals in the streets and in the shops where the inmates carried on business. The work among Syrians was discontinued, apparently, about three years after its commencement.

CHAPTER XXI.

THE HYDERABAD AND SINGARENI MISSIONS.

In view of the special arrangements whereby the New South Wales Branch of the Church Missionary Society of Australia and Tasmania has become responsible for the maintenance of the Hyderabad and Singareni Missions, both in the way of personal agents and financial support, it is felt that a somewhat full account should be given here of the history of the Mission and of its present activities and condition.

Hyderabad is the capital of the dominions of the Nizam—who ranks as the first prince of India—and is, in point of population the first Moslem City of Asia and the third Moslem city of the world. There had formerly been a Madras Diocesan Mission in Hyderabad (founded in 1891) and the Rev. (afterwards Canon) M. G. Goldsmith had been lent by the Church Missionary Society at its commencement to carry it on. This Mission was transferred to the Church Missionary Society in 1901 with Mr. Goldsmith in charge. Canon Ali Bakhsh, a Moslem convert from the Punjab, assisting him for a time.

The Rev. Norman Miller was sent out in 1903, as assistant, but he died shortly after arriving at the scene of his labours. The Rev. G. E. Brown, from the New South Wales Association, succeeded Mr. Miller in 1905, and, on the return of Canon Goldsmith to the Harris School in Madras, took charge of the Mission.

Several years later it was suggested to the Com-

mittee of the New South Wales Branch of the Church Missionary Society that they should adopt and become responsible for the full maintenance of some special sphere of labour in one of the Missions worked by the Parent Society. The idea was favourably received, and the conviction that it was the right thing to do deepened with the passage of time. Then came, through Mr. Brown, an invitation from the British Resident at Hyderabad, Sir Stuart Fraser, to take over certain extra responsibilities there in addition to the Hindustani work already in existence. This was in 1917. The proposal was that the Church Missionary Society should take over the management of St. George's Grammar School, and the ministerial responsibilities of St. George's Church, which, of course, had not hitherto been connected with the Society. The Rev. P. J. Bazeley, the General Secretary of the Association, was instructed by the Committee to visit Hyderabad in the course of his Eastern tour, which he was then about to make, and he was given power to negotiate with the Resident on behalf of the Society. He met the local community at the Residency on Dec. 12, 1918. Among those present were Sir Stuart Fraser and his full staff, the heads of departments, the Postmaster-General, the Director of Trades and Industries, the Principal of the Nizam's College, the tutor to the Princes, the Registrar-General, the Director of the Medical Department, the Municipal Commissioner, and a large number of civil and military parishioners of St. George's Church. An agreement was entered into and subsequently signed on Dec. 16 whereby the New South Wales Branch of the Australian and Tasmanian Church Missionary Society undertook to manage the School and nominate a clergyman for the position of chaplain at St. George's Church. Mr. Brown was nominated to the chaplaincy which he was to carry on in conjunction with his other work.

Both the Church and the school have had a long history, the latter not being free from the vicissitudes which mark the story of many institutions of the kind. Founded in 1834 St. George's Grammar School flourished

and accomplished excellent results. With the decrease of the European population, however, it had fallen on evil days and in 1918 was at a low ebb.

The Rev. F. C. Philip and Miss Wade were sent out from New South Wales in the early part of 1919 to manage the Boys' and Girls' Schools respectively. Within a year two more teachers arrived—Mr. (now the Rev.) L. S. Dudley, a brilliant graduate of Sydney, from New South Wales, and Miss Wise from Tasmania. The work of the latter was the management of the Preparatory section of the now growing school. These three departments—Boys', Girls', and Preparatory Schools—are at the present time working most successfully. There are 327 pupils on the rolls. In the Boys' School are enrolled the sons of many of the leading residents and officials of the State. A valuable influence is thus being brought to bear upon many who, in all probability, will have the opportunity in future years of playing an important part in the affairs of the country.

That the school has made good since it has been taken over by the Church Missionary Society is abundantly evident from the testimony of the Resident, the Hon. Sir Lennox Russell, in his presidential speech at the Prize Distribution in February last. In the course of his remarks the Resident said "It is two years ago since I last had the pleasure of presiding over the Annual prize-giving of St. George's Grammar School and I am glad to find from the report which has just been read that these have been years of steady progress. It is now some six years since the Australian and Tasmanian Church Missionary Society took over the control of this school, and it is gratifying to contrast its present flourishing state with its then almost moribund condition. In the six years the school has almost trebled its numbers, and indeed in the Boys' school the limit of the present accommodation has been reached. . . . Mr. Philip, who is now about to depart on leave after his long spell of devoted service to the school, can look back with pleasurable satisfaction on the result of his devoted labours, and he

and his colleagues, and the Australian and Tasmanian Church Missionary Society, whose most timely succour rendered the rejuvenation of the school possible, deserve the thanks of all concerned therewith for their splendid achievements." Another speaker on the same occasion was Nawab Hyder Nawaz Jung Bahadur, Finance Minister of the Nizam's Government. He said "I am speaking, not as an official of the Government, but as a parent who has three sons being educated here, and who therefore speaks from personal knowledge of the really valuable and beneficent work which St. George's Grammar School is doing and which thereby enables it to occupy, as I have said on a previous occasion, a distinct place in the educational system here."

The Rev. G. E. Brown was Warden of the school for the first three years after it came under the control of the Church Missionary Society and, while in this office, played an important part in securing material improvements, such as the restoration of buildings, etc.

It was with evangelistic work, of course, that the Hyderabad Mission commenced. This effort is centralised at the Church House, where the Superintendent of the Mission, Mr. Philip resides. Mr. Philip was appointed to the position in 1922, Mr. Brown having relinquished it in order to devote himself to the work of the Chaplaincy of St. George's Church. Attached to the house is the Miller Memorial Chapel and here Hindustani services are regularly held. In the compound there is also a discussion and book room, where newspapers, and Christian and general literature are available for passers-by. The discussions are upon religious topics. Public preaching is also carried on in the streets of the city and its environs. Another development has been the appointment of an Indian clergyman in priest's orders, the Rev. L. Dhan Singh, to act as pastor of the Hindustani congregation and give assistance generally in the evangelistic work. The catechist in charge of the book room for many years, Mr. Shah Khan, was ordained a few months ago, and he also will devote himself to evangelistic effort.

Hyderabad offers and excellent opportunity for work among students. The Osmania University, recently opened is attracting great numbers of these to the city and numerous hostels for their accommodation have been opened. The Nizam's College, the Medical and Engineering Schools and the State High Schools are making Hyderabad more and more an important educational centre in India. The Mission is making efforts to reach these students by means of distribution of literature, the book room, and lectures in St. George's Gymnasium Hall. A great deal, however, could be done in this department—which appears to be one of much promise—if an additional missionary were available for the work.

In the Hyderabad Mission “interesting baptisms have occurred from time to time; among them being a Mohamadan doctor and his family, and a Persian merchant from Bushire.” Mention should be made, too, of the Afghan deacon, B. R. Gauri. He joined the Mission as a catechist in 1907 and did good work. He was ordained to the diaconate early in 1911 but died of smallpox a few weeks later. There have been some striking conversions in recent years.

A staunch supporter of the Mission is Dr. G. Nundy, a graduate in law of the University of Dublin. He has until recently occupied a high civil position in the service of the Nizam and devotes much of his time to the Hyderabad Hindustani Church, of the Committee of which he is President.

* * *

We now turn to the village work of the Singareni and Dummagudem Missions. Whereas the work in Hyderabad is largely among Mohammedans of the educated and official classes, these missions are carried on among villagers who are mostly Hindus and outcastes.

At Dummagudem work was commenced by the Parent Society in 1860 at the earnest request of Sir A. Cotton and Captain, afterwards General Haig, the latter of whom was then engaged in constructing a great anicut across the Godaveri River at this spot. The Mission was opened

with a view to reaching a neighbouring hill tribe, the Kois; these, however, proved timid and suspicious, but successful work was done among the Telugu Malas. Here the Rev. John Cain and Mrs. Cain laboured for over forty years. General Haig himself worked as an honorary missionary for some time—during Mr. Cain's furlough periods. He also presented the Mission with his bungalow. On the death of Mr. Cain, in 1917, Mrs. Cain still held on nobly to the work, assisted by some ladies and Indian clergymen. It is now exactly fifty years since Mrs. Cain (then Miss S. Davies) commenced missionary work in India.

In addition to the spiritual effort a remarkable industrial achievement has rendered the Mission entirely self-supporting. Lace-making was introduced, and not only has this supported the Mission, it has also been the means of giving a considerable economic uplift to the whole surrounding district.

The Singareni Mission was started in 1910 with a view to evangelizing the people in the remote parts of Warangal district in the Nizam's Dominions. This step was made possible by an anonymous gift of £500 to Bishop Whitehead of Madras for new work in the Telugu country to be opened and manned by Indian evangelists. The field chosen was Yellandu, Paloncha and Pakal taluqs.¹ The people in these districts are the Malas and Madigas, and are almost entirely dependent on the land-lords, as serfs and coolies. The wages in most cases amount to about 40 rupees per annum, or one shilling a week for an adult man!

The Mission was opened by the Rev. V. S. Azariah, now Bishop of Dornakal. With the ever-increasing financial responsibilities of his diocese the Bishop found he could not work this fruitful field to proper advantage; he therefore decided to seek help abroad in order to carry on the work more effectively.

Meanwhile it had been felt in the ranks of the New South Wales Branch that Australia ought to have some

¹ A taluq is a subdivision of a district for purposes of revenue.

definite share in meeting the wonderful mass movement towards Christianity going on in different parts of India. With the consciousness of responsibility came the opportunity for service: the Bishop of Dornakal offered the Australian Church Missionary Society, as a field of work in his diocese, the Yellandu and Paloncha taluqs already referred to. During the visit of the Bishop to Australia in 1923 the offer was formally accepted by the New South Wales Branch.

The district to be worked stretches from Singareni to the Godaveri River, and to this has been added the Dummagudem Mission where Mrs. Cain is at work. The area is mostly forest and agricultural country, and includes two large mining centres, Singareni and Chetakonda. Except in the mining centres the population is very scattered and the villages are far apart from each other. Many villages in the area are still untouched by Christianity. According to the last Census reports there were 285 villages, with a population of 105,372 of whom 1310 are Christians. These figures are significant of the need and opportunity presented. The work is at present being carried on by Indian Missionaries.

By the arrangement of 1923 the New South Wales Branch made itself responsible for the financing of the Mission to the extent of £200 per annum, and also for supplying a missionary, when one was available, for the oversight of the work. This latter undertaking the Branch has not yet been able to carry out.

Such is the present position: to develop the area is one of our pressing responsibilities. The Mission provides a field for varied kinds of work: (a) among a mining community, as at Chetakonda and Singareni—soon to be linked up by a railway; (b) among the agriculturalists and villagers on the plain and in the jungle; (c) pioneer work among the Kois, who have as yet scarcely been touched by Christianity—with scope for lace-making and further industrial work at Dummagudem, the main centre of this kind of activity in the district.

CHAPTER XXII.

OTHER FIELDS ABROAD.

In this chapter a very brief account is given of C.M.S. fields abroad in which Australian missionaries are at present engaged, or have worked in the past. As no missionaries have been sent out from Australia to such fields in West Africa, and as the Parent Society has withdrawn from Canada, it has not been thought necessary to include here particulars about these spheres of work. References to them are made in one of the introductory articles (C.).

EAST AFRICA.

By East Africa is usually meant the central portion of the eastern coast of the African Continent, from Cape Guardafui in the north to the mouth of the Zambesi, and the country inland to long. E. 30 deg. It corresponds in size, roughly speaking, to the eastern half of Australia, and includes Italian and British Somaliland, Abyssinia, and portion of the Anglo-Egyptian Soudan in the north; Kenya Colony, Uganda Protectorate, and Tanganyika Territory in the centre; the Nyasaland Protectorate and portions of Northern Rhodesia and Portuguese East Africa in the south. With the exception of parts of Abyssinia, Uganda in the interior, and the central coastal districts, the country is but sparsely populated, the figures running from 2 to 26 to the square mile. There is not the extent of forest country that characterises the Congo

and Western Equatorial Africa, although there is a considerable area of woodland, grass and cultivation. The Somali peninsula is, for the most part, steppe-desert; and, except in this locality, there is a fair rainfall.

Here are the great lakes of Africa—Victoria, Tanganyika and Nyasa; here too, are its highest mountain peaks including Kilimanjaro (19,320), and Kenya (17,040).

In the north the people are Somalis on the coast, the upper interior being inhabited by the Gallas, and the lower interior by the Masai, with Soudanese negroes in the Soudan. In the Central and Southern portions Bantu negroes predominate. Arab immigrants and their descendants are to be found scattered over a wide area.

History: Ptolemy (A.D. 150) mentions several places on the East Coast of Africa, but 400 years afterwards, Cosmas Indicopleustes knew no more of it. East Africa—at any rate the northern portion of it—had intercourse with the Arabs from the earliest times. It was from this country that they obtained in great measure their corn, rice, durra, wood, ivory and slaves.

With the rise and extension of Mohammedanism in the seventh century, the Arabs appear in East Africa, no longer as traders content with commercial establishments, but as conquerors and colonisers, founding small independent states. This kind of activity was greatly accelerated by the divisions which appeared among the Moslems after the death of Mohammed—the defeated party in Arabia finding it necessary to seek an asylum elsewhere. Upon the defeat and slaughter of Said, great-grandson of Ali, the Prophet's cousin, in 740, his adherents fled to East Africa and were followed by others in later times. Several important states were at length founded, including Mukdishah (in the north) and Kiloa (in the South)—in the tenth century—and Mombasa (mid-way between the other two) a little later. Compared with the aboriginal inhabitants, the newcomers were in a high degree civilized, and gave themselves to trade and peaceful colonization rather than to conquest.

In 1486, the Portuguese navigator Bartholomew Diaz discovered the route to India round the Cape of Good Hope, and Portuguese influence began to be established almost at once in East Africa. Vasco da Gama followed in 1497 and on his first contact with the country obtained a friendly reception. In 1500 an expedition, under Pedro Alvarez Calval, was sent out by the King of Portugal. Calval entered into a treaty of allegiance with Sheik Ibrahim of Kiloa, a treaty which Ibrahim repudiated the moment the Portuguese Admiral was out of sight. Vasco da Gama was then despatched on a punitive expedition in 1502, and Portuguese ascendancy began, reaching its highest point with the fall of Mombasa in 1528. It was while on this expedition that Vasco da Gama took the first step in the long naval warfare between the Portuguese and the Arabs, which ultimately destroyed the shipping trade of Arabia, and, for the time, stayed the progress of Islam towards the south.

The occupation of East Africa was costly to the Portuguese, notwithstanding the vast wealth which flowed into the royal treasury from that country. Expensive fleets had to be maintained, and a deadly climate levied an exacting toll. The Portuguese in their administration and treatment of the native population were unjust and tyrannical, and nothing was done for the improvement of the people.

Elsewhere the power of Portugal began to wane. In India and the Indian seas the appearance of the English and the Dutch heralded the disappearance of Portuguese influence. Then arose the power of the Arabian princes of Oman, whose Imam, Nassor Ben Murgad took Muscat from the Portuguese in 1658, and deprived them of their last important sea-port on the Arabian Coast. Another Arabian prince of the same house took Mombasa, Zanzibar, and Kiloa, and, finally, laid seige to Mozambique in 1698. The Portuguese were everywhere massacred or expelled, and their sovereignty, from Guardafui to Delgado, came to an end.

Mombasa was now ruled by a governor appointed from Oman. The office of governor having eventually become hereditary, the governor, Abdallah Ben Akmed, in 1814, determined to throw off the yoke of Oman and to this end sought the friendship of the Anglo-Indian Government at Bombay. On the death of Abdallah, in 1822, Soliman Ben Ali, governor of Pemba, was appointed governor of Mombasa, in order to avoid civil war as the result of disputes concerning the succession. Finding himself in difficulties, Soliman appealed for aid to the English represented in these quarters at the time by the warship "Baracouta," under Captain Vidal, doing exploring work on the coast. On the invitation of Soliman, Vidal planted the British flag on the fortress of Mombasa, much to the chagrin of Abdallah Ben Selim, who presently appeared with a fleet to blockade the town on behalf of Seyyid¹ Said, Imam of Muscat. This was late in 1823. Captain Owen of the "Leven," in chief command of the exploring party, arrived early in 1824, and entered into a convention with the islanders—subject to the approval of the Home Government—whereby Mombasa, its dependencies, Pemba, and a great tract of coast country became a protectorate of Great Britain. One of the articles of the convention was the termination of the slave trade at Mombasa. The English Government, however, declined to sanction what Owen had done, and Mombasa was left to itself.

Not without great difficulty Seyyid Said re-established his authority in East Africa in 1837, and in 1840 transferred his court from Muscat to Zanzibar. Writing of these events Krapf says "How little could I suppose, when beginning my journey (from Europe to Abyssinia for missionary purposes) that in the distant south of Africa an Arabian prince was preparing for me a way to the heathen! Yet, so it was; for without the conquest of Mombasa by a prince as well inclined as the Imam of Muscat to Europeans, and especially to the English, the

¹ Seyyid means "Lord."

establishment of a missionary station in the Wanika-land could never have been effected."¹

A quarrel between the two sons of Said over their inheritance was settled by Lord Canning, Governor-General of India, in 1861, by the division of the dominions into Asiatic and African sections.

Germany occupied various parts on the mainland in 1884. By the Anglo-German agreements of 1886 and 1890 the Seyyid was relieved of all his continental and insular possessions except Zanzibar and Pemba. Finally the Sultanate itself was declared a British Protectorate in 1890. By the previous agreements, and by the Anglo-Italian treaty of 1891, the whole of East Africa north of the Rovuma River was divided between Germany, England and Italy. German East Africa comprised the coast from the Rovuma to the Wanga, and extended inland to the Lakes Nyasa, Tanganyika and Victoria. British East Africa extended from the German possessions to the Juba River, and inland across the Victoria Nyanza to the Albertine Nile Valley. It thus included the major portion of the ancient empire of Kitwara of which the kingdoms of Uganda, Unyoro, and Karague are present day remnants. Italy took Somaliland from the Juba to the northern coast.

The development of the country was at first in the hands of the German East Africa Company and the British East Africa Company, the latter of which surrendered its charter in 1895. In 1894 Uganda was declared a British Protectorate. German influence in East Africa came to an end during the recent Great War.

The religions of the people may be classified as native and introduced. The former includes Animism, Nature-worship, Ancestor-worship, Fetichism. There is a dim notion of the Supreme Being.

Demons are believed to exist in all sorts of places and animals; some are good some are bad. Among the Masai, there is, apparently, a clearer notion of God than among the rest of the non-Christian or non-Mohammedan people.

¹ Travels, etc., in East Africa, p. 538.

Among the introduced religions Mohammedanism stands first in the number of its adherents. These are mostly of the Sunni sect. There are also those of the Ibadhi sect, and, among the natives of India in the country, those of the Shiah sect. Mohammedan women have greater freedom than in some other parts of the Moslem world. The face veil, for instance, is not used. But Mohammedanism in East Africa possesses a large mixture of superstition and heathen practices incorporated from the native beliefs. Jainism exists and is limited to Indian traders residing temporarily in the country. Zoroastrianism is the religion of a few Parsee merchants. Then there is the Roman Catholicism of the Indian Roman Catholics from Goa, who, during several centuries, have come over and settled on the coast at various times. These did nothing to propagate their religion, which indeed the morality of their lives did nothing to commend.

Church Missionary Society: Although Christianity was introduced into East Africa by the Portuguese, they seem to have done little or nothing to preach the Gospel, or in any way try to raise the people into whose midst they had come. In modern times the pioneer of the Christian cause in East Africa was Dr. John Christian Krapf of the C.M.S., who arrived in Mombasa in 1884, being driven out of Abyssinia by the intrigues of the French priests there. Shortly after his arrival his wife and infant child died of fever. Over Mrs. Krapf's grave some friends afterwards "erected a stone monument . . . so that it might always remind the wandering Swahilis and Wanika, that here rested a Christian woman who had left father, mother and home, to labour for the salvation of Africa."¹

The Rev. John Rebmann joined Krapf in 1846 and opened in that year the Rabai station, labouring on the coast for twenty-nine years. The journeys of these two men into the interior have already been referred to. It was chiefly through the efforts of the C.M.S. that Sir

¹ Travels in Africa. Krapf. p. 132.

Bartle Frere's mission to Zanzibar was opened in 1872. The Rev. W. S. Price arrived in 1874, and formed an industrial colony of 200 African Christians who were formerly slaves. In 1875 five hundred released slaves were received from British war vessels, and were taken into the Mission and cared for.

In 1884 the diocese of Eastern Equatorial Africa was formed with James Hannington as its first Bishop. The diocese was divided in 1897 into the dioceses of Uganda and Mombasa.

Mission stations were opened in the Taita country—Mbale (1900), Wusi (1905); in the Giriama country—Kaloleni (1904); in the Ukamba Province—Nairobi (1906); at Kabete (1900, Weithaga (1903), Kahuhia (1906); Kabare and Embu (1910), Mwitira (1912), and at Kathukeni in the Kikuyu Province (1913).

In 1920 three stations of the Uganda Mission in Kavirondo were transferred to the Kenya Mission, and a new centre was opened there at Ng'iya in 1921.

C.M.S. work in East Africa is at present officially classified as the Kenya, the Tanganyika, and the Uganda Missions.

KENYA.

In the Kenya Mission there are 19 stations with 274 out-stations, 23 foreign and 8 African clergymen; 491 Christian laymen at work of whom only 6 are foreign; 26 wives of missionaries, and 18 foreign and 17 African women workers. This staff includes 2 doctors and 3 nurses. The number of baptized adherents is 19,133 of whom 6,903 are communicants. There are in addition 14,265 persons under definite instruction. In 1923, 2,665 persons were baptized of whom 1,614 were adults. The Institutions, Colleges and Schools number 273, with 22,444 students and pupils. In 12 Sunday Schools there are 736 scholars. In the Medical Mission there are 50 beds, and during the year about 600 in-patients and over 4,000 out-patients are cared for.

The presence in the Kenya Colony of 9,000 Europeans and 22,000 Indians adds considerable difficulty to the

work of building up the Church in the country. Tension between various sections of the community renders missionary work exceedingly complex.

Australian Missionaries: Miss W. Foy is stationed at Kaloleni; Canon Burns, Mrs. Burns, and Miss Charys Begbie at Nairobi; the Rev. C. C. Short and Mrs. Short at Weithaga; Dr. E. W. Fitzpatrick and Mrs. Fitzpatrick at Kabare; Miss M. E. Pethybridge and Miss F. A. Moller at Meseno; Mrs. A. J. Leech (formerly Miss J. S. McNamara) at Butere.

TANGANYIKA.

Mpwapwa and Mamboya stations were opened in 1876 and 1880 in what afterwards became German territory. Berega and Mvumi were added in 1900; Bugiri in 1901; Kongwa in 1904 and Kilimatinde in 1922. The Mission is in the diocese of Mombasa. Since the war German East Africa has been administered by Great Britain, under a mandate from the League of Nations, and is known as the Tanganyika Territory. The area is 365,000 square miles and the population 4,104,000.

The C.M.S. staff consists of 6 foreign and 2 African clergymen, 14 women Missionaries, of whom 6 are Missionaries' wives, and 241 African Christian workers. There are 7 stations and 79 outstations. The baptized adherents number 2,944 of whom 1,463 are communicants. Nearly 4,000 others are under definite instruction and there were 260 baptisms in 1923, of whom 106 were adult. There are 331 schools with 15,606 in attendance. In 13 Sunday schools there are 1,388 scholars. The majority of the people in Tanganyika are pagan. Mohammedan influence and opposition to Christianity are met with in many parts of the country. Yet the Church is developing surely in the direction of self-support.

Australian Missionaries: Miss K. Miller and Miss E. J. Veal are at Berega; Miss E. M. Jackson at Mvumi; Archdeacon E. W. Doulton, Mrs. Doulton and Miss A. M. Gelding at Bugiri; Mrs. J. H. Briggs (formerly Miss Annie Barling) at Mvumi.

UGANDA.

"The original impetus to the exploration of Africa from the east coast was given by the C.M.S. Missionaries, Krapf, Rebmann and Erhardt." Thereafter Burton, Speke, Grant and Stanley made their journeys of exploration. Stanley sent word to England in 1875 that Mtesa, King of Uganda was willing to receive Missionaries; and two anonymous donations of £5,000 each to enable the Society to undertake the work, resulted in a party being sent out in 1876. The first leader, Lieut. G. Shergold Smith, R.N., was killed, as was also Mr. T. O'Neill. Dr. J. Smith died before reaching the country. Notwithstanding tremendous difficulties the Mission was maintained. A French Roman Catholic Mission was commenced in 1879, Mtesa died in 1884, and his successor Mwanga was no friend of the missionaries. He was responsible for the murder of Bishop Hannington in 1885. Persecution and martyrdom for African Christians followed. In 1888 Mwanga was deposed. Mohammedan influence effected the expulsion of all missionaries. The country meanwhile was torn by revolution. The next year Mwanga regained his throne with the help of his Christian subjects, and, in 1894, the country was declared a British Protectorate.

The Protectorate has an area of 110,000 square miles with a population of 3,132,000 of whom 5,529 are Asiatics and 1,261 are Europeans.

The first resident missionary was in the country of the Busoga (1891). Stations were opened in Toro (1896); Bunyoro (1899); Ankole (1901); the Acholi Country (1904); Bukedi (1900); and Teso (1908).

When Uganda was formed into a new diocese in 1897, Bishop Tucker retained it for his own see. He was succeeded by Bishop Willis in 1912.

The pastoral care of the Protestant Christians is shared by foreign missionaries assisted by African clergymen. Of these last there are 68, and they, with 4,257 lay teachers, have always been entirely supported by the contributions of the people. Since 1910, however, special

grants have been received from outside sources to open up new districts.

The staff of the Mission consists of the Bishop, 26 foreign clergymen, 11 laymen (6 of whom are doctors), 33 missionaries' wives, and 37 other women missionaries, of whom 10 are trained nurses. There are 57 stations with 2,210 out-stations. The number of baptized adherents is 143,575, of whom 38,544 are communicants. There are 18,381 persons under definite instruction, and, in 1923, there were 15,786 baptisms, 12,412 being of adults. There are 899 educational institutions, with a roll of 137,026. In the hospitals there are 519 beds caring annually for about 5,000 in-patients and 112,000 out-patients.

Australian Missionaries: The Rev. F. S. Rogers and Mrs. Rogers are at Mbarara, in Ankole; Miss F. A. Biggs and Miss E. R. T. Garrard are at Kabarole, in Toro; the Rev. T. L. Lawrence and Mrs. Lawrence are at Gulu; Mrs. H. A. Brewer (formerly Miss M. L. R. Barry) at Kamuli.

* * *

Other Australians who served in the East Africa Missions were Rev. D. Haultain, Mrs. Haultain (called home 1917), and Miss E. Good (married 1912).

EGYPT.

"An arid desert and a verdant plain between two high ramparts of rocks: that is Egypt." The area of the country is estimated at 350,000 square miles, of which, however, only about 11,000 square miles support population. The population is 12,750,000 of whom 11,500,000 are Mohammedans, none of whom are of the Shiah sect.

History: The chronology of Ancient Egypt has proved an obstinate problem, the arrangement of the country's history—in the local annals—according to the reigns of kings, and without reference to any other standard or cycle, being one of the chief causes of difficulty. The purely mythological period closes with the accession of Menes, who is supposed to be the first

historical person and whose date has been variously placed from 5004 to 2500 B.C.

The history is usually divided into the three periods: I. The Old Empire (Dynasties I.-VI.), the period of the pyramids. II. The Middle Empire, during which occurred the invasions of the Hyksos, or Shepherds. It is generally believed that the sojourn of Abraham, Joseph and Jacob in Egypt took place during the time of the Hyksos kings. III. The New Empire which began with the XVIII. dynasty. The Exodus of the Israelites is believed to have taken place during dynasty XIX. Sheshonk I. (Shishak of the Bible), of the XXII. dynasty, invaded the Holy Land, defeated Rehoboam, the son of Solomon, and captured Jerusalem (B.C. 973). Egypt was conquered by the Persians in 529 B.C., and again in 340 B.C., from which time the country remained under Persian domination until the Persians themselves were conquered by the Greeks under Alexander the Great (reigned 336-325 B.C.). A Greek dynasty then arose and the language, philosophy, government and administration of the country became essentially Greek. It was during the reign of Ptolemy Philadelphus (B.C. 285-246) that the Septuagint translation of the Hebrew scriptures was made. The last of these sovereigns was the celebrated Cleopatra. After the battle of Actium (30 B.C.), Egypt became a Roman Province. When the Roman Empire was divided in 395 A.D. Egypt became part of the Eastern Empire. It became one of the Great Patriarchates of the Christian Church. Owing to religious strife it fell to the Persians in 616 A.D., and was later conquered by the Arabs (639-641); thenceforth it remained under successive dynasties of Moslem rulers.

Introduction of Christianity: Eastern Christianity is represented by the Armenian, Georgian, Syriac, Abyssinian and Coptic Churches. The last is the ancient Church of Egypt, and it claims to have been founded by St. Mark. Whenever it was introduced, and by whom, it is certain that Christianity spread rapidly in the country, more rapidly than in many other places. This was probably due to the fact (1) that certain beliefs in the old

religion of Egypt made Christianity more readily comprehended there than was the case elsewhere; and (2) that the Bible was translated at an early period into the language of the people in at least three dialects. The Alexandrian Church was the home of Christian philosophy.

The fame of the Alexandrian catechetical school is well known. It was under the leadership of Pantaenus in 185, and he was followed by Clement of Alexandria and Origen—great names in the history of Christianity. In Alexandria, also, Athanasius was born about 295, becoming bishop in 328—a post which he held until his death in 373.

We have seen the effect of the divisions and sectarian strife which later on marked the life of the Coptic Church. "It is still the main Christian body of Egypt, numbering more than six hundred and fifty thousand adherents, strongly Monophysite in doctrine, under the rule of a patriarch who still takes his title from Alexandria, though his seat has long been in Cairo. Its services are still chiefly in the Coptic, though Arabic has to some extent replaced it."¹

The American United Presbyterian Mission began work among the Copts and Mohammedans in 1854. Amongst other Societies at work are the North Africa Mission and the Egypt General Mission; the latter being well known in Australia. There is also an extensive Roman Catholic Mission.

Church Missionary Society: Twenty years after an earlier attempt had been abandoned C.M.S. work was begun by the Arabic scholar, the Rev. F. A. Klein, in Cairo in 1882. A Medical Mission was opened in Old Cairo in 1889. Other stations where work is now carried on are Menouf (1910), Shubra Zanga (1910), and Ashmoun (1922), all in Egypt; Omdurman (1899), Khartoum (1900), Atbara (1908), and Wad Medani (1919), in the Northern Soudan. The bishopric in Egypt and the

¹ History of the Christian Church, Walker, p. 157.

Soudan became an independent diocese from the see of Jerusalem in 1920.

The Mission staff consists of 5 clergymen, 11 laymen, 45 women missionaries (of whom 13 are missionaries' wives). Of these 8 are doctors, and 10 are nurses. There are 73 native Christian lay workers. In 1922 there were 429 native Christian adherents of whom 219 were communicants. There were (in 1923) 29 baptisms (3 of adults). The colleges and schools numbered 10 with 1277 pupils; 5 Sunday schools had an enrolment of 255. The hospitals contain 1,038 beds, accommodating nearly 8,000 patients in the year. The number of visits of out-patients reaches over 60,000 annually. The work of the Mission is carried on at 9 stations, with 2 out-stations.

Australian Missionaries: Dr. and Mrs. J. E. Bateman and Miss E. R. Nunn are doing medical work at Old Cairo.

The only other Australians associated with the Egypt Mission were the late Dr. and Mrs. E. Maynard Pain.

Dr. E. Maynard Pain.

Dr. Pain was the second son of the first Bishop of Gippsland, Victoria. He was born at Cobbity, New South Wales, in 1873, and married in 1901 Miss Ethel Blanche Clarke, who died at Old Cairo in 1903, leaving him one daughter. In 1907 he married Miss M. B. Docker of Sydney. Of this marriage there were two children.

Dr. Pain was educated at the Sydney Grammar School, and after a brilliant course at Sydney University, eventually became Superintendent of the Royal Prince Alfred Hospital in 1901. His character, his high professional qualifications and the experience to be gained while holding this responsible position assured him success had he chosen to remain in Australia. He relinquished his work, however, in 1902, in order to join the staff of the C.M.S. Hospital in Old Cairo as a missionary. This he did in connection with the Church Missionary Association of New South Wales. From 1903 he was associated with Dr. Lashbrey in the Old Cairo Hospital, an institu-

tion which contained 388 beds. From that year until the death of Dr. Pain, in 1913, there was a remarkable extension of the Hospital buildings. The foundation stone of the "Ethel Pain Memorial Hospital" was laid by Sir Algernon Coote in March, 1905. The memorial tablet within the Hospital to the memory of Mrs. Pain states that it is "for the women and children whom she loved and for whom she spent her brief life here." Then a second story was added to the men's hospital; the Ophthalmic operating theatre was erected; additional accommodation was provided for some 500 Egyptian-anaemia patients, and other buildings were enlarged.

Dr. Pain died on Feb. 11, 1913, from cerebro-spinal meningitis, contracted from an Egyptian patient whom he was attending in the Hospital. In the course of a striking resolution, unanimously passed, the Egypt Missionary Conference said of their deceased colleague—"his technical skill as physician and surgeon speedily became known far and wide, and made a great and continuous contribution to the prestige already enjoyed by Dr. Harpur and Dr. Lasbrey alike among Egyptians and in the British community both professional and lay; further, his marked administrative powers, his genius and enthusiasm for constructive work, made an equally splendid contribution towards the building up of the great organisation of the Old Cairo Mission. But over and above all this Dr. Pain brought to bear on all his work a spirit of unswerving conscientious service to his Master, Christ, of touching loyalty to his colleagues, of singular delicacy in every personal relation that endeared him to all of every class, nationality, or creed, who came into any sort of contact with him, whether personal or professional"

THE SOUDAN.

That part of North Africa which lies to the south of the Sahara, and which stretches right across the continent from the Atlantic to Abyssinia is known as the Soudan, or "Land of the Blacks."

To the country which lies south of Wady Halfa as far as 5 deg. N. lat. the name of Egyptian Soudan has been given. It is bounded, roughly, by the Red Sea and Abyssinia on the east, by Wadai (a French sphere of influence) on the west, by Egypt on the north, and by the Belgian Congo and the Uganda Protectorate on the South. It is some 950,000 square miles in area, and its population—difficult to estimate—is supposed to be about four millions. The country is a vast steppe crossed by mountain ranges.

Introduction of Christianity: The northern part of the Egyptian Soudan was anciently known as Nubia. It is probable that from the earliest times Christianity was known in this portion of the country. In the sixth century, through the energy of Egyptian Christians, churches were established among the Nubians, but whatever progress was made disappeared before the advance of Mohammedanism in North Africa in the seventh century.

Church Missionary Society: In 1874 Colonel (afterwards General) Gordon entered Khartoum as Governor of the surrounding province under the Khedive of Egypt, and three years later was appointed Governor-General of the whole Egyptian Soudan. In his six years of office he did magnificent work in suppressing, for the time at any rate, the slave trade in that part of Africa, and in reducing the country to order. While Governor-General at Khartoum, Gordon received one of the C.M.S. parties for Uganda in 1878, and sent them on by the White Nile. He also offered, at the same time, to place and protect a Mission at the Albert Nyanza, if the Society would provide it. After Tewfik became Khedive in 1879 Gordon resigned from the Soudan. A period of confusion followed, and in 1883 the Mahdi destroyed the Egyptian Army under Hicks. Gordon now offered to go out in the hope of saving the people of Khartoum from being overwhelmed by the Mahdi. His heroic attempt was followed by his tragic betrayal and murder in 1885.

Immediately upon the intelligence of the death of Gordon, the C.M.S. planned for a "Gordon Memorial Mission" to the Soudan. Funds were contributed for the purpose, and in 1905 the Society, in response to an invitation from Lord Cromer and the Sirdar, began work among the pagan population of the southern part of the country. Missions were opened at Malek (1906), Lau (1912), Yambio (1913), Yei (1917), Juba (1920), Yilu and Opari (1921), Meridi (1922).

The Mission, which is as yet only in its initial stages, is under the episcopal supervision of the Bishop of Egypt and the Soudan.

The foreign staff consists of 5 clergymen, 3 laymen (one a doctor), 3 missionaries' wives. There are 23 native agents of whom two are women. There were, last year, 93 baptized native adherents, including 48 communicants. In 1923 33 persons were baptized, 26 being adults. There are 17 schools with 740 pupils, and 4 Sunday schools with 130. There are 20 beds in the hospital and the visits of out-patients in the year number over 12,000.

Australian Missionaries: The Rev. E. C. Gore and Mrs. Gore and stationed at Meridi.

PALESTINE.

The position, features and history of Palestine in Biblical times are too well known to Christian readers to call for any treatment here. The area of the country is about 11,000 square miles, the territory under the British Mandate being about 9,000 square miles. The population (1922) numbers 757,000, of whom 591,000 are Moslems, 84,000 are Jews, and 73,000 are Christians.

History: The breaking out of a rebellion of the Jews in Judea in A.D. 66 was ultimately quelled by the siege, capture, and destruction of Jerusalem by Titus in 70. Under Barcochab (A.D. 132-135) the Jews made their last effort to throw off the Roman yoke, and were again entirely unsuccessful: Jerusalem, in fact, was made a pagan city. The country, however, gradually became

Christian. Early in the fourth century about half the population belonged to the Christian Church.

Early in the seventh century Jerusalem was plundered by Chosroes, the Persian. At this time the strongest Christian centre was Antioch. On the rise of Mohammedanism, Damascus was taken by the Arabs in 634, and Jerusalem fell three years later.

The Seljukian Turks extended their sway over Palestine in the eleventh century, their empire being subverted and superseded by the Ottoman (or Othman) Turks in the fourteenth. Turkish rule was characterised by unceasing persecution of Christians, resulting in the organisation of the Crusades for their defence in the thirteenth and fourteenth centuries. Under Ottoman rule Palestine has gone steadily backward in every respect. From the time of the Crusades local Christians made little or no attempt to convert their Moslem conquerors.

Church Missionary Society: The C.M.S. began work in Jerusalem in 1851 on the invitation of Bishop Gobat. The bishopric had been founded in 1841, England and Germany sharing the expense and nominating in turn the occupant of the see. On Bishop Barclay's death in 1881 the German Government, after five years negotiations, declined in 1886 to continue the arrangement. The see was revived by the Archbishop of Canterbury in 1887, the London Society for Promoting Christianity among the Jews and the C.M.S. undertaking to make an annual subscription to the stipend of the see to augment the endowment.

The first Medical Mission (under a native doctor) was opened at Salt in 1883. The Society began to send unmarried women to the Mission in 1887.

There are seven main stations of the Society west of Jordan: Jerusalem (1851), Nazareth (1852), Jaffa (1853), Nablous (1853), Haifa (1856), Gaza (1878), Hebron (1922). Beyond Jordan the stations are at Salt (1874) and Ammaan (1921). At these stations and their out-stations schools are carried on.

The pastoral work is mainly in the hands of the Palestine Church Council, with which 8 native clergymen are connected. The foreign staff consists of 8 clergymen, 8 laymen 42 ladies (of whom 14 are missionaries' wives). Included in this staff are 7 doctors and 7 nurses. There are 70 other lay agents. Connected with the mission are 2620 baptized adherents, of whom 1164 are communicants. There were 73 baptisms (children) in 1923. The schools and colleges number 22 with an enrolment of 1225. There are 19 Sunday Schools with 858 scholars. The hospitals contain 188 beds, accommodating in the year some 2000 patients. The number of visits of out-patients in the year is about 46,000.

Australian Missionaries: Australia has had only three missionaries in this field—Miss B. I. Hassall, who was stationed at Nablous in 1899, and has just returned to Palestine after extended leave in Australia. Miss K. E. Erwood laboured in the Palestine field from 1901 until 1924 when she resigned, and Miss M. Harrison from 1898 to the time of her marriage.

PERSIA.

Persia, called by the natives of the country Iran, is about 900 miles from east to west, 700 miles from north to south, and has an area of about 638,000 square miles. It consists, for the most part, of a great tableland, level in the east and centre, but rising into high mountain ranges in the north, west and south. Owing to the absence of rain and works of irrigation an area equal to about three-fourths of the surface is desert. There are, however, immense valleys of great beauty and fertility, some of them being 100 miles in length. The climate varies greatly in different parts of the country; the atmosphere, with the exception of the Caspian provinces in the north, is remarkable for its dryness. The people may be classified as settled and nomad. The former are mostly Tajiks, descendants of the ancient Persian race with an intermixture of foreign blood. The great majority of these are Mohammedans of the Shiite sect, the Parsee remainder (numbering about 9000)

retaining their original faith. The nomad tribes are of four races: Turks, Kurds, Luurs and Arabs. These are organised on the clan system with hereditary chiefs. Whereas the Tajiks are timid, cunning and servile—albeit industrious and with a love of culture—the nomad peoples are courageous, manly, independent, but are abandoned to robbery and have been responsible for many civil wars and revolutions. The present population is estimated at between 8,000,000 and 10,000,000.

History: The north west portion of Persia, or Iran, was anciently known as Media and was a part of the Assyrian Empire. The Medes revolted and in 708 B.C. their king Dejoces founded an empire which presently subdued Assyria and also the Persis. About 557 the Persians, under Cyrus revolted, subdued the Medes, and established an empire which ran eastwards as far as the Indus, and in the west included Asia Minor, Syria, Palestine, and Mesopotamia. Cambyses, the son of Cyrus, added Tyre, Cyprus and Egypt to his dominions; while his successor, Darius I., added the European provinces of Thrace and Macedonia. Darius attempted the conquest of Greece but was vanquished in his attempt by the Athenians at Marathon (490 B.C.). His son and successor, Xerxes I. though at first meeting with success, had eventually to abandon aggressive warfare against the Greek States. During the reign of the next king, Artaxerxes I., Jerusalem was taken in 445 B.C. The decadence of the Persian empire now began to set in. It became a prey to internal dissensions, until finally Codomannus (336-329) was conquered by Alexander the Great. On the death of Alexander in 325, his empire was divided into four parts, Persia (including Syria) falling to the Seleucidae.

About 246 Parthia (now N. Khorassan) rebelled under Arsaces I., who founded the dynasty of the Arsacidae which lasted until 218 A.D., when Ardashir, the Persian, made himself master of the country, taking the title Shahan Shah (King of kings). He destroyed the idols which had been introduced by the Parthians,

and restored Zoroastrianism as the religion of the country. This new dynasty is known as Sassanidae and during its existence (to 639) it raised Persia to great power and prosperity, and more than once imperilled the safety of the Eastern Roman Empire.

The defeat of the last Sassanian King, Tesdigerd III., by the Arabs in 639, brought the Persian race henceforth under the domination of foreigners. Persia became an outlying province of the Caliphate. But the rule of the Caliph was nominal, and many hereditary dynasties were established by the local governors in the various provinces of the country. Supplanting one another from time to time these dynasties were eventually uprooted by the Seljuk Turks, who in time were superseded by the Mongols under Ghengis Khan, whose grandson Hulagu Khan founded the Perso-Mongol dynasty (1253-1335). Then followed the Eylkhanians, the Tartars under Timur, the Turkomans, and, finally, the Uzbeks in the 15th century, who joined Persia to their new Khante of Khiva.

The Sufi dynasty arose in Western Persia in 1500 in the person of Ismail who fought successfully with the Uzbeks, but not so with the Sultan of Turkey (Selim). It was this Ismail who founded the Shiah as distinct from the Sunnite sect of Mohammedanism. Of the Sufi dynasty Shah Abbas I. (1585-1628) was a remarkably able ruler. Not only did he successfully defend his dominions by force of arms, but he highly developed the country in the arts of peace. He carried religious tolerance to the point of encouraging Armenian Christians to settle in the land. Abbas was succeeded by some able men, but decay began to set in under Hussein, who followed a policy of religious persecution, which resulted in a revolt of the Afghans and the abdication of Hussein in favor of one of their victorious leaders, Mahmud. Anarchy followed on the deposition of Mahmud (for insanity) until the middle of the eighteenth century when Afghanistan and Baluchistan finally separated from Persia. A succession of good kings followed by bad successors, consequent anarchy,

and the rising of new dynasties marks the history of Persia.

The present dynasty began with Aga-Mohammed in 1795. His nephew Fath-Ali became embroiled in a war with Russia to whom he lost, in 1797, Derbend and several districts on the Kur. Georgia became a Russian province in 1802, and, as the result of another war, Russia obtained all the Persian territories north of Armenia. A third disastrous war with Russia (1826) cost Persia further possessions and a fine of 18 million roubles. With assistance of Russia and Britain, Mohammed Shah (son of the deceased Crown Prince) obtained the Crown in 1834. His attempt to annex Herat, the key to Afghanistan and therefore the key of India, was resisted by Britain. Shah Nasr-ed-Din signed an engagement with England in 1853 not to interfere further with internal affairs at Herat, but, under a pretext, he took the city in 1856. A British army immediately landed and Persia was compelled to restore Herat (1857).

Introduction of Christianity: The Persian Christians claimed that the Gospel was first preached in that country by St. Thomas the Apostle. "Parthians, Medes, Elamites and dwellers in Mesopotamia" were present in Jerusalem on the Day of Pentecost and heard the sermon of St. Peter. Possibly some of these were the means by which the first tidings of the new faith penetrated into Persia. Be this as it may, we know definitely that Christianity was preached in Persia early in the beginning of the third century, and at the close had made considerable progress. The Persian Church was represented at the Council of Nicaea in 325 A.D., although at that time Persia was one of the countries where Christianity was numerically weakest. The only form of the faith acceptable to the Persian Kings was Nestorianism. Christians in Persia suffered severe persecutions from time to time. This was particularly the case during the reign of Sapor II., when there were three distinct persecutions, the third and most severe lasting forty years,

from 330 to 370 A.D. Sapor, however, did not adopt this attitude from considerations of religion, but from an unfounded suspicion that his Christian subjects were devoted to the interests of the Roman Emperor, and that Symeon, Archbishop of Seleucia and Ctesiphon, sent to Constantinople intelligence of all that passed in Persia. Another severe persecution took place in the reign of Isdigerd, in the fifth century. The imprudent zeal of Abdas, bishop of Ctesiphon had caused him to destroy the Pyraeum, or temple dedicated to fire, the chief symbol of the Zoroastrian deity. Ordered by the king to restore the building, Abdas refused to comply and was put to death in the year 414. All the Christian Churches were at once levelled to the ground. In the reign of the succeeding king, Varanes, great numbers of Christians were put to death after suffering the most cruel forms of torture.

Persia was overrun by the Moslem Arabs in 641 A.D. and the acceptance of Islam was enforced. Both Zoroastrianism and Christianity had now to face persecution from a common foe. Christianity lingered on for a long time, although the number of Christians steadily decreased until it looked as if the faith was about to be entirely stamped out.

Then came the Modern Missionary Movement. Henry Martyn, as we have seen, spent some time in Persia in 1811 and translated the New Testament into Persian. Pfander visited the country in 1829. The American Baptist Missionary Union began work among the Nestorians in 1834, a Mission which was transferred to the Presbyterians, who had also appeared in the field, in 1871.

Church Missionary Society: The Rev. R. Bruce, formerly of the C.M.S. Punjab and Sindh Mission, began work in Isfahan in 1869. This work was adopted by the C.M.S. as its Persia Mission in 1875. A medical mission was opened in 1879, and women were added to the staff in 1891. Work was commenced at Kerman, in 1897;

Yezd, in 1898; at Shiraz, in 1900. An Anglican see was formed for Persia in 1912.

The staff of the Mission consists of the bishop, 5 foreign and 2 Persian clergymen, 7 laymen, 35 women (of whom 9 are wives of missionaries); of these 10 are doctors and 8 are nurses. There are 105 native Christian lay agents.

Work is carried on at 4 stations with 1 out-station. The baptized adherents number 460, of whom 227 are communicants. In 1923 there were 37 baptisms, 32 being of adults. Educational work is carried on at 8 schools and colleges with an enrolment of 459 pupils. There are 3 Sunday Schools with an enrolment of 31. In the hospitals there are 375 beds accommodating annually about 2,600 in-patients. The visits of out-patients in the year number about 58,000.

Australian Missionaries: Australia has no missionaries stationed in Persia at the present time. It was here, however, that the Rev. A. R. Blackett and Mrs. Blackett laboured from 1894 to 1902. Miss Z. Parry also worked in this field from 1909 to 1913.

INDIA.

The population of India is about 320,000,000 divided into seven main physical types: (1) Turko-Iranian, represented by Baluchis and Afghans of the Baluchistan Agency and the N.W. Frontier Province; (2) Indo-Aryan, including Rajputs, Khattris and Jats in the Punjab, Rajputana and Kashmir; (3) Seytho-Dravidians, comprising Maratha Brahmans, Kumbis and Coorgs; (4) Aryo-Dravidian in the United Provinces (Agra and Oudh), Rajputana and Bihar; (5) Mongol-Dravidian in Bengal and Orissa; (6) Mongoloid, in the Himalayas, Nipal, Assam and Burma; (7) Dravidian, ranging from Ceylon to the Ganges Valley.

There are 147 distinct languages grouped in 9 families. Sanskrit, the literary language of the Brahmans, has produced in the North, Central and West Deccan vernaculars akin to itself. The principal of these

are Hindi, Bengali, and Marathi. In the south the most generally spoken of the Dravidian languages is Tamil; while Urdu, or Hindustani, a mixture of Hindi and Persian, has for long been generally understood except in the south and remote east.

History: The descendants of the aboriginal inhabitants of India are to be found to-day dwelling in the forests of Central India, on the plain of the Deccan, and in the hills which surround it. They are known as Ghonds, Bhils, Santals, and others.

Then came the Dravidians, it is thought through the north-west passes of the Himalayas, whose descendants are the present day Telugus, Tamils, and Canarase south of the Deccan.

It was not, however, until the settlement of a third people, the Aryans, that the history of India began. The Aryans entered from the north-west, possibly, about 2000 years before the Christian era, and brought with them the institutions which gave birth to the great religious and social system which is known as Hinduism. They were chiefly a pastoral people, although they practised agriculture. They had been in close touch with the ancient Persians (Iranians), and, in a more remote degree, were connected with the Greeks and Romans. They were a devout people with a deep sense of the superhuman and the unseen which has survived throughout the length of their history. Their Scriptures were the four Vedas, the Rig Veda, the Sama Veda, the Tajur Veda, and the Atharva Veda. The first of these is the most important and the oldest, and is supposed to have been collected at least 600 years B.C., having been composed at various dates during a considerable period preceding. The two great Hindu epics, the Ramayana (adventures of Rama) and the Mahabharata (the story of a great War of Ancient India), which in their present form are probably not much older than the Christian era, indicate that between the time of their composition and the period of the Vedas the caste system had developed. The original basis of this system was probably a sense of distinction of race

marked by difference of color. The writers of the Rig Veda classified men as (1) Brahmans (priests and intellectuals); (2) Kshatriyas (warriors); (3) Vaisyas (traders and agriculturalists); (4) Sudras (the servile remainder). The first three were the Aryan conquerors of lighter color, the fourth was the subjugated darker inhabitants. "Caste is the foundation and essence of Hinduism. It has a great stabilising force, and has preserved, as in a mould, the art, the traditions and the spiritual ideals of ancient Brahmanism. But it has sternly repressed individual liberty, and has obstructed intercourse with foreign cultures. It has condemned large sections of the people of India to scorn and degradation almost beyond hope of redemption; it has exposed social reform and industrial development to formidable obstacles."¹ Among them households were grouped into tribes headed by chiefs called Rajahs.

Alexander the Great having invaded the Pnnjab retired from India late in 323 B.C. The Greek garrisons he left behind were expelled by Chandragupta who belonged to the Maurya dynasty. Another king of this house, Asoka, became a convert to Buddhism, which he zealously propagated until his death, which occurred about 232 B.C.

On the death of Asoka his empire speedily dissolved. Chaos and invasions from Central Asia followed. Then in the fourth century of the Christian era arose the empire of the Guptas and this for some time brought unity and order. It was as a rule marked by peace, prosperity and kindly government. The caste system was rigorous; but as a whole the people were happy. The end of the regime was distinguished by literary, artistic and architectural achievements of some note. But with the passing of the dynasty hordes from Iran and Turkestan came down into the fertile valleys and plains of India, driven southward by the aridity and unproductiveness of their own country. They were eventually absorbed into the Hindu population as Kshatriyas.

¹ India, Sir Verney Lovett, K.C.S.I.

In the seventh century the Chinese traveller Yuan Chwang spent some twelve years, or so, in India. He reported that there was everywhere evidence of decay—pastures over-run by wild beasts, ruined cities, unsafe roads,¹ Buddhism definitely on the down-grade as compared with the Brahmanical system. But the Chinese traveller was impressed by the riches of the ruling sovereign and his liberality.

From the close of the seventh to the beginning of the thirteenth century Northern India was in a state of troubled disintegration. Warlike clans of mixed blood spread over the country and became known as Rajputs, sons of kings. They also were admitted by Hinduism to the rank of Kshatriyas.

But the Tamil kingdoms of the South maintained largely their independence. Accepting in great measure the culture of the north, and rejecting Buddhism, they remained staunch Hindus.

And now the followers of Mohammed began to appear on the scene. Sindh was conquered by a Moslem Arab general in 712 A.D., and was thenceforth ruled by Arabs for centuries. But the greatest influx of Mohammedans came by way of invasions from Afghanistan about the eleventh century. Hindu temples were burnt or destroyed, images were broken and used for road metal, treasures were seized and carried away to the palaces of the invaders. Famous Mohammedan dynasties arose—the “Slave Kings” of Delhi (1206-1290); the Khilji dynasty (1290-1320) under whose Sultan Jalal-u-din the first Mohammedan invasion of the Deccan took place; the Tughlak Sultans (1325-1388) who, like those before them, pursued a policy of ruthless repression of Hindus; the Lodi dynasty at Delhi (1450-1526) during which Vasco da Gama arrived at Calicut (in 1498) and the Portuguese took Goa (1510). The foundations of the great Moghal Empire were laid by Babar, King of Kabul, in 1526.

We can do no more now than give a summary of the chief events in the history of the connection of Great

¹ Yuan Chwang (or Hsuen Tshang) seems to have spoken differently of the Deccan.

Britain with the country. The East India Co. received its charter from Queen Elizabeth in 1600, and in 1612 an English factory was established at Surat. Madras was founded in 1640. Four European countries were soon competing for Indian interests—Portugal, Denmark (1620), France (1664) and England. In 1661 the Portuguese, who were in possession of Bombay, ceded that city to England, and the national and commercial jealousies between England and France were responsible for three wars between them in India from 1746-1761. During this period was perpetrated the atrocity known as the “Black Hole” of Calcutta, followed by the victory of Plassey under Clive in the following year, 1757. Warren Hastings was Governor of Bengal in 1772 and two years later was appointed first Governor-General. British influence steadily developed during succeeding years, and this despite the Mutiny of 1857-8.

In 1858 the Government was transferred from the East India Co. to the Crown, and in 1861 the Indian Councils Act was passed, whereby Indians, although to a very limited extent, were associated with the Central and the Presidency Governments for legislative purposes. High Courts of Justice were also established.

In 1911, on the visit of King George and Queen Mary to India, the capital of British India was transferred from Calcutta to Delhi, the ancient capital of the country; and in 1914, on the outbreak of the Great War, there was a most loyal response from Indian subjects, an Indian Corps landing in France in September of that year.

Early in 1916 the “Home Rule” agitation began, culminating at the end of the year in the political gatherings at Lucknow, when demands were formulated. In 1917 the British Parliament declared a policy aiming at the establishment of responsible government in India, and in 1921 the new legislative bodies decided upon were formally inaugurated by H.R.H. the Duke of Connaught.

The figures for the census of 1921 give the population of India as 318,942,480. Of these Hindus number

216,734,586; Mohammedans, 68,735,233; Buddhists (almost entirely in Burmah) 11,571,268; Animists, 9,774,611; and Christians 4,754, 079. Zoroastrianism is also represented, but only to a very small extent. "During the decade 1911-21 the increase in the general population was 1.2 per cent.; Hindus decreased 0.4 per cent. and Animists by 5 per cent.; Mohammedanism increased by 3.1 per cent.; and Christians by 22.6 per cent." (C.M.S. Report P.XLI). So far as India is concerned the oldest of these religions—if it can be so called—is Animism; then followed, as we have seen, Hinduism, Buddhism (about 500 B.C.), Mohammedanism (into Sindh, about 711 A.D.), Zoroastrianism (about 717 A.D. by fugitive Persians to Western India, north of Bombay).¹

Introduction of Christianity: It is claimed that that the first to preach the Gospel in Southern India was the Apostle Thomas. Three main considerations militate against the probability of this claim being well founded:— I. It is difficult to be certain that when ancient writers speak of India they mean the country to which we now apply that name, for in the fourth century it covered what we now speak of as Arabia Felix, and even Abyssinia, as well as the valley of the Indus. II. Origen is authority for the statement that St. Thomas went as a missionary to Parthia, and Canon Robinson remarks—"The tradition that he was sold to a Parthian chief called Gondophares has been rendered credible by the discovery that a prince of this name actually existed in Parthia at the period when St. Thomas might have been there."² St. Thomas may have travelled from Parthia into North India. III. The tradition that St. Thomas was the first to preach the gospel in South India is of comparatively late origin.

Turning now to definitely historical testimony for the early existence of a Christian Church in South India we have (1) Cosmas Indicopleustes, an Alexandrian Egyptian, who, about A.D. 535, found churches and

¹ Great Religions of India, J. Murray Mitchell, p. 113.

² History of Christians, p. 63.

³ History of Christian Missions, p. 63.

clergy in Ceylon, interior India, Malabar and also a bishop at Kaliana, near Bombay, the latter receiving consecration from Persia. (2) King Alfred of England in 883 sent special envoys with votive offerings (for the deliverance of London from the Danes) to the shrine of St. Thomas in India, receiving from the Indian King in return gifts of gems and liquid spices. Speaking of this Dr. T. Smith remarks: "It is to me unspeakably interesting that . . . the first Englishmen that ever trod India's soil were messengers of peace; that the first contact of India with England was through the medium of India's native church; that that contact was a communion of saints and not a shock of battle; and that chequered as the relation betwixt the two countries has been, and disfigured, as must be confessed, with many a dark shade, it begins, as we trust it is to end, with a heart-uniting recognition of a common God and Saviour." (3) Marco Polo, travelling in the East from 1270 to 1295, found Christians and Jews in Quilon (Travancore), and the existence of a general belief that at Milapur, near Madras, St. Thomas the Apostle had suffered martyrdom. (4) John of Monte Corvino, on his way to China in 1292, spent some time in S. India, found Christians there, and baptized others. There are later testimonies to the same effect.

The Portuguese arrived, under Vasco da Gama, in 1498. Soon factories were established, and the island of Goa was occupied in 1510. Roman Catholic Missions were established by Franciscans and Dominicans. Goa became a bishopric in 1534 and an archbishopric in 1557. In 1599 the Syrian Church in South India was forced into obedience to the Church of Rome. Then came the founding of the great missionary society of Ignatius Loyola. Francis Xavier (1506-1552), Loyola's original associate, arrived in Goa in 1542, remaining until 1549, when he commenced work in Japan. Of Xavier's devotion, piety, self-sacrifice, and inspiring example no Christian of any denomination will deny the reality, but his methods and those of his companions in India are regarded as being of

¹ Mediaeval Missions, p. 261.

very doubtful value in the task of converting the country. Equally devoted, but less creditable in his methods was Robert di Nobili, who arrived in India in 1605. He adopted the Indian caste system, pretended to be a Brahman, and did not shrink from forgery to gain his ends. Of better stuff were Juan de Brito (arrived 1673)—who, after torture, suffered martyrdom—and the courageous Xavier Borghese.

Anglican chaplains of the East India Company did considerable work in the evangelization of the people with whom they were brought into touch. An Indian youth, who was probably the first convert of the Anglican Church in India, was sent to England at the Company's expense and baptized in 1616.¹

Then came the Danish Missions in 1705, associated with which are the famous names of Ziengenbalg, Plutschau and Schwartz. The first actual English Missionary was sent out by the S.P.C.K. in 1789.² Then came William Carey (1793) of the newly formed Baptist Missionary Society. We shall presently see how the C.M.S. work was begun.

There are at present about 130 Missionary Societies engaged in work in India, of which the largest is the C.M.S. The Society for the Propagation of the Gospel began work in 1818.

Church Missionary Society: By Lord Castlereagh's East India Company's Charter Bill of 1813 British Territories in India were opened to missionary effort. But the C.M.S. had a Corresponding Committee of chaplains there since 1807. The first missionary of the Society in India was a "reader" employed by this Committee, at the Society's expense, named Abdul Masih, whom we have already mentioned. Masih apparently began work in Agra, under the superintendency of the Rev. Daniel Corrie, in 1813. In the first sixteen months over 50 adults, Hindus and Mohammedans, were baptized at Agra.³

¹ History of Christian Missions, C. H. Robinson, p. 79.

² History of the C.M.S., Stock, Vol. I., p. 53.

³ History of the C.M.S., Stock, Vol. I., pp. 182 and 183.

In 1815 the first two clergymen of the Church of England to go to India as missionaries were sent to Madras by the C.M.S. So began the work which has now (not including Ceylon) a staff of 95 European and 233 Indian clergymen; 25 European and 3,306 Indian laymen workers; 209 European women workers (of whom 85 are married); 208 stations with 2,569 out-stations; 263,350 baptized adherents of whom 75,238 are communicants. In 1923 there were 17,350 persons baptized, of whom 7,754 were adults. In the staff are included 15 European doctors (5 of them women), 8 Indian doctors, 16 European nurses and 106 other workers. The hospitals contain 773 beds and treat in the year over 11,000 in-patients and about 355,000 out-patients.

In the educational work there are 1,975 Institutions, Colleges and Schools, with an enrolment of 87,784. There are 81 European and 5,650 Indian teachers. There are 929 Sunday schools with 63,813 pupils.

The Missions of the Society are classified at present as (1) Punjab, N.W. Frontier, and Sindh. (2) Western India. (3) United Provinces. (4) Central Provinces and Rajputana. (5) Bengal and Bihar. (6) Madras. (7) Telugu. (8) Tinnevely. (9) Travancore and Cochin.

(1) Punjab, N.W. Frontier and Sindh Mission was begun in 1851 soon after the annexation of the province to British India. The first station occupied was Amritsar, the sacred city of the Sikhs. Then followed Peshawar (1854); Multan (1856); Narowal (1859); Dera Ismail Khan (1862); Srinigar (1863); Bannu (1865); Lahore (1867); Clarkabad (1873); Batala (1878); Tarn Taran (1885); Quetta (1886); Chenab Colony (1899); Islamabad (1902); Pattoki (1917). Work was also begun in Kotgur (1844) and Simla (1845) before the annexation of the Punjab.

In Sindh there are Stations at Karachi (1850); Haidarabad (1856); and Sukkur (1859).

(2) Western India Mission: The Church Missionary Society was inaugurated at Bombay in 1820. Then followed Nasik (1832); Aurangabad (1860); Poona (1882);

Manmad (1901). Among the Bhils at Kherwara (1880), Biladia and Lusadia (1901).

(3) United Provinces Mission: The Society's first agent in India, Abdul Masih, was stationed at Agra in the United provinces (1813). Then followed the occupation of Meerut (1815); Benares (1817); Gorakhpur (1823); Lucknow (1858); Allahabad (1859); Aligarh (1863); and Muttra (1878).

(4) Central Provinces and Rajputana Mission: Jubbulpore was occupied in 1855. There followed Katni (1899) and Bharatpur (1902). Work among the Ghonds was commenced at Mandla (1879), Marpha (1892), Patpara (1897), and Deori (1909).

(5) Bengal and Bihar Mission: There was a C.M.S. Corresponding Committee at Calcutta before India was opened to Missionaries. Two missionaries arrived in Calcutta in 1816. Then followed stations at Burdwan (1819); Krishnagar (1831); Bhagalpur (1850); Doyabari (1906); Purulia (1918). Work among the Santals was begun at Hiranpur (1860); Talghari (1862); Godda (1872); Barharwa (1878).

(6) Madras Mission.—The C.M.S. began work in Madras in 1815. Work was commenced at Ootacamund, on the Nilgiri Hills, in 1870. The Hyderabad Mission was opened in 1901.

(7) Telugu Mission.—This Mission was begun in 1841 by Robert T. Noble and Henry Watson Fox. The Noble High School was opened at Masulipatam in 1843. Then followed stations at Ellore, 1854; Bezwada, 1858; Khammamett, 1888. General Haig opened a station among the Kois at Dummagudem in 1860.

(8) Tinnevely Mission.—Work was commenced in Tinnevely by the C.M.S. in 1820 (Palamecotta). Other stations are Uengna Napuram (1836) and Tinnevely Town (1880).

(9) Travancore and Cochin Mission.—The C.M.S. began work here in 1816. For twenty years the effort was a Mission of help to the Syrian Church of Malabar. Independent work was commenced in 1837. The stations

occupied were Allespie (1816), Kottayam and Cochin (1817), Mavelikara (1838), Trichur (1842), Pallam (1845), Tiruwella (1849), Kunnankulam (1854), Mundakayam (1885) and Alawaye (1881).

Australian Missionaries: Since 1892 Australia has sent out and supported in connection with C.M.S. Missions in India over 40 missionaries. Of these, of course, many have been compelled to resign, and one or two have been called to their rest and reward. Of those formerly engaged in the work were the Rev. W. and Mrs. Newby-Fraser, the first N.S. Wales missionaries to India, Mr. H. C. Tugwell, Miss Symonds, Miss Bruce, Miss Bachelor, Mr. and Mrs. Holloway, Miss M. Henniker, Rev. H. R. Holmes and Mrs. Holmes, Rev. G. H. Cranswick (now Bishop of Gippsland, Vic.) and Mrs. Cranswick, Rev. P. W. Stephenson and Mrs. Stephenson, Rev. W. V. Gurnett, and the Rev. H. S. Cocks.

On the active list are (I.) In the Punjab, N.W. Frontier and Sindh Mission—Miss Lora Claydon and Miss Thelma Claydon stationed at Montgomerywala, Miss H. M. Scott at Amritsar, and the Rev. C. B. G. Chambers and Mrs. Chambers at Peshawar. (II.) In the Western India Mission the only Australian representative is Miss E. Z. Macfie, at Aurangabad. (III.) In the United Provinces Mission Miss A. J. Nethercote, M.A. is stationed at Agra, and the Rev. T. Law and Mrs. Law are doing work at Mussourie. (IV.) In the Central Provinces and Rajputana Mission Miss M. M. Crossly is working in the Ghond Mission at Mandla. (V.) In the Bengal and Bihar Mission Miss C. E. Nicholson and Miss A. Law are working in the Nadiya District, while the Rev. C. P. Young and Mrs. Young are engaged among the Santals at Taljhari. (VI.) In the Madras Mission at Hyderabad are the Rev. G. E. Brown and Mrs. Brown, the Rev. F. C. Philip and Mrs. Philip, the Rev. L. S. Dudley and Mrs. Dudley, Miss L. A. Wade and Miss M. W. Wise. (VII.) In the Telugu Mission there is also the special Australian C.M.S. field at Dummagudem where Miss C. Wallen is at work. (VII.) In the Travancore and Cochin Mission Miss G.

Kellaway's Station is at Kottayam, but her services have been lent for the time being to the Mar Thoma or Syrian Church of Travancore.

CEYLON.

Ceylon is a pear-shaped island lying to the south-east of India, from which it is separated by Palk Strait, and the Gulf of Manaar. From north to south it is about 271 miles in length and has a width of 137 miles. Its area is about 25,500 square miles. It is very mountainous in the interior, the highest peak, Pedrotallagalla, being considerably higher than Mt. Kosciusko in Australia. The famous Adam's Peak is sacred to three religions, Hinduism, Buddhism and Mohammedanism. The annual rainfall varies from 35 inches in the driest parts to 200 inches in the wettest. It is a land of great beauty and fertility. The capital city is Colombo, anciently known as Kalambu. Kandy is the capital of the interior.

The population in 1922 was estimated at 4,621,000. The Sinhalese number more than half of the population and are descendants of an invading race from North India in 543 B.C.; they are divided into two great sections Kandyan (or Up Country) and Low-Country Sinhalese. Their name signifies "people of the lion." The Tamils number well over a million, they are of Dravidian origin, some being descendants of invaders from South India who landed in the country in far distant times, and others recent arrivals to work on the tea and rubber plantations. The Moors number about a quarter of a million; they are probably descendants of Arabs, are traders by occupation, and Mohammedans in religion, as are also the Malays, who were brought to Ceylon by the Dutch. The Burghers number about 27,000, and are descendants of Portuguese and Dutch settlers. A great many of them are lawyers, doctors, and civil servants. The Malays number about 13,000, the Europeans about 8,000, and the Veddahs (Aboriginals) 6000.

Sinhalese is one of the group of Indo-Aryan languages of which Sanskrit is the literary type. It has borrowed

from Sanskrit, Pali and Tamil, and some European words have been incorporated into it. The sayings of Buddha were not reduced to writing until the first century A.D., and are recorded in the sacred books, which are mostly in Pali, a language not understood by the mass of the people. The national literature includes the Makawansa, a dynastic history of the island written by the Buddhist monks, and covering a period of time from 543 B.C. to 1758 A.D. The ancestors of the Sinhalese possessed an ancient civilization of a high type, as their architectural remains and extensive irrigation works abundantly prove. The people of to-day are capable of the highest intellectual advancement, a gift which is unfortunately weighted by their lack of energy and courage. They are painstaking and successful agriculturalists, and artisans and craftsmen of no mean order.

The first Tamils to enter Ceylon were invaders from the north of Southern India who arrived in 205 B.C. The descendants of these are called Ceylon or Jaffna Tamils, the recent and temporary immigrants being known as Indian Tamils. They are clever, industrious and enterprising. They are the backbone of the labour on the tea and rubber plantations. Many of them have made their way in search of work to such distant parts of the world as Mauritius, South Africa and Jamaica.

History: The Greeks and Romans knew Ceylon as "Taprobane" under which name Milton mentions it in "Paradise Lost." As we have seen, it was invaded by the Sinhalese in 543 B.C., and by the Tamils in 205 B.C. The Portuguese first visited Ceylon in 1505 but did not form a permanent settlement until 1517 (at Colombo). The Portuguese were driven out by the Dutch in 1658.

During the European war which succeeded the French Revolution the British gained possession of the island. In 1795 Captain James Stuart took Trincomali from the Dutch, and Colombo was taken in the following year. Ceylon, however, was not formally annexed to the British crown until the Peace of Amiens in 1802, and even

then the native kings remained in possession of the heart of the island until 1815, when the Kandyan King, Wikrama Raja Singha, a cruel and oppressive monarch, was formally deposed and his territories were annexed by Great Britain. The British occupation of the island has been more or less peaceful, although there was a serious rebellion of the Kandyan Sinhalese in 1815, and small risings occurred in other parts in 1820, 1823, and 1848. In 1866 there were serious food riots in Colombo, Kandy and Galle, and in 1915, during the Great European war, religious and economic conditions led to a number of serious riots with bloodshed between the Sinhalese and the Moors, an outburst which was quelled only by the proclamation of martial law and the imprisonment of some 6,000 of the offenders.

The country is penetrated now in all directions by good railways and excellent roads.

The principal religions of Ceylon are—with numbers of adherents in 1922 attached—Buddhists 2,770,000; Hindus 982,000; Christians 443,000; and Mohammedans 302,000.

Introduction of Christianity. When the Portuguese first settled in Ceylon Franciscan monks arrived, a bishopric of Colombo was established, and vigorous efforts were made to press Roman Catholicism upon the people. St. Francis Xavier came over from India on a mission to the Tamils in the Kingdom of Jaffna, in the north, in 1544. Some seven hundred were converted and baptized, but were immediately put to death by the Rajah of Jaffna, who was a worshipper of Siva. In 1548 the kingdom was taken by the Portuguese, who then began conversion by forcible means. On the expulsion of the Portuguese by the Dutch in 1650 the form of Christianity was altered, but the means of converting the people to its doctrines remained, in a sense, coercive. Though earnest efforts were made, and much money was spent to win over the people, the wrong methods were adopted; baptism was made a prerequisite to the holding of office or the possession of land, and came in consequence to be

regarded as a Government regulation. Long before the end of the Dutch occupation it began to be realised that the conversion of the population already effected was merely nominal. The result of the wrong methods adopted and false policy pursued "was to make the outward profession of Christianity almost universal, but, at the same time, it so opened the flood gates of hypocrisy, that the tide of false and insincere professors completely overwhelmed the real converts, and overspread the land with a spurious Christianity which although imposing in extent, was utterly false and unsound." When Ceylon passed into the possession of England in 1798 more than 300,000 persons are said to have registered themselves as members of the Dutch Church. A large number of these were really Roman Catholics, the majority were actually Buddhists or Hindus, and a few were what they professed to be. The English Government immediately proclaimed religious toleration, but did nothing to help the cause of Christianity. The number of nominal Christians soon fell.

Four agents of the London Missionary Society arrived in Ceylon in 1805, but three of them soon left for India, the fourth, the Rev. J. D. Palin, settling down as Pastor of the Dutch Church at Wolfendahl. The Rev. James Chater, of the Baptist Missionary Society, arrived in 1812, after six years service in Burmah, whither he had gone when refused permission to land in India by the Indian Government.

The Ceylon Auxiliary of the British and Foreign Bible Society was established in 1812, mainly through the efforts of the Chief Justice, Sir Alexander Johnston.

The Wesleyan Methodist Mission commenced in 1814, and started work at Jaffna, Batticaloa, Matara, and Galle. Work was commenced among the Veddahs in 1842.

In 1816 the American Board of Foreign Missions commenced work in Jaffna. The outstanding features of this enterprise are its Medical Mission and its Girls' Boarding School; the latter was opened in 1824 and is considered to be the earliest effort of the kind in a heathen land.

The Church Missionary Society began work in 1818 and the Society for the Propagation of the Gospel in 1840.

The Friends began work in 1896, the Salvation Army in 1883.

Church Missionary Society: "Ceylon was one of the first fields to which the fathers of the C.M.S. turned their eyes." Thomas Norton and William Greenwood were ordained and sent out in 1814, "being the first clergyman of the Church of England to go to Asia definitely as missionaries, the first two Englishmen trained by the C.M.S. and the first two clergymen sent out by the Society.¹ The passage of these two men was unavoidably delayed, and they were eventually sent to India. The first C.M.S. missionaries who actually landed for work in Ceylon were the Revs. S. Lambrick, B. Ward, R. Mayor, and J. Knight, all of whom arrived in 1818. Work was commenced the same year in Galle, Kandy and Jaffna, and in the next year in Baddegama. The Cotta Mission was begun in 1822, and that at Colombo in 1850. This was followed by the Kandyan Itinerancy in 1853, and the Tamil Cooly Mission in 1855. A high class boys' school was begun at Chundicully in 1851 (now St. John's College). and the Copay Training Institution was opened in 1853. Kandy Collegiate School for boys was opened in 1857, was afterwards closed for a few years and was finally re-opened as Trinity College in 1872.

Boarding Schools were opened for girls at Nellore (1842), Borella (1869), at Cotta (1870), at Baddegama (1888), at Kegalle (1895). Miss H. P. Phillips, the first missionary of the New South Wales Association, opened an industrial school for girls at Dodanduwa in 1893; and a Girls' English High School was opened at Chundicully in 1896. The C.M.S. Ladies' College was opened in Colombo in 1900 and a Girls' English School at Cotta in, 1903.

About three-fourths of the island has been committed to the C.M.S. by diocesan authority, for work among

¹ One Hundred Years in Ceylon, Rev. J. W. Balding, p. 54.

either Sinhalese, or Tamils, or both. It is a matter of great regret, however, that a large portion of this area has never been effectively occupied.

The staff of the C.M.S. Missions consists of 9 European and 34 Ceylonese clergymen; 3 European and 540 Ceylonese laymen; 22 European and 348 Ceylonese women workers. There are 20 stations, with 59 out-stations. There are 14,681 baptized adherents, of whom 6,080 are communicants. In 1923 there were 894 baptisms, including 303 adults. The Institutions, Colleges and Schools connected with educational work number 264, with an enrolment of 23,979, with a staff of 21 Europeans (6 men) and 455 Ceylonese men and 319 Ceylonese women. There are 217 Sunday schools with 7,320 scholars.

The **Australian C.M.S.** is specially interested in the Industrial School for girls at Dodanduwa, which Miss H. P. Phillips founded, and where she worked until her retirement in 1905.

In Trinity College Kandy we have had the Rev. R. C. Blumer who has recently resigned in order to proceed with the Rev. A. G. Fraser to the University College just founded at Achimoto in the Gold Coast, West Africa.

The Rev. J. W. Ferrier (not then in orders) accompanied by Mrs. Ferrier, went to Colombo to fill the position of accountant to the Mission in 1903. He remained in this office until 1910, when he returned to Sydney to study for the ministry. In 1915 he returned to Ceylon, remaining until 1922.

CHINA.

Only in modern times is China known by this name amongst its own people. It was anciently designated by the Chinese as Hwa Hsia—the Flowery Hsia. Ptolemy and other ancient geographers know it as Serica, Sera, or Seres, the land which produced silk. Through Marco Polo and other mediaeval writers it became known as Cathay. The name China has come to us from India through an

apocryphal story in a Chinese history of Buddhism. China is referred to in the book of Isaiah as the land of Sinim.

The population of China is estimated at 436,000,000. Its area is about 1,532,000 square miles. The religions of the people are Confucianism, Taoism, Buddhism and Ancestor worship.

The Chinese date their history back to 2637 B.C. although of course there were Chinese in the country long before that time. A feudal system, akin to that which prevailed later in Europe, obtained sway under three dynasties and lasted for nearly 2000 years (2205-255 B.C.). During this period it is said that there were at one time 10,000 feudal princes, later 3,000, then 1,300, and finally in 403 B.C. only seven. During the Tchow dynasty which began about 1100 B.C. Confucius was living. Each of the last seven separate States claimed to be "the kingdom" until the Kings of Tsin gradually obtained the ascendancy and reduced the others to obedience, one of the Kings of Tsin assuming the title of Hoang, emperor, in 247 B.C. From this dynasty the whole of China took its name and thus began the imperial form of government which lasted to our own time. This first emperor finished the construction of the famous Great Wall, which was built as a protection against incursions by the Tartars. Several dynasties followed, with frequent divisions and reunions of the country. The Chinese having called in the Mongols to their assistance, the latter took possession in 1279 A.D. and ruled until 1368, when the Chinese succeeded in expelling them, setting up a native dynasty (Ming) which lasted for 276 years. Then the Mantchus established themselves in Peking (1644), and a few years later were masters of the whole country. The Mantchus remained in possession until the recent revolution changed the form of government into that of a republic.

Introduction of Christianity: The story of the introduction of Christianity into China is one of

absorbing historical interest. Canon Robinson¹ conveniently groups it into five periods:

(1) The early influence of Christianity upon the development of Chinese Buddhism, prior to the arrival in China of the Nestorian Missionaries. (2) Nestorian Missions. (3) Franciscan Missions in the thirteenth and fourteenth centuries. (4) Jesuit and other Missions of the Roman Church from the sixteenth to the end of the eighteenth century. (5) Modern Missions of the nineteenth century.

(1) Northern Buddhism (China and Japan) differs radically from Southern Buddhism (Burmah and Ceylon) in that it embraces belief in a personal God of love, and in a salvation which includes personal immortality to be won not by the accumulation of merit but by faith. Certain sects, which include more than half the population of Japan, approach still more closely to Christianity. Scholars do not consider that the distinguishing marks of this Northern Buddhism are a development of the teaching of Southern Buddhism. A Gnostic Gospel, discovered in 1851, and the original of which dates from the second century, contains such striking resemblances to the teaching of some of these Buddhist sects as to suggest that Egyptian Gnosticism was either influenced by, or influenced Buddhism. Authorities consider the latter alternative the more likely. That Buddhism was influenced by heretical Christian sects is confirmed by the discovery in 1908, in a cave in Tunhuang (sealed since the eleventh century), of a Chinese translation of two short Manichean treatises. It is gathered from these documents that Manichean teaching was known in China somewhere about the eighth century. Another document found in the same cave is a hymn addressed to the Holy Trinity. It would seem that Gnostic teaching reached China by way of South India at a very early date.

(2) **Nestorian Missions:** Nestorius was a presbyter of Antioch who became patriarch of Constantinople in 428. He was condemned for his theological views and

¹ History of Christian Missions, p. 160.

banished from the Roman Empire as the result of the Council of Ephesus in A.D. 431. He spent the remainder of his life in Upper Egypt. But his teaching was warmly supported in many quarters, particularly in the Syrian school of Edessa. Persecuted in the Roman Empire Nestorianism sought fields for expansion in the East, particularly in Syria and Persia.

It may be asked were the views of Nestorius and the teaching of his followers so erroneous as to justify us in withholding from Nestorian Missions the title of Christian? It is of course impossible to go into the whole question here; but as for Nestorius himself Canon Robinson puts the position very well when he says "His banishment . . . was apparently the result of a serious misunderstanding of his teaching,"¹ and concerning Nestorianism Dr. T. Smith, although by no means endorsing all its contents, states "therefore we may rejoice in the propagation of Nestorianism, believing that it contains the truth of God for the salvation of man,"² Nestorianism developed a keen and wide missionary enthusiasm. From Edessa (Ourfa) it spread over a great portion of Central Asia. In the seventh century it entered China, and about the same time penetrated Southern India. It had several metropolitical sees in Persia, and, among others, in such widely separated cities as Samarkand, Kabul, and Cambaluc (Pekin).

Our chief source of information concerning the Nestorian Mission to China is the inscribed stone at Hsianfu, set up during the eighth century (781), buried during the great persecution in the ninth, found by Chinese workmen in 1625, and tidings of which were sent to Europe by Jesuit missionaries then in China. This stone is about 10 feet high by 5 broad. It (1) states the doctrines and practices of the Christian religion; (2) records that one Alopen (or Olopen) brought the scriptures and translated them into Chinese in the days of the Emperor T'ai Tsung (627-650), that the religion

¹ History of Christian Missions, p. 164.
² Medieval Missions, p. 202.

spread through ten provinces, that monasteries were established in one hundred cities, and that on every Christmas Day the Emperor honoured the Christian community by offering divine incense and holding a feast. The monument also speaks of subsequent persecutions under an Empress, and of benefactions received from her successors.

Though the Nestorian Mission thus prospered for a time, it does not seem to have made any more extensive conquests, or to have left any great impression upon the religious life of China.

(3) When the Italian, John of Monte Corvino arrived in Peking in 1294 (Emperor—Kublai Khan) to start the Franciscan Mission he found in the city a strongly established Nestorian Mission, which at once put itself into bitter opposition to the new venture. Corvino remained for twelve years, and in that period baptized about 6,000 persons. After his death Kublai Khan actually requested the Pope to send one hundred missionaries to China, but nothing was done and the opportunity was lost. Corvino translated the New Testament and Psalms into Chinese.

(4) Xavier, of the Society of Jesus, attempted to reach China from Japan in 1552, but he never reached the mainland, dying the same year on an island near Macao. Another Jesuit, Matteo Ricci, followed in 1581. He won respect by his scientific attainments, and by his sympathy in compromising with Confucianism and ancestor worship. Success, along these lines, seemed assured, and the Dominican missionaries arrived in 1631, to be followed by the Franciscans once more in 1633. The Orders later in the field condemned the methods of the Jesuits. These disputes, the decline of missionary enthusiasm in Europe, and eventually persecutions in China itself contributed largely to the diminishing of the number of the Christians there in the eighteenth century. In 1810 there were about 215,000 Christians in the country with 23 missionaries and 80 lay agents.

(5) **Modern Missions:** The greatest name in Modern Missionary work in China is that of Robert Morrison of

the L.M.S., who arrived in 1807. The inspiring story of his life must be read elsewhere. Suffice to say, that, because of the prejudice against foreigners, he was obliged to live at first in seclusion; he joined the East India Company's establishment as an interpreter in 1808; his chief contribution to Christianity in China was of a literary character. His Chinese Dictionary and his almost complete translation of the Bible are monumental works. His first convert was Tsai Ako, baptized by him in 1814. Morrison died in 1824. Several other Missionary Societies then entered the field. In 1920 these had a combined staff of 2,285 men and 3,919 women missionaries (of whom 1904 were wives). There were 1,305 ordained and 27,000 lay Chinese workers (of whom some 13,000 were Christians). There were then 1,038 stations (with a foreign missionary in residence), and 6,482 out-stations. The Chinese Protestant Christian community numbered about 807,000, of whom 366,000 were communicants.¹

Church Missionary Society: The C.M.S. began work in 1844. Its first two missionaries were the Rev. G. Smith (later bishop of Victoria, Hong Kong), and the Rev. T. M'Clatchie (Shanghai). The first C.M.S. baptisms in China took place in 1851, at Ningpo and Shanghai.² C.M.S. work is at present divided into five Missions: (1) South China; (2) Kwongsi and Hunan; (3) Fukien; (4) Chekiang; (5) Western China.

(1) South China Mission: Missions were opened at Hong Kong, 1862; Pakhoi, 1886; Canton, 1898; Limchow, 1902; Yunnan, 1915.

2 Kwangsi and Hunan Mission: The C.M.S. began work at Kweilin in 1899, and in the Hunan province, at Yungchow in 1903, at Hengchow in 1910, at Siangtan in 1911.

(3) Fukien Mission: Work was commenced at Foochow, the capital of the province, in 1850; but despite earnest work and lives laid down there were no converts for eleven years, and the first baptisms did not take place

¹ Report of C.M.S., 1923-4, p. LXI.

² History of the C.M.S., Stock, Vol. III., p. 823.

until 1866. In 1864 and afterwards other large cities in the province were occupied by Chinese evangelists.

Foreign missionaries began work at Funing in 1882; Kutien, 1886; Loyuan, 1889; Kienyang, 1891; Hinghwa, 1893; Kienning, 1894; Ningteh, Futsing, Kentao, and Kaosanshih, 1896; Lienkong, 1897; Sienyu, 1901; Doshun, 1904; Chungan, 1913; Fuan, 1914.

The province of Fukien became a separate diocese (from Victoria, Hong Kong) in 1906.

(4) Chekiang Mission: The first C.M.S. Missionaries reached China in 1844 and occupied Shanghai (Province of Kiangsu) in 1845. In the Chekiang province work was commenced at Ningpo in 1848; at Hangehow in 1865; at Shaohing in 1870; at Taichow and Chuki in 1892; at Tunghu in 1913.

(5) West China Mission: The Rev. J. H. Horsburgh began work in Szechwan in 1892. Missionaries took up their residence in Chungpa, Sintu, Mienchu, Mienchow, and Anhsien in 1894; in Chungkiang and Tehyang in 1903; in Chengtu in 1910; in Lungan in 1911; in Hanchow in 1913.

C.M.S. work in China is conducted at 54 stations with 357 out stations. The staff consists of 268 Foreign Missionaries of whom 61 are clergymen, 23 are laymen, and 112 are ladies (72 missionaries' wives). There are 1,215 native Christian workers of whom 85 are clergymen and 635 are laymen. Included in this staff are 19 foreign and 25 native doctors.

The baptized adherents of the Mission number 24,796 of whom 13,888 are communicants. In 1923 the number of persons baptized was 2,357 of whom 1,383 were adults.

There are 373 colleges, schools and institutions, with an enrolment of 15,237. The Sunday schools number 326 with 12,873 scholars. The hospitals contain 1,738 beds, in which over 13,000 in-patients are accommodated during the year. The number of visits of out-patients each year is over 200,000.

Australian Missionaries—(1) South China: Miss G. I. Bendelack is engaged at St. Paul's College in Victoria.

Mr. and Mrs. Asche are at Holy Trinity College, Canton. Miss R. E. M. Knuekey will proceed to the Yunna-fu Hospital, Yunnan, when she has completed her language study at Nankin. The Ven. Archdeacon Barnett, so closely connected with the early history of the Victorian Association in Australia, also has his headquarters in Canton.

(2) Kwongsi and Hunan: Miss R. E. L. Watkins is engaged in medical work in Kweilin.

(3) Fukien: Miss S. S. Newton is stationed at Foochow; Mr. F. C. Martin's (with Mrs. Martin) sphere is in connection with the Foochow Union University. Working in the Foochow native city are Dr. and Mrs. Matthews and Miss E. A. Mathews. Miss A. C. Kendall is stationed at Doshun; Miss N. O. Marshall at Funing; Miss E. M. Bond at Hingwa.

(4) Chekiang: Miss M. M. Clark, Miss E. J. Clark and Miss J. M. Hughes are stationed in Ningpo, the latter two at the Girls' Boarding School. Miss E. M. Varley is in Hangchow, and Mrs. J. G. Bird (Miss M. E. McIntosh) is at Chuki.

(5) Western China: Miss A. E. Jones is stationed at Mienchow; Miss M. Armfield at Chungpa; Miss A. M. Cooper at Anshien. Mrs. Howden (Miss E. F. K. Doyle) is stationed with her husband, the Rev. H. J. Howden, in Meinchow. Miss V. C. Mannett has recently been located to the West China Christian Union University at Chengtu. Since the year 1892, fifty-three Australian Missionaries connected with the C.M.S. have proceeded to China.

In addition to those already mentioned the following were formerly at work in this field: Misses H. E. and E. M. Saunders, Miss A. Oxley (Mrs. G. Wilkinson), Miss A. Nisbet, Miss E. Stevens, Miss Kingsmill, Miss M. E. Molloy, Miss M. Searle, Miss I. Suttor, Miss R. Bachlor, Miss L. Bibb (Mrs. Goodchild), Miss M. Harrison (Mrs. Bradley), Miss F. E. Coleston, Miss M. E. Sears, Miss E. Mort, Miss K. L. Nicholson, Miss A. Smith (Mrs. S. Wicks), Miss F. A. Furness, Miss E. Barker, Rev. A. A. Pollard, and Mrs. Pollard (Miss H. Mullens), Miss A. E.

Seabrook, Rev. P. Hubbard, Miss L. Montgomery, Miss D. Baker.

* * *

H. E. and E. M. Saunders.

We cannot leave this section of the history without making further reference to the sisters Harriette, E. and Elizabeth M. Saunders. They were the first of the Victorian C.M.A. missionaries to sail to the field. In China they lived in the same house as the Rev. R. W. and Mrs. Stewart, at Ku Chong, and gave great promise of useful careers in the Mission Field. On August 1, 1895, they suffered martyrdom at Hwa-Sang when they, with another Australian, Miss Mary Gordon, Mr. and Mrs. Stewart and five others were murdered during a rising of "Vegetarians" from another district.¹ One of the sisters died trying to save Mr. Stewart's children.

JAPAN.

Japan consists of four principal islands the largest of which, Honshu, has an area of 99,373 square miles. The total number of islands of which the country is composed is nearly 600. Attached to the empire as colonies are Formosa, the Pescadores and Korea. Japan has an area of 146,000 square miles, and the population is about 59,460,000.

History: The present dynasty in Japan began in 660 B.C. its first Sovereign being a contemporary of Nebuchadnezzar of the Bible. Yoritomo, the Shogun—the highest official in the state—assumed supreme authority in 1192 A.D. and henceforth until recent times the Mikado or emperor receded into the background in the active affairs of the country. The Shoguns now became the temporal emperors, the Mikados were the spiritual emperors—the Shogun governed but did not reign; the Mikado reigned by did not govern.

The history of Japan may be divided into four periods: I. From the earliest times to the arrival of the

¹ Report Victorian C.M.A., 1901, p. 23.

Portuguese in 1543, during which time the history is purely local. II. From 1543-1638—a period marked by the arrival of Xavier, the opening up of trade with the Portuguese, English and Dutch, and the persecution and finally the expulsion of Europeans. III. From 1638-1854—the period of Dutch monopoly and the strict exclusion of all foreigners. IV. From 1854 to the present time, a period marked by the opening of Japan to the rest of the world. The Chinese war of 1894-5 gave Japan Formosa (with the Pescadores as an administrative adjunct). As the result of the conflict with Russia she acquired the southern half of island of Saghalien in 1905; and in 1910 she annexed Korea.

Introduction of Christianity: The first Christian who is reported to have visited Japan was a Nestorian physician named Rimitsu, in the reign of the Emperor Shomu, 724-748 A.D.¹ Francis Xavier and two companions arrived in 1549. They worked for a year at Kagoshima, and baptized 150 Christians. They next proceeded to Hirado, and then to Kyoto, the residence of the Emperor, or Mikado, with whom they unsuccessfully sought an interview. The missionaries were kindly received at Hirado, and about one hundred persons "became Christians" a few days later. In two months at least 500 more were baptized in Kyoto. "No one is surprised in this country," wrote Xavier, "if a person becomes a Christian";² although it was the opposition of the Buddhist monks which was responsible for the departure of the Mission from Kagoshima; and the people on more than one occasion ill-used the preachers of the new faith.

Xavier left for India, Nov. 20, 1551; his companions Torres and Fernandez remaining in Japan, extending and consolidating the work. Dominican and Franciscan missionaries, who were for the most part Spaniards, followed the Portuguese Jesuits. In 30 years there were 150,000 Christians in Japan, representing all classes of the

¹ History of Christian Missions, Robinson, p. 129.
² History of Christianity in Japan, Carey, p. 33.

population. Some say there were 300,000, and Dr. Longford states that within little more than fifty years of Xavier's landing there were over a million converts.¹

In 1582 the missionaries arranged for an embassy of Christian nobles to visit Rome, probably with the object of arousing missionary zeal in Europe, and of impressing the Japanese with Western civilization and the power of the Pope. The embassy, on its arrival, handed to the Pope (Gregory XIII.) letters of greeting and submission from the nobles they represented. The visitors were received with royal honours, and, to mark the occasion, the Pope struck a medal inscribed with this legend in Latin—"First Legation and Act of Obedience from the Kings of the Japanese to the Roman Pontiffs." As Dr. Cary says, "If this medal and the contents of the letters were known in Japan they were well fitted to give rise to the suspicion which afterwards grew so strong that the missionaries and their followers were trying to deliver the country into the hands of foreign rulers."²

About this time a Spanish galleon with a rich cargo was driven for shelter into a Japanese harbour. Hideyoshi, the Napoleon of Japan, a man of immense power in the country and favourable to Christianity, desired to confiscate this prize. The Spanish captain sought to deflect him from his purpose by telling him of the power and possessions of the King of Spain. Asked how the King of Spain had acquired these territories the captain is said to have replied "It is by the help of missionaries who are sent to all parts of the world to preach the Gospel of Jesus Christ, for as soon as these Religious had gained a sufficient number of Proselytes, the King followed with his troops, and, joining the new converts made a conquest of the kingdoms."³ The missionaries were already disobeying Hideyoshi's decrees against public preaching, a restriction which he had placed upon them. His favour was now turned to bitter antagonism.

¹ Japan, p. 140.
² History of the Christian Church in Japan, Ch. IV.
³ Japan, Longford, p. 141.

Persecutions began in 1587. Nine priests and sixteen native converts were crucified at Nagasaki in 1597. Persecution continued until Christianity was publicly prohibited on pain of death in 1624. In 1638 Christianity seemed to have been finally exterminated in Japan; yet we hear of later persecutions, showing that some had continued to keep the faith; and in 1821 some Japanese wrecked on the Phillipine Islands were found to possess Christian medals: these asked for and received baptism. In 1858 eighty Japanese Christians were discovered at Nagasaki, of whom ten were put to death by torture.¹

Meanwhile Dutch and English traders had appeared upon the scene, and these harboured no love for Spaniards, whether missionaries or otherwise. Moreover the different Roman orders were often at variance among themselves, and charged each other with perfidy and disloyalty. They invoked, too, the aid of political measures to extend the borders of the Church. "The story of the Roman Catholic Church in Japan affords an object lesson on the largest scale of the disastrous results which attend the adoption of political methods for the spreading of the Christian faith."²

For some 230 years Japan became practically closed to the outside world. Then, as the result of treaties made with America, England and France, foreigners were permitted, in 1858, to reside in specified ports. In the next year the first Protestant missionary arrived. This was the Rev. J. Liggins, of the Protestant Episcopal Church of America. He was followed later in the year by a Roman priest, M. Girard. The Roman missionaries then sought out some twenty to fifty thousand secret Christians, whose open avowal of their faith was followed by deportation from their native places to other parts of the country.

Church Missionary Society: The first C.M.S. Missionary to Japan (who was also the first British Missionary to enter the country) was Rev. George Ensor

¹ History of Christian Missions, Robinson, p. 224.
² History of Christian Missions, Robinson, p. 221.

who arrived in 1869. In that year he began work in Nagasaki, in Kyushu. The Mission was extended to Osaka, in Honshee, the Main Island, in 1873. (1) In the Central Japan Mission Tokyo received a resident Missionary in 1874; Matsuye, 1888; Fukuyama, 1891; Hiroshima, 1892; Hamada, 1893; Yonago, 1902; Kure, 1907; Ashiya and Amagasaki, 1912; Yokohama, 1916; Choshi, 1921. (2) In the Kyushu Mission, Nagasaki was the scene of its operations until 1887 when work was commenced at Kumamota. Then followed Fukuoka, 1888; Oita and Kagoshima, 1895; Kokura, 1898; Omuta, 1914; Kurume, 1915. (3) The Hokkaido Mission was commenced in 1874 when a station was opened in Hakodate. Then followed Kushiro, 1889; Sapporo, 1892; Otaru, 1897; Muroran, 1907; Asahigawa, 1909.

The staff of the C.M.S. in Japan consists of 15 foreign clergymen, 1 layman, 40 women workers (of whom 15 are wives of missionaries). The Japanese staff consists of 48 clergymen, 48 laymen, and 42 women workers. The Mission has 44 stations and 35 out-stations. Connected with it are 6,638 baptized adherents, of whom 2,924 are communicants. In 1923, 446 persons were baptized, of whom 320 were adults. Educational work is carried on at 7 schools and colleges, with an enrolment of 1,337 pupils. There are 119 Sunday schools, with an attendance of 6,885.

Australian Missionaries: Miss K. Boydell is stationed at the Bishop Poole Memorial School of Girls at Osaka. Two other missionaries from Australia have formerly worked in Japan—Miss Hunter Brown and Mr. W. E. Anderson, both from Victoria.

ARABIA.

The country which is known to us by this name is called by its inhabitants Jezirat-al-Arab (peninsula of the Arab) and by the Turks and Persians, Arabistan. From N.W. to S.E. it is about 1,800 miles long and its mean width is about 600 miles. It has an area of about 1,200,000 square miles. The name Arabia is probably

detrived from "Arab" which means "desert." The central portion of the peninsula is a vast table land rising from 2,500 feet in the north to 7,000 feet in the south-west and bounded on the south and west by mountain chains attaining, in the neighbourhood of Mecca, a height of 8,500 feet. The climate is characteristically African. Large tracts of country are sterile desert: in several parts rain scarcely ever falls and here vegetation is practically unknown. But there are rich and fertile valleys, particularly in the province of Yemen (to the east of the Red Sea) a province which contains one-fifth of the whole population of the country.

The Arabs are of two main races. In the northern half of the country we have what may be called the Ismaelitic stock, and in the southern the Yoktanic (or Kahtanic) which is regarded as the pure old Arab stock, and probably of African origin. The life of the Arabs is either settled or nomadic. The wandering tribes are known as the Bedouin, a minority of hardy marauders, whose only law is their own traditional code of law and honor. They have a contempt for the settled Hadesi and Fellahs, with whom they scorn to intermarry.

Ptolemy divided the country into the three Arabias—Petraea, Felix, and Deserta. By A. Petraea, was meant Arabia of the city of Petra, in the north west; by A. Felix (an incorrect translation of "Yemen" which means not "fortunate" by lying to the "right") the country along the west and south-west coasts; by A. Deserta, the interior.

History: Of the early history of Arabia we have but scant information. In B.C. 24 a Roman prefect of Egypt unsuccessfully attacked Yemen, and the Romans under Trajan held a part of the north for a short time. The Persians, too, extended their dominions to its boundaries, and, after some previous attacks, the Abyssinians successfully invaded Yemen in the fourth century, and held it for long afterwards. But none of the great Empires—Persia, Egypt, Rome, Byzantium—succeeded in establishing dominion over Arabia. The Arabs then lived as the

Bedouins now, without a central government, each tribe being governed by its own Sheik or Chief. Their vices were revenge, gambling, drunkenness, polygamy, destruction of female children (by burying alive), idolatry, love of pillage and warfare; their virtues included love of freedom, pride of race, hospitality, fidelity to a promise, and tribal loyalty. They were rudely bound together by two institutions: (1) the annual fair at Okadh, a day's journey west of Mecca, and (2) the Kaaba, a rough temple of great antiquity at Mecca, where the tribal gods were housed (numbering in Mohammed's time 365). In the fifth century the Koreish tribe gained the ascendancy in Mecca and became guardians of the Kaaba, a position which carried with it the disposal of the treasure accumulated in the temple. Then arose Mohammed and altered not only the religion but the political history of the country. Unified by the new faith and inspired by it for the work of conquest Arabia became the centre of the attention of the civilized world. But while the Arabs advanced into other countries Arabia itself was left exhausted and neglected.

After the invasion of Abu Tahir from the Euphrates in the tenth century, Arabia was broken up into several independent States. The Turks took Yemen in the 16th century and were expelled in the 17th. Oman figures prominently in modern history. It was held by the Portuguese in the sixteenth and seventeenth centuries; then by the Dutch, and later by the Persians, who, however, were driven out in 1759 by Ahmed-ibn-Sa'ood, who then became Sultan of Oman. About 1760 a Wahabi empire began at Nejd and soon extended from the Red Sea to the Persian gulf; this was temporarily dissolved by Mohammed Ali, Pasha of Egypt between 1812 and 1818, but on its re-establishment became stronger than ever.

Introduction of Christianity: The Apostle Paul made a journey into Arabia in 37 A.D. and the Gospel seems to have been propagated in the country from the earliest times, St. Bartholomew being assigned the honor of having first preached it there. Representa-

tives of the Arabian Church were present at the Council of Nicaea. A few years later Christianity was rapidly spreading in North Arabia, and numerous Churches were built in Yemen. Mavis, queen of North Arabia, was converted to Christianity in 372 A.D. In the sixth century there were large Christian communities in Southern Arabia. Then came the rise of Mohammedanism in the seventh century with the consequent suppression of Christianity.

In modern times work was commenced at Sheikh-Othman, near Aden, by the Hon. Ion Keith-Falconer, his wife and Dr. B. S. Cowan, in 1887. On the death of Keith-Falconer, four months later, the work was taken over by the United Free Church of Scotland. In 1891 Bishop French, formerly a C.M.S. missionary in India, settled at Muscat but died after a short residence. An undenominational American Mission was opened in 1889 and was taken over by the American Reformed Dutch Church in 1894. One of the staff of this Mission is Dr. S. M. Zwemer, the well-known writer on work among Mohammedans.

Church Missionary Society: Bagdad was occupied as an outpost of the Persian Mission in 1883. Medical work was commenced here, and also in Mosul, in 1901. The C.M.S. does not carry on work in this field at the present time.

Australian Missionaries: Three Australian Missionaries have worked in connection with the Mission:—Miss Alice Phillips and Miss A. Wilkes (now Mrs. S. M. Zwemer), both of whom went out in 1893; and Miss E. K. Martin, from 1896 to 1918.

CANADA.

During the period that the Church Missionary Society was sending out missionaries to Canada one was supplied by the Victorian Church Missionary Association, viz.: Dr. Webb, who went to British Columbia in 1897. The C.M.S. has now withdrawn from this field. (See Dr. Stock's History of C.M.S., Vol. IV., pp. 381-2).

CHAPTER XXIII.

NON-CHRISTIAN BELIEFS.

The notes in this chapter are intended to give a rough idea only of the various beliefs reference to which is frequently made in missionary literature. In the space at our disposal some only of the outstanding characteristics of each can be given. The reader is asked to bear in mind that abbreviation is usually made at the cost of the omission of important elements, and of those qualifications of statement which are so necessary for exact presentation of truth. It should also be remembered in the study of a religious system that the religion of the books, where such exist, is often a very different thing from the religion of the priests and the religion of the people. Of every religion it is true that the tree is known by its fruits; no study of a religion, therefore, is complete unless the religion is examined in the practical life of the worshipper as well as in the pages of the sacred literature. The general knowledge of the general historian, and the more specialised and intimate knowledge possessed by the missionary of the practical results of any particular religious system in the lives of the people, cannot be dispensed with in a study of any such religious system which aims at being correct and complete.

ANIMISM.

"Animism" is a word used by Dr. Tylor in his great work upon Primitive Culture to describe the belief

universally prevalent among primitive people that all movements and changes taking place in the world of things, in so far as they affect man himself,¹ are due to the presence in such things of a life and will similar to man's own. Everything that enters into the practical life of man—be it rain, river, or sun; tiger, tree or tempest—is or possesses a spirit which has to be reckoned with. In animism man credits external nature with the attributes of his own personality. "Man gazes upon the profound ocean of being, but what at first he discerns is not the bed hidden beneath its waters but only the reflexion of his own face."²

There is nothing in animism, *per se*, specifically supernatural, although it implies the supernatural; nor is there anything necessarily religious in it, although when assisted by other influences it gives rise to animistic religion—the propitiation of powerful spirits and the exorcising of evil ones—and is, indeed, to be found associated with some of the highest forms of religion. Animism is rather a philosophical theory, a crude attempt to arrive at a scientific explanation of things. It is a savage theory of causation. It shows that man, even when sunk in heathenism, is capable of working out, however imperfectly and mistakenly, a system of thought.

We are not concerned here, however, with the philosophy of animism, but with animism as the basis of spirit-worship, and the characteristics and consequences of that worship. No better description of it, from this point of view, could be given than what is found in Warneck's "Living Forces of the Gospel." "We are fairly amazed," he says, "at the uncivilized man's inherent love of knowledge, the need he feels for a rational approach to the enigmas and forces of the world, and for coming to an understanding with the supernatural. . . . A melancholy gravity, a tragic sadness runs through animistic religion, and all frivolity and enjoy-

¹ History of Religion, Jevons, p. 22. Jastrow says "primitive man is only led to ascribe life to certain objects of nature—certain trees, certain stones, as the case may be—which in some way affect his movements, and not to all objects." Study of Religion, p. 182.

² Turgot, quoted by E. Caird, in "The Evolution of Religion," p. 212.

ment of life are far from it. The splendour of the tropics has been unable to brighten the religious life of the animist. The results of his reflection are dark, hard, and cheerless. The friendly gods are far away, the spirits are numerous and formidable, their service hard, while fate is pitiless and their own souls unmerciful."

The good points of animism are then discussed: (1) It represents a search after God, and contains a dim idea of Him; although "The host of spirits, born of fear, have thrust themselves between God and man, and left behind that faded image of God, which still throws a faint shadow on the feelings of the people, but not on its thought" (p. 35); and again "Between Him and them (animists) there had grown up a thick primaevial forest, through which they can no longer find their way, and which they have no power to root up" (p. 108). (2) Animistic religion is a demonstration of intense religiousness. (3) Animistic religion is marked by no fanatical opposition to the Gospel, although at first not in sympathy with a new faith, on the grounds of the new faith being a foreign religion.

But the evils of animistic religion are marked: (1) It represents a search after God in the past; no one seeks after God now. The animist accepts without further question the traditional explanations of things passed on to him from remote generations. Thought is stagnant, tradition is all-powerful. (2) No animist has any sense of responsibility. Universally among animists human life is held cheap. (3) Animism has no real solution for the problems of life. (4) Although there are social regulations which have the form of morality, conduct is not guided by moral principles. (5) Fear poisons every social relationship, distrust becomes a second nature to the harrassed. (6) Cruelty—in such forms as witchcraft, head-hunting, human sacrifice, etc.,—born of fear is everywhere one of the fruits of animism. "If a Battak, who has cruelly killed a child with a view to preparing a charm from its corpse, be reproached for the brutality of his deed he would simply say, or, perhaps, being a polite

man, would only think, you do not understand; your customs may not allow that, for you have other means of procuring life; but to us it is salutary" (p. 151). (7) Animists are almost entirely in the grip of fatalism.

For moral teaching to make any impression on animistic heathen the animistic basis on which their religion rests must be superseded by Christian ideas. "The heathen Christians become new men morally only so far as they succeed in vanquishing the animistic ideas of the soul by Christian modes of thought" (p. 151).

NATURE WORSHIP.

Nature worship arose out of the animistic interpretation of natural phenomena. At first it was the natural thing itself, conceived as living, which was worshipped rather than a person or spirit supposed to dwell in it. The Nile and the Ganges did not become sacred by having a mythical being added to them as their spirit; they were themselves sacred beings.

Nature worship is classified as major or minor the basis of the distinction being quantitative. In the former are included the sun, moon, dawn, sunset, winds, rain, thunderstorm, the sky, the earth and fire; among the latter such things as rivers, springs, trees, groves, crops, fruits, rocks, stones, and animals.¹ As religious life proceeds imagination weaves the mythical into the material. The sky, heaven, is over all; Heaven is therefore a father. The moon has horns like a cow; the moon is therefore a cow. The sun is like the moon, only of superior powers; therefore the sun is a bull. From the bosom of the earth springs the corn on which we feed; the earth is a mother.² Sacrifices are offered to secure the favor of the deity or to avert his anger; sometimes these sacrifices are of human

¹ History of Religion, Menzies, Chap. III.

² Speaking of Mexican religion Reville says "The female deity is often represented with a child in her arms, like a Madonna. This child, who is no other than the maize itself, grows up, and becomes an adult God. . . . She (the female deity) was sometimes represented in the form of a frog the symbol of the moistened earth, with a host of mouths or breasts upon her body. . . . Her character, at least among the Aztecs, had nothing idyllic about it," and reference is made "to the frightful (human) sacrifices which were celebrated in her honour." *Nature Religions of Mexico and Peru*, p. 73.

beings. The artificial idol takes the place of the natural object as the symbol of the deity.

FETISHISM.

The word "fetish" is of Portuguese origin. It is derived from *feitico*, "made," "artificial." The term had been used by Portuguese Roman Catholics for the charms or amulets which they themselves wore, and was applied by sailors of Portugal, who visited West Africa in the 15th and 16th centuries, to the objects they saw worshipped by the negroes. But the *feitico* of the Portuguese was a very different thing from the fetish of the negro; it was a charm pure and simple known to be inanimate, but supposed to possess inherent supernatural powers, while the fetish of the negro was believed to be a living spirit dwelling in an inanimate object.

Fetishism, like animism, makes its way into all religions¹ although it is best studied on the Gold Coast and the Slave Coast.² As to the objects to which the term "fetish" may be applied it is best perhaps to limit it to such natural objects as are revered, not for their own power or excellence, but when they are supposed to be occupied by a spirit. The sun, for example, is revered for the light and heat which it possesses; but the fetish which consists of an odd-shaped piece of stone is not revered for its hardness, shape, color, or weight, but simply from the belief that a spirit dwells in it. Its special qualities as a fetish are artificial, in this respect it differs from nature worship.

Fetishism has been held by some to be the original form of religion, the source at the bottom from which all higher forms have sprung. Fetishism is now regarded, however, as the mark of worship showing religious decadence rather than as the first step in religious progress.

ANCESTOR-WORSHIP.

Dreams are usually considered to be the origin, among primitive people, of the belief in the soul as dis-

¹ The Study of Religion, Jastrow, p. 87.

² History of Religion, Jevons, p. 163.

inct from the body and as capable of temporary separation from it even during life. Dreams are also regarded as the origin of the belief in the survival of the soul after the dissolution of the body. The man dreamt of himself as roaming far distant from the place where he knew his body must have remained during sleep; he saw in his sleep the form of a father, or chief, whom he knew to be dead. His waking thoughts did nothing to destroy the conviction of reality which marked his dream thoughts. His own soul while in the dream world, and the souls of others he saw there, manifested powers and peculiarities which to the savage when awake were mysterious and uncanny; the souls were therefore regarded with dread. The savage became afraid of the souls of the departed; he was indeed afraid of his own soul. It was necessary to keep the souls of the departed propitiated that their mysterious powers might be used for good and not for evil.

But this is not the whole of the truth; natural affection played its part. The departed soul had needs similar to those of the body;¹ it required drink and food, clothing and weapons of war. The soul of a chief required warriors and servants. The souls of all such things and persons must be provided for the sustenance and service of souls of the dead; so food and implements—military and domestic—are buried with the body. Slaves and wives are sacrificed at the funeral of a chief in order that their souls may accompany him into the spirit world. In our own time a North American Indian, whose father had died, is known to have killed a white man, his father's friend, because the slayer could not conceive of the spirit of his father being happy unless enjoying in the spirit world the company of the spirit of its old acquaintance. In ancient Egypt the symbols or models of things were buried with the corpse, and were considered to serve the

¹ "Amongst savages generally the belief is that the dead stand in actual need of the food that is offered them," *History of Religion*, Jevons, p. 56 and on p. 189—"after death, indeed, the ghost's relation to the living is rather one of dependence, for food, comfort, and even continuance of existence."

purpose equally well. But among savages it is the actual thing which is offered.

Constant repetition of such services for the dead developed into custom, and the ceremonies were then performed as a matter of duty the neglect of which would involve tribal disapproval and even punishment.

As the offerings to the dead were similar in nature to the offerings to the gods, although arising from somewhat different motives, the service of the dead gradually took on the character of worship. There is this difference, however, between deity-worship and ancestor-worship: in the former the worshipper is conceived as being dependent on the god, whereas in the latter this conception is reversed. It should be born in mind, too, that ancestor-worship is essentially a private worship, entirely a family affair.

Ancestor-worship has rendered this service to civilization in that it has been a powerful aid to the development of the family, the innermost circle of social obligation, the starting point of morality. But in ancestor-worship the morality developed is constantly directed to look backward and not forward; the life of service is for the dead and not for the living. Had ancestor-worship been the foundation from which all religion was to spring, or if it had been unaccompanied by religion in other forms, it is possible that neither religion, morality nor civilization would have made as much headway as they have. It is fortunate for humanity that the religion of the gods, however imperfect, existed side by side with the veneration and service of the departed.

Moreover, ancestor-worship is a bar to the fulness of domestic morality in that it presses hard upon the life of women. Sons only can carry on the worship, therefore only sons are earnestly desired as the fruit of wedlock. Marriage and children thus become not ends in themselves, but means whereby the worshipper may secure service for himself after death. "In Greece and Aryan India the main motive for marriage was, and in China is, anxiety to provide descendants competent to

continue the rites on which the post-mortem welfare of the deceased depends."¹ Woman thus occupies a degraded position in the family, and, degraded there, has not much chance of making that contribution to civilization which it lies in her power to make.

Ancestor-worship is a very marked characteristic of Chinese religion. The sacrifices offered are for the purpose of rendering the spirits of ancestors friendly, and of opening up communication and communion with them. They are, more particularly, expressions of filial piety and gratitude. Great sages and public benefactors of the past also receive veneration from men not descended from them. In this way, for instance, Confucius receives the homage of gratitude, which is not, however, the worship of adoration. Magistrates offer sacrifices in honour of those who have held the office before them. The cult of ancestor-worship takes place in the home in an apartment known as the hall of ancestors. The husband and wife offer the sacrifice unitedly. Spirit tablets are set up, and on these are written the names of the deceased to whom they are dedicated. The departed spirits are supposed to enter into the tablets temporarily, and at the conclusion of the ceremonies return to their place, which is supposed to be in heaven with Shang Ti (God). But these are spirits of the great and good who through virtue on earth attained heaven and the presence of God after death; Chinese religion gives no hint of the lot of the wicked; no hell is mentioned, no purgatory.² The spirits of the departed become the guardians of their posterity, rewarding when they do well, punishing when they do ill, but controlled in such actions by the Will of God.

HINDUISM.

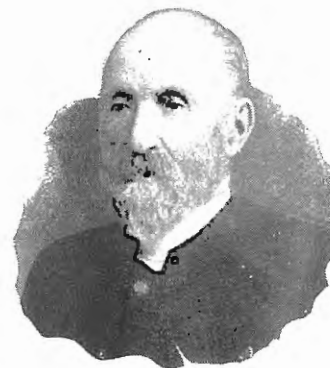
The word "Hindu" is applied both to a person who is an Indian by birth and to one whose religion is known as Hinduism. This religion the Hindus themselves call the Arya dharma, the Aryan religion. It is a highly complicated system, embracing multitudinous gods—

¹ History of Religion, Jevons, p. 56.

² Dr. Legge; Article in "Religious Systems of the World."



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(1) Rev. G. Sproule; (2) Rev. S. C. Kent; (3) Mr. John Kent;
(4) Dr. E. Maynard Pain; (5) Mr. W. M. Buntine; (6) Rev. A. R. Ebbs.

estimated at over three millions—and perplexing contradictions. Certain outstanding features, however, characterise the whole, no matter what differences otherwise exist, and these common features give the unity which runs through the whole diversity of belief and worship. Roughly speaking Hinduism is the religion of all who (1) accept the Brahmanic scriptures—books and traditions—as orthodox and inspired; (2) adore the Brahmanic gods; (3) venerate the cow; (4) observe the rules of caste; (5) follow Brahmanic ritual; (6) avail themselves of the Brahmanic priesthood in all essential ceremonies connected with birth, marriage and death. The religion may generally be described as “a stupendous polytheism, shot through and through with a stupendous pantheism.” The outer form is polytheism, and the less enlightened in the community probably get no further than this; the inner meaning and explanation of the existence of countless deities is pantheism, and this is perceived by the better informed.

Some account of caste and the Brahmanic scriptures will be found in Chapter XXII. in the sketch there given of the history of India.

The supreme gods of Hinduism are three; they are known as the Hindu Triad, and are called Brahma, Vishnu and Siva. Brahma is the Creator, the Self-existent. He is a far-away deity, does not enter much into the popular religious life, and has very few temples raised in his honour. Orthodox Hindus are divided into two camps—often warring camps—the followers of Vishnu and the followers of Siva. These are again divided into six Vaishnava sects and seven Saiva sects. Vishnu is the supreme preserver; his wife Lakshmi symbolises prosperity and plenty; his characteristic attitude is tranquility, not activity; he has had several incarnations in the bodies of man, the chief being Rama and Krishna; he has also become incarnate in animals—lion, boar, fish and tortoise. Krishna again has had at least ten great incarnations of his own; under each of these he is separately worshipped at several famous shrines; Juggernath is one of

his names. The story of Krishna's own life is responsible for immoral practices on the part of his devotees.

If Vishnu is the preserver, Siva is the destroyer and rebuilder of life in its various forms. Siva has had no incarnations, but is made known through the natural forces of destruction and reproduction; plagues and diseases are his agencies; in his temples multitudes of animals are sacrificed to propitiate his power.

It is believed that as Hinduism spread it made converts by embracing in its system the gods of those whom it wished to include in its fold. This would be a more or less legitimate step for a pantheistic religion to take. It is now thought that as Vishnu absorbed the benign deities, and those that were harmless, so Siva, or his consort, or his subordinate deities absorbed those that were cruel and terrible.

The vast assemblage of the deities in Hinduism includes nature-worship, hero-worship, wonder-worship—"every strange shape, or striking natural object"—and even implement-worship. The whole life of India is inbreathed by the spirit of religion.

The idea of the future life is marked by the doctrine of transmigration. No doctrine has more deeply impressed the mind of India than this. How a man will be born, and the conditions which will mark his life, are supposed to depend on his character in a previous existence. Similarly his character in this life will determine the form of his next appearance. The succession of births is endless, and may be into the body of a man, a beast, a fish, a reptile, an insect, a plant, or even a stone. The belief produces in the mind of the Hindu the darkest fears; he shrinks with horror at the thought of being re-born into the body of a tiger, a snake, or a worm. The great thing sought for is the liberation of the soul from its union of bondage with the body—with anything which has sensation—and its final return into God whence it came.

With regard to the relation of Hinduism to the advancement of morality it should be said that a great

many Hindus do not regard the advancement of morals as an object of divine government; a considerable number go further and regard the supreme deity as indifferent to the moral nature of human conduct; many of the rites and practices of Hinduism are contrary to the accepted principles of morality. Yet there are in the sacred books high moral precepts and virtuous maxims; and the philosophical teaching is profound. But unlike Christianity, which expressly and incessantly enjoins righteousness, Hinduism does not assert rules for moral conduct inspired by religious considerations; it does not hold up an ideal of conduct to be attained by the energy of religious grace; it does not seek to restrain wrong-doing by the promulgation of a religious code directed against evil doers.

As a social force Hinduism stands condemned by the presence in India of the fifty million out-castes whom it has done nothing to redeem and raise, until quite recent times, and then only as the result of Christian inspiration, or under the spur of Christian propaganda.

ZOROASTRIANISM.

Zoroastrianism is the name usually employed for the religion of the Parsees. "Parsee" is a word which originally meant Persian; it has now taken on a more or less religious character, and we consequently use "Parseeism" as a religious term. The name Zoroastrianism is derived from Zoroaster—the Greek form of the Iranian Zarathushtra—a reformer of the Iranian religion, whose date may perhaps be correctly assigned to about 1400 B.C. The country known as Iran was the wide tract lying between the Indus and the Caspian Sea, the Black Sea and the Persian Gulf. Part of this tract is the present day Persia.

The early religions of Iran and India exhibit a common element which indicates that both have developed from the same original stock. There are remarkable differences, however; the principal of which is in connection with the place the Supreme Deity was ultimately accorded

in each. Whereas in India He was gradually pushed into the background, in Persia He came more and more into the foreground of the national religious thought. While the religion of India became polytheistic that of Persia developed into pure monotheism.

In Persia the name for the Supreme Being became Ahura Mazda, the all-wise Lord or Spirit. In the oldest hymns and texts of the religion He is glorified as the Creator and the God of light, purity, and truth. He is the giver of all good gifts. The Parsees worship Him under the symbol of fire.

Among the peculiarities of this religion the following may be mentioned: (a) The co-existence of two eternal spirits or principles, one of which, *spento-mainyus*, identified later as Ahura Mazda, is the originator of all good; the other, *auro-mainyus*—later Ahriman, the bad spirit—is the originator of all evil “Whatever the good spirit makes, the evil spirit mars; he opposes every creation of Ahura’s with a plague of his own, it is he who mixed poison with plants, smoke with fire, sin with man, and death with life.” (b) Next to Ahura Mazda are six Spirits—properly speaking personified attributes of Ahura—the whole seven making the Amesha spenta, the sacred immortals. These six are (1) Vohu Mano (Bahman), Good Mind, the head and protector of the living creation of Ahura—what we would call Love; (2) Asha Vashista (Ardibehesht), Excellent Holiness, or Righteous Order, the genius of fire—what we would call Grace; (3) Kshathra Vairya (Sharevar), Perfect Sovereignty, the lord of metals—what we would call power; (4) Spenta Armaiti (Spendarmat) divine piety, the goddess of the earth; (5) Haurvatat (Khordal), health of mind and body; (6) Ameretat (Amerdat) immortality—begun by a long life on earth, and perpetuated in a heaven of good thoughts, words and deeds. To each of these the worshipper appeals, according to the need of the moment. Ahriman has also a train of six spirits—Evil mind, Sick-ness, Decay, etc. (c) The dead human body is considered as a source of great defilement. Anything severed from

the body, such as hair or nails, is considered as dead, and therefore the cause of defilement. A new-born baby is a cause of defilement and has to be ceremonially purified. But while this belief—with some of the practices based on it—is by no means peculiar to Zoroastrians, it is carried much further among them than it is among other people. As earth, fire, and water are pure and sacred elements, a dead body may be neither buried, burned, nor thrown into a river. Such bodies, after the funeral rites have taken place, are exposed to the vultures on the “Towers of Silence.” (d) Fire, being the most appropriate symbol of the Deity, must never be deliberately extinguished.

The sacred books of Zoroastrianism are known as the *Zend Avesta* and were composed at different times and in different places. They do not present us with one religious system but with a mixture of several. The different compositions are known as (1) the *Yasna*, which includes prayers to be used at the sacrificial rites, and also the five *Gathas* or Hymns; (2) the *Vendidad*, or book of the laws; (3) the *Vispered*, which contains prayers similar to those in the *Yasna*; (4) the *Yashts*, sacrificial songs; (5) the *Afringan* and other prayers; (6) the *Sirozah*, a calendar of the days of the month. The *Gathas* are almost wholly monotheistic; the *Vendidad* has a tendency to dualism; the *Yashts* bear strong marks of polytheism. Zoroastrianism embraces a high standard of morality.

The pious Zoroastrian looks forward to immortality in a heaven of good thoughts, words and deeds; if not pious, he descends to a Hell of evil thoughts, words and deeds and physical torments. Resurrection of the body is believed in; also the advent of a Saviour to restore all things.

On its introduction into Persia Christianity was bitterly persecuted in that country. “To the Persians the doctrines of the Gospel were particularly offensive. The doctrine of one Creator, and that Creator all good, yet the Creator of evil creatures, wasps, serpents, tigers,

devils, was to them intolerable. The assertion that the Son of the good God had become incarnate, and had been put to death by man, was regarded by them as absolute blasphemy. Then the celibacy of the clergy, which had begun to prevail, and all ascetic practices, they regarded as not merely useless, but positively sinful. The burial of the dead, too, was regarded as a grievous offence, as marring the purity of the great earth-element. There were therefore very terrible persecutions and very noble martyrdoms in Persia in the early Christian centuries."¹

With the advent of Mohammedan conquerors the religion of the Persians was almost entirely extinguished, although some thousands of adherents still remain. There is a fairly large community of Parsees in Bombay—about 100,000.

BUDDHISM.

Buddhism is a name given to a religion—if such it can correctly be called—which arose in India some five hundred years before Christ. Its founder was one called Gautama, the son of an Indian rajah, of the Kshatriya or warrior caste, and born about 560 B.C. Gautama was married and had one son. He died in 583 B.C. He was unquestionably a man of pure and noble character, and of great tenderness of heart. He was keenly conscious of the suffering which marked life everywhere, and particularly human life, as he knew it, in India, characterised as it frequently was by all the sinister circumstances of oppression, war, pestilence and famine; life which the prevailing religion, Hinduism, did nothing to brighten, but, on the contrary, did much to render darker and more hopeless still by the doctrine of Transmigration, with its endless cycle of re-births into the arena of sorrow—and possibly into forms exposed to greater wretchedness and suffering than anything experienced even by human beings.

At the time when Gautama was born the supreme deity was believed in India to have long deserted the

¹ Mediaeval Missions, T. Smith, p. 199.

earth and the affairs of men. Distressed by the problem of suffering, Gautama sought for a solution in the ways suggested by the Brahmins, the religious and intellectual leaders of Hinduism, but did not find it. He worked out the problem independently, and having, as he believed, discovered the secret (while seated under the sacred Bodhi tree—*ficus religiosa*) became the Buddha, the Enlightened One. Henceforth to enlighten his fellow-men became his mission.

A fundamental part of Buddha's system consisted of what are called "The Four Noble Truths":—(1) All existence involves suffering—birth, sickness, death, the presence of what we hate, the absence of what we love, not obtaining what we desire—all is suffering. (2) Suffering arises from desire—for pleasure, for existence, for prosperity. (3) Suffering ceases when desire ceases. (4) There is a Path which leads to the extinction of suffering. What is this Path? It is the "Noble Eight-fold Path" of Buddhism. It consists, in the words of Dr. Rys Davids, of (1) right views, free from superstition or delusion; (2) right aims, high, and worthy of intelligent and earnest men; (3) right speech, kindly, open, truthful; (4) right conduct, peaceful, honest, pure; (5) right livelihood; bringing hurt or danger to no living thing; (6) right effort in self-training and self-control; (7) right mindfulness, the active watchful mind; (8) right rapture, earnest thought on the deep mysteries of life.

But those who travel on the "Path" must break the "Ten fetters." These are (1) the delusive belief of a self; (2) doubt in its eight forms—of the teacher, the teaching, the order, etc.; (3) belief in the efficacy of good works and ceremonies—as practised by the Brahmins; (4) *Kama*—evil desire, especially bodily desire; (5) ill-will; (6) the desire to live on earth; (7) the desire for a future life in heaven; (8) pride; (9) self-righteousness; (10) ignorance.

A convert expresses his desire to enter the order by repeating the three-fold formula "I take shelter in the Buddha. I take shelter in the Dhamma (doctrine). I

take shelter in the Samgha (Order)." In this religion there are no gods, no sacrifices, no priests, no prayers. The officials of the system are monks and nuns. Buddhism refuses to recognise the distinction of caste so inextricably bound up with Hinduism.

The essence of the Buddhist conception of salvation is that each man must work it out for himself. Buddha never proclaimed himself as a saviour able and willing to take upon himself the sins of the whole world. "All that any one, even the Buddha, can do for another, is to enlighten him, to open his eyes to the true knowledge, and shew him the narrow path in which he must henceforth walk."¹ The ultimate way to reach this salvation is by the extinction of desire, especially the desire to exist; and the goal of it all is Nirvana, annihilation.

But Buddhism embraces a high code of morality and is very altruistic in form. The individual is called upon to abjure the desire for life in this world, and in the world to come, not only for the sake of himself, but for the sake of all that are yet to be.

With regard to the soul Buddhists do not share the view of Christians who regard it as an eternal and permanent essence. They (Buddhists) acknowledge an identity between a man in his present life and in the future; but the identity is not in a conscious soul which survives the body; it is that of cause and effect. A man has been for countless ages in the past, in the causes of which he is now the effect; these same causes will continue in other forms, themselves temporary like him, through ages yet to come. "In that sense alone, according to Buddhism, each of us has after death a continuing life." The sincere Buddhist does not look forward to a salvation which he himself is to enjoy in a future world. The result of his Karma (character) will survive his death, and will advance the happiness of some other being or beings, who will have no conscious identity with him.

There is much in Buddhist teaching which a Christian can approve—the testimony concerning the existence

¹ History of Religion, Menzies, p. 375.

of suffering, the loftiness of the moral code, the nobility of the call to renunciation. But unlike the Buddhist the Christian gratefully acknowledges that rightly viewed there is more good in life than evil; that sorrow has tremendous compensations; that suffering is something more than due chastisement—that it is a discipline leading to the goal of character. He knows that sin is forgiveable; he believes that in a universe governed by Omnipotent Goodness sin and its effects can have no real permanence; that righteousness must ultimately win the day. He has no re-births into the world to dread; and everlasting life means to him that somewhere, sometime, he will see of the travail of his soul and be satisfied, that is to say, that he will be a conscious participator in the gladness of the final redemption of human life—however long postponed, that he will enter into the joy of his redeeming Lord who has not only cancelled his sin but made him participator in the work of the Kingdom.

Buddhism to-day is divided into two streams known as Northern and Southern. The Southern is the form prevailing in Ceylon, Burma, and Siam; the Northern is in Nepal, Kashmir, Tibet, Mongolia, China and Japan. Its founder has become deified and is worshipped as the greatest of all the gods. "In Japan it exists by borrowing from the original faiths of the people. In Ceylon it has meekly accepted the caste system, and has broken its peaceful tradition by fights against the Mohammedans. . . . It joined in the persecution of Christians in Japan. Its course in China has too often been identified with slavery and polygamy, and vice on a large scale has prevailed in closest association with the Temple."¹ It has assumed a strange form in the Lamaism of Tibet. The divine Buddha is held to be incarnate in the Lama, or head of a chief monastery. Here is to be found the extraordinary device of offering prayer by machinery—the prayer wheel. But the six syllables, whether spoken or written, are really not a prayer but simply a magic spell or incantation.

¹ "Message of Hope," Dr. Law, p. 151.

We must now say a word about Jainism, an Indian religion very like Buddhism in several respects. It has been considered to be a branch of Buddhism, although it is probable that it arose simultaneously with and independently of it. Its founder was Mahavira. The most important of its sacred books is called the *Kalpa-Sutra* composed in the sixth century of our era. The Jains are divided into two sects, the dressed—"white vested," and the naked, "sky-vested"; the latter, however, leaving off their clothes only at meals. These sects do not intermarry, neither do they eat together. As in Buddhism, the system is atheistic, and the Jains look on Nirvana as their goal. Unlike the Buddhists they have a great aversion to the worship of relics. Even more than Buddhists they respect the sacredness of life in all creatures. They divide themselves into monks (*Sadhus* or *Yatis*) and laymen (*Sravaks*, hearers). The Jains are great temple builders, some of the most beautiful temples in India having been erected by them.

CONFUCIANISM.

The Chinese people state that they have three religions or sects which they call *Joo Keaou*, the sect of Scholars; *Fuh Keaou*, the sect of Buddha; and *Taou Keaow*, the sect of Taou. The sect of Scholars, or Confucianism, is pre-eminently the religion of China.¹

Kung-fu-tsze—Master Kong—whose name was Latinised by the Jesuits into Confucius, was born in 551 B.C., of poor but nobly-born parents, in the feudal state Lu, in what is now part of the province of Shan Tung. As a boy he was of a studious nature. He was a devoted son and a good husband. His family consisted of one son and two daughters. The first occupation he followed was that of a keeper of stores of grain and custodian of some public fields and herds; but he afterwards became a village teacher. Work of a more profound and difficult character lay before him and he began to give lessons in his moral system, gathering round him some three

¹ China, Prof. R. K. Douglas, p. 331.

thousand disciples, to about seventy or eighty of whom he was more particularly attached on account of their outstanding ability. Accompanied by a band of disciples he travelled up and down the country from state to state. He met and conversed with Lao-tze, the founder of Taoism. At the age of fifty he was made governor of a town in Lu, and performed his duties so ably that he was shortly afterwards made Minister of Crime for the State. Jealousy on the part of other officials compelled him to adopt the dignified course of resigning his office, and Confucius once more became a wanderer. This was in 496 B.C. He was recalled to Lu in 483 B.C., and died five years later. "His end was not unimpressive, but it was melancholy. He uttered no prayer, and he betrayed no apprehension."¹ After his death a temple was erected in his honor and veneration of the sage was included in the state religion.

In the time of Confucius—and for long before, and ever since—China has had two sacrificial systems. One of these was addressed to the Supreme Being, *Shung Ti*, to whom prayers and sacrifices were offered by the Emperor alone. His magnificent temple is in Peking; and there no trace of idolatry is to be found. Here the Emperor, as the representative of the whole nation, presented sacrifice and prayer three times in the year.

The other sacrificial system is connected with ancestor worship, and spirits other than human. As the Emperor was the sole ministrant in the worship of *Shung Ti*, and as in the worship of ancestors and non-human spirits every man was the priest in his own house, or in his own right, it will readily be seen that in China there was no distinct priestly class or caste. Confucius, in formulating his system, did not deny the existence of *Shung Ti*, he simply ignored him; and in this respect was very like Buddha. As a consequence, in both Buddhism and Confucianism, the self-cultivation of each person is the root of the system; whatever salvation the in-

¹ Confucius and the Religion of China, Prof. J. Legg in "Religious Systems of the World."

dividual seeks for himself he must work out without the inspiration and assistance of any supernatural powers. It is in this respect that both have failed to supply the religious need of humanity. Confucius regarded himself as the teacher of morals rather than of religion. If he frequented the religious ceremonies it was as the staunch upholder of the old system, as one desired to see everything reformed that needed reformation, but wanted nothing removed except what was regarded as positively harmful. With this reformation in view he declared that the first necessity was the rectification of names; by which he meant that there is a good government in a country when one called a prince is really so, and similarly with a minister, a father, a son, etc.

The main duties laid down for the mass of the people in the Joo Keaou are (1) reverence for parents; (2) love for brothers; (3) obedience to rulers; (4) contentment with attainable knowledge; (5) neighbourly peacefulness; (6) payment of taxes. Confucius enounced the theory "of which the whole Chinese religion is the outward expression, that the universe in all its parts, in nature and in man, is an order; that that order is declared to man alike in the ordinances of outward nature, in the constitution of society with its various ranks and classes, and in the ritual of religion; and that it is the whole duty of man to know that order and to conform himself to it."¹ Man was born good and was endowed with such qualities as would, when cultivated and improved by watchfulness and self-control, enable him to acquire god-like wisdom, and become the equal of Heaven. Like the steps of a ladder—and each step in the relation of cause and effect—investigation of things led on through completeness of knowledge, sincerity of thought, rectification of the heart, personal cultivation, regulation of the family, and right government of the state to tranquility and happiness of the whole empire.² The principal manifestation of self-cultivation was the exercise of filial piety.

¹ History of Religion, Menzies, p. 120.

² China, Prof. Douglas, pp. 333-334.

China has no Bible in the sense of a book used by ministers of religion as a basis of religious doctrine. If Confucianism can be said to have religious teachers at all, these are the literati of the country, and the books they study are the Chinese classics. The five books called "King" are regarded as far more sacred than the four called "Shu." The names of the former are (1) Yih-King, Book of Changes; (2) Shu-King, Book of History; (3) Shi-King, Book of Poetry; (4) Le ke, Record of Rites; (5) Chun Tsew—Spring and Autumn. A sixth is sometimes added—Hsian-King, the Book of Filial Piety. The name of the "Shu" classics are (1) Lun Yu, digested conversations of the Master; (2) Ta-Heo, the Great Learning; (3) Chung Yung, the Doctrine of the Mean, and (4) Mang-tsze, containing the teaching of Mencius a distinguished scholar of the Confucian school, who lived and taught about a century after the death of its founder.

The magnetic power of Confucius for some millions of men lies in its doctrines of filial piety, brotherly love, and virtuous living.

TAOISM.

Taoism as a religious tendency existed in China from the earliest times. Lao-tsze, its great exponent, and sometimes regarded as its founder, was a contemporary of Confucius and held converse with him. Lao wrote the Tao-te-king the most sacred book of the sect. The ordinary meaning of the word Tao is "way" or "chief way." In the mysticism of Lao it is applied to the supreme cause, the way through which everything enters into life and also the way to the highest perfection. Tao, however, is not personal. As philosophy Taoism stands high: as morality it contains much that is beautiful—including the golden rule—"Recompense injury with kindness"; as a religion it is a failure, it neither offers any sacred objects of its own for pious sentiment to cling to, nor, like Confucianism, leans upon the state system. The religion which looks to Lao as its chief figure is not

based on his teaching."¹ "It is marked by a morbid asceticism, and takes up an attitude of hostility towards civilization and progress."²

SHINTOISM.

Shintoism is the official religion of Japan. The word Shinto means "The way of Genii or Spirits" and came into use with the introduction of Buddhism to distinguish the older belief from the new which was called Batsudo, the way of Buddha. Shintoism has no sacred books, no moral code. Eight million spirits of natural objects are worshipped, but there is no god. Shintoism proclaims in a general way the eternal existence of spirits but has no doctrine of the future life—no hell, no heaven.

MOHAMMEDANISM.

Mohammed was born at Mecca in Arabia, about 570 A.D. He belonged to a tribe called the Coreish, which ruled the neighbourhood, and were the guardians of the Kaaba, an ancient temple in which were deposited the idols of the surrounding tribes, and to which the tribes made an annual pilgrimage from all parts of the Peninsula. At the age of twenty-five Mohammed married a rich widow called Kadija and by her had several children. At the age of forty he received the first "revelations" which opened his career as a religious reformer. The new faith became known as Islam, surrender or submission, because its key-note was the entire surrender of the convert's will to the will of Allah, God. A convert became known as a Moslem or Mussulman, a man who had made, or professed to have made, this surrender.

The Creed of Mohammedanism is short—"There is no god but God; Mohammed is the prophet of God"; The book in which the "revelations" are embodied is known as the Koran, which literally means "reading." The religion has no priesthood.

¹ History of Religion, Menzies, p. 123.

² History of Religion, Tiele, p. 37.

The Prophet's preaching was not at first acceptable to his fellow countrymen, and he met with persecution. He was at length obliged to fly from Mecca to Medina on June 16, 622 A.D. This flight, known as the Hegira, forms the commencement of Mohammedan chronology, as it was from this point that the new faith began its victorious career. Mohammed was well received at Medina. War ensued with Mecca, which eventually fell into the Prophet's hands in A.D. 630, and became, as Mohammed had previously declared it to be, the religious centre of Islam. Henceforth prayer was not to be offered towards Jerusalem—as was the practise of Arabian Jews—but towards Mecca, the birthplace of the Prophet. Mohammed died June 8, 632 A.D.

Mohammed had found already existing in Arabia three forms of religion—the polytheistic idolatry of the Arabs in general; the Judaism of the Jews, many of whom were to be found in Medina and other centres; and Christianity, in a weak and corrupt form. From the last two he undoubtedly derived much of his teaching, although his mistaken notions about both, and particularly Christianity, show how faulty was his knowledge.

The following points about Mohammedanism should be remembered: (1) Mohammed acknowledged the scriptures of the Old and New Testaments as inspired, but he and his followers rejected the value of the contents on the ground that the books had been corrupted. (2) He acknowledged that there were prophets before him, Noah, David, Abraham, Solomon and Jesus Christ. Mohammed believed that Jesus was born of a Virgin, that He was the Word of God and a spirit from Him, but was not Divine and ascended into heaven without having died. (3) Mohammed was at first favourable to Jews and Christians, his favour being turned to antagonism when these did not accept his claims.

In addition to the cardinal doctrine of the Unity of God, and the necessity of surrender to Him and the acknowledgment of Mohammed as His prophet, the prin-

principal tenets of Mohammedanism which are not, however, systematised—are: (1) The providence of the Deity—His entrance into the smallest affairs of daily life. (2) The ministry of good angels to bless, and of fallen angels to curse. (3) The existence of Jinn or Genii. (4) The Immortality of the soul. (5) The Resurrection of the body. (6) A future judgment of good and evil, with due reward in Heaven or Hell.

Mohammedans are forbidden by the Koran to drink wine, to engage in games of chance, to lend upon usury, to eat swine's flesh, blood, things strangled, that which has died of itself, food offered to idols, and animals over which God's name has not been spoken in the slaying.

Every Moslem is allowed four free wives, and in addition may cohabit with as many slave-girls as he possesses. The children of all such unions are legitimate. The husband may divorce the wife at any time, without giving any reason. The wife is not in the possession of a corresponding right.

So far from being condemned, slavery is recognised in the Koran as a civil institution. In addition to those born in the land additional slaves are acquired as the result of every Jihad, or religious war.

The use of the sword for the extension of Islam is approved and enjoined.

Contrasting the personal life of Christ with that of Mohammed Sir William Muir says¹ "Mahomet sought power; he fought against those who denied his claims; he put a whole tribe to the sword; he filled his harem with women, bond and free; he cast aside when they had served his purpose, the Jewish and Christian Scriptures, and he engrafted his faith on the local superstition of his birth place. He did all these things under cover of an alleged divine authority, but he did no miracle.

"The life of Jesus is all in contrast. He spake as one having the inherent authority in Himself; but He could also say 'The works that I do in my Father's name, they bear witness of me.' He was holy, harmless, undefiled.

¹ Mahomet and Islam, p. 249.

He pleased not Himself. Though rich He became poor, that we through His poverty might become rich. He made Himself of no reputation, and took upon Him the form of a servant. He was despised and rejected of men. He humbled Himself, and became obedient unto death, even the death of the Cross. . . . Where in the Koran are to be found words like these?— . . . 'I am the Resurrection, and the Life . . . I am the Good Shepherd: the Good Shepherd giveth His life for the sheep. . . . Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.'"

Professor Tiele, one of the greatest authorities upon the history of religion, thus describes the character of Mohammed:

"The favourable circumstances which surrounded Mohammed at Medina operated unfavorably upon his character. . . . His vengefulness was felt by the Jews. . . . After the death of Kadajah he began to keep a harem. . . . The scandal which such acts caused even among the faithful, was allayed by revelations received just as they were required, which can hardly be ascribed to self-deception, and must have been produced with intentional deceit. . . . He preached the holy war, which was, however, inspired quite as much by the desire of revenge and plunder, as by policy and fanaticism."¹

Mohammedanism is divided into two great sects called Sunni and Shiah. The Sunnis regard themselves as the orthodox party and hold that the first three caliphs Abu Bekr, Omar and Osman rightfully succeeded Mohammed; the Shiahs hold that Ali, Mohammed's son-in-law, was the legitimate successor and that Ali's son, Hussain, killed while seeking to establish his rights, was a martyr. The six standard collections of traditions accepted by the Sunnis are rejected by the Shiahs who have substituted for them five collections of their own.

¹ History of Religion, Eng. Tr. Carpenter, pp. 95 and 96.

The Shiahhs also assert that ten sections, or about one-fourth of the whole, were struck out of the Koran by Othman, although there is reason to believe that the book stands pretty well as Mohammed left it.

MAGIC.

It is probable that no form of superstition has had such a wide-spread and powerful grasp upon the human mind as magic or sorcery. It is still rampant among uncivilized peoples, recurs even in the bosom of the great systematic religions, and has not altogether died out in Christendom itself.

Behind the practice of magic there are two principles of thought upon which it is based: (1) that like produces like, and (2) that things which have once been in contact with each other will continue to act on each other even though separated by a distance. The first of these principles is known as the Law of Similarity, the second as the Law of Contagion.

According to the principle put into practice, we have what are respectively called Homeopathic and Contagious Magic. "Magic is a spurious system of natural law as well as a fallacious guide to conduct." Both branches are usually included under the designation Sympathetic Magic, since things are supposed to act on each other by a kind of secret sympathy, even though separated by a wide distance.

Magic is resorted to for all sorts of purposes:—to heal sickness; to secure an abundance of food, whether by agriculture or by hunting; to obtain children; to obtain rain; to cause sickness to an enemy; to compass an enemy's death; to frustrate the designs of an enemy; to secure safety on a voyage; to gain victory in battle—in fact to secure the fulfilment of every desire of the heart, whether good or evil.

As examples of the practice of magic it will best suit the purpose of this history to draw some illustrations from the customs of the Aboriginal tribes of Central Australia. The Warramunga seek to multiply white

cockatoos (for food) by the chief of the tribe holding an effigy of the bird and mimicking its cry. The Arundta men perform magical ceremonies for increasing the numbers of the witchery grub—a staple article of their diet. These ceremonies consist of the men forming themselves into the shape of the grub and imitating its actions in the various stages of its development. Ceremonies of a kindred nature are performed for the purpose of increasing emus and emu eggs. By pricking the chin with a pointed bone and stroking it with a magic stone, supposed to represent some animal noted for its very long whiskers, an exuberant growth of hair is assured.

The foregoing are all illustrations of Homeopathic magic. As an illustration of Contagious Magic we take the following:—a man's footprint marks the ground which has once been in contact with him: it is a world-wide superstition that the feet which made the marks can be injured by injuring the prints. In South-eastern Australia it is believed that a man may be lamed by putting sharp pieces of bone, glass, stone, etc., into his foot prints.

To our mind these instances of the practice of magic appear comparatively harmless; but the reader should remember the avenue which the superstition opens up for, among other things, the development and exercise of hate; the creation of dread of secret enemies; the infliction of terrible wrongs upon the innocent. This last point should be made clear. Among the sea-dyaks of Banting in Sarawak part of the "magic" a married woman is expected to practise in order to secure her absent husband from being killed in war is by preserving her fidelity to him. The effect for the woman of the death of the absent husband may be imagined. Among the indigenous tribes of Sarawak the men by magical interpretation of certain knots in a tree think they can discover infidelity on the part of their wives. In former times many wives were killed by jealous husbands upon no better evidence than this.

Sir James Fraser, understanding religion as "a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life" rightly denies to magic the title of religion. The magician or sorcerer supplicates no higher power, he prostrates himself before no awful deity. The powers he wishes to exercise are in his own hands, and he is himself master of the situation. "Among the aborigines of Australia, the rudest savages as to whom we possess accurate information, magic is universally practised, whereas religion in the sense of propitiation or conciliation of the higher powers seems to be nearly unknown. Roughly speaking, all men in Australia are magicians, but not one is a priest; everybody fancies he can influence his fellows or the course of nature by sympathetic magic, but nobody dreams of propitiating the gods by prayer and sacrifice."

APPENDIX A.

LAWS AND REGULATIONS OF THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST.

(As revised at Special Meetings of Members of the Society held on 2 July, 1890, and 12 February, 1907).

I. This Institution shall be designated 'The Church Missionary Society for Africa and the East'; and shall be conducted by a Patron or Patrons, a Vice-Patron, a President, Vice-Presidents, a Committee, and such Officers as may be deemed necessary, all being Members of the Established Church of England or of the Church of Ireland.

II. The office of Patron of the Society shall be reserved for Members of the Royal Family; and that of Vice-Patron for His Grace the Primate of All England, if, being a Member of the Society, he shall accept the office. The President shall be such Temporal Peer or Commoner as may be appointed to that office, and Vice-Presidents shall consist of all Archbishops and Bishops of the Churches of England and Ireland who, being Members of the Society, shall accept the office; and of such other persons as, being also Members, shall be appointed thereto.

OF MEMBERS AND GOVERNORS.

III. Annual Subscribers of One Guinea and upwards, and if Clergymen Half-a-Guinea, with Collectors of One Guinea, and upwards, per annum, shall be Members of the Society during the continuance of such Subscriptions or Collections. Benefactors of Ten Guineas, and upwards, in one sum shall be Members for Life.

IV. Annual Subscribers of Five Guineas shall be Governors during the continuance of such Subscription; and Benefactors of Fifty Pounds, and upwards, in one sum, shall be Governors for Life.

V. Subscriptions and Benefactions shall confer the same privileges, whether paid to the Society direct or through an Auxiliary or Association.

VI. The Committee may appoint such persons as have rendered essential services to the Society, either Honorary Members for Life, or Honorary Governors for Life.

OF GENERAL MEETINGS.

VII. An Annual Meeting of the Members of the Society shall be held in London, on the Tuesday next before the first Wednesday in May; when the proceedings of the foregoing year shall be reported, the Accounts presented, and the Treasurer and Committee chosen. And whenever any vacancy in the office of Treasurer shall occur, the Committee may fill up the vacancy, for the interval between the occurrence of such vacancy and the next Annual Meeting.

VIII. The Committee may summon a Special General Meeting of the Members of the Society, at which not less than Thirty shall constitute a Quorum, at any time, and they shall do so on receipt of a requisition in writing, addressed to the Secretaries, and signed by not less than Fifty Members of the Society, and specifying the object of the Meeting: Ten days' notice shall be given in Three London Daily Newspapers, and in two other Newspapers, of any such intended Meeting, and of the purpose for which it is called; which shall be deemed sufficient publicity.

IX. None of the Laws and Regulations of the Society shall be repealed or altered, nor any new ones made, but at the Annual Meeting or at a Special General Meeting called for that purpose.

X. An Anniversary Sermon shall be preached at some Church in London, by a Clergyman appointed by the Committee. An Annual Report of the Society shall be printed for the use of its Members

OF THE COMMITTEE.

XI. The Committee shall consist of the following, being members of the Established Church of England or of the Church of Ireland:—(a) Twenty-four Lay Members of the Society elected at the Annual Meeting. (b) All Clergymen who are Members of the Society and have been so for not less than one year. (c) All Honorary Governors for Life, and all such other Governors as have been so for not less than one year. In every year so many of the elected Members shall go out of office as, with the vacancies, if any, occurring among them during the preceding year, will make six vacancies, and shall not be re-eligible until the following year. The Committee shall decide which Members go out of office in each year.

XII. The Committee shall elect, at their First Meeting in every year, either from among themselves, or from the other Members of the Society (being members of the Established Church of England or of the Church of Ireland), a Committee of Patronage, a Committee of Funds and Home Organisation, a Committee of Correspondence, a Committee of Finance, and a Committee of Estimates, and shall have power to fill up vacancies. Each of

the said Committees shall keep Minutes of its Proceedings, and shall make such reports of its proceedings to the Committee as the Committee shall require.

XIII. The office of the Committee of Patronage is to procure patronage and support to the Society; and to nominate to the Committee proper persons as Patrons, President, Vice-Presidents, Honorary Life Governors, Honorary Life Members of the Society, and preachers of the Anniversary Sermons.

XIV. The office of the Committee of Funds and Home Organisation is to circulate information respecting the Society; to adopt means of obtaining Subscriptions, Benefactions, and Collections in Churches, Chapels, and at Meetings; to take a general oversight of the Associations; and to nominate, from time to time, to the Committee, suitable persons to act as Agents and Representatives of the Society for these objects.

XV. The office of the Committee of Correspondence is to seek for proper Missionaries, to nominate them to the Committee, to superintend their instruction when necessary, to recommend their location, and to correspond with them when sent out, and generally to direct the foreign work of the Society. Subject to the control of the Committee, the Committee of Correspondence may delegate any of their duties to Committees elected from among themselves, and may authorise such Committees to report directly to the Committee, and may fix their Quorum.

XVI. The office of the Committee of Finance is, generally, to superintend the accounts and financial affairs of the Society, and from time to time to note and to report to the Committee how far the expenditure corresponds with the sanctioned Estimates.

XVII. The office of the Committee of Estimates to prepare and submit to the Committee an estimate of the probable expenditure of the Society.

XVIII. The Committee of Correspondence shall appoint from among themselves, at their First Meeting in every year, a Clerical Sub-Committee, and may appoint at their discretion other Committees, for the examination of Missionary Candidates.

XIX. The Committee may make regulations as to the conduct of business by themselves and by the other Committees, and subject to and so far as not inconsistent with any such regulations for the time being in force, the Committee shall receive and deal with the Reports of the other Committees, shall decide upon the countries where Missions shall be carried on, and shall superintend and control the affairs of the Society in general. The Committee may authorise any Committee appointed under Law XII., and with the consent of the Committee of Correspondence any Committee appointed under Law XV. to deal with and dispose of any matters and classes of matters the

consideration of which falls within its province, reporting its action to the next meeting of the Committee. Subject to the control of the Committee every Committee may make Bye-laws for its own government, and may appoint Sub-Committees and fix their Quorum.

XX. The Committee shall have power to appoint such Officers and Assistants as they shall deem necessary for the well-conducting of the affairs of the Society, subject, in the case of the appointment of Secretaries, to the approbation of the next Annual Meeting. One, at least, of the Secretaries shall be a layman. The Committee shall also have power to acquire property of every description for the purposes of the Society, and to invest the funds of the Society as they may deem expedient, and to vest all or any portions of the property and funds of the Society in such Trustee or Trustees, or corporate body, as they may in each case think fit.

XXI. The Committee shall meet on the second Tuesday in every month, and oftener if needful. The other Committee shall meet as often, and at such places, as shall be by them agreed on. All Committee Meetings shall be opened with reading a Form of Prayer composed for that purpose, or one or more suitable Prayers selected from the Liturgy.

XXII. The Patrons, Vice-Patron, Persident, Vice-Presidents, Treasurer and Secretaries shall be considered, ex-officio, Members of all Committees.

XXIII. Five Members shall be necessary to form a Quorum of the Committee; and Three of each of the Committees provided for in Law XII.; in each case exclusive of the Secretaries. In cases of equality of votes, the Chairman shall be entitled to a second or casting vote. Every Committee may act notwithstanding vacancies.

XXIV. All payments on account of the Society shall be signed by Three Members of the Committee, in Committee, and the Lay Secretary, or in his absence by one of the other Secretaries.

XXV. The accounts of the Society shall be audited and reported upon by Public Accountants appointed by the Committee and Five Honorary Auditors, Members of the Society (of whom not more than two shall be Members of the Committee), shall be appointed annually by the Committee for the purpose of considering the Reports of Public Accountants, and of making recommendations thereon, and generally on the Accounts to the Committee once at least in every year.

OF MISSIONARIES.

XXVI. Every offer for Missionary Service shall be referred by the Secretaries either to the Committee of Correspondence or in the first instance to the Clerical Sub-Committee or other Com-

mittee appointed under Law XVIII. to which it shall belong under rules laid down by the Committee of Correspondence; and the Committee of Correspondence shall have power to deal with the offer, both as to the training and as to the nomination as a Missionary of the Candidate. Provided that no one shall be sent out as a Missionary without having been approved by the Committee of Correspondence; and without, as a general rule, having appeared before them.

XXVII. Candidates nominated by the Committee of Correspondence, and accepted by the Committee, shall receive instruction in such parts of knowledge, and be prepared in such a manner for their future employment, as the Committee of Correspondence shall judge expedient.

XXVIII. Candidates shall consider themselves engaged to go to any part of the world, and at any time that the Committee shall decide, and be subject to such regulations as may be established by the Committee for the direction of the Missionaries: respect, however, being had to their personal circumstances, or to any previous stipulation made by them with the Society.

XXIX. Men who have been duly prepared and finally approved for Missionary work, shall go out, either ordained or unordained, at the discretion of the Committee.*

XXX. The Missionaries who go out under the direction of this Society shall be allowed to visit home, permission having been previously obtained from the Committee; and after having laboured in the cause of the Society, to the satisfaction of the Committee, at the Stations committed to their care, until age or infirmity prevent further exertion, such provision shall be made to render their remaining days comfortable as in the judgment of the Committee is suitable. The Committee shall have the power to assist also, in particular cases, the dependent Relatives of those Missionaries who, by devoting themselves to the service of the Society, are prevented from contributing to their support. The Committee shall be further empowered in special cases to make such arrangements with those employed by them as they may think fit.

GENERAL.

XXXI. A friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ.

* The Bishops of the Church of England under the authority of the law of the land ordain and send forth [ecclesiastically speaking] the Society's Missionaries; and in the event of their being appointed by the Committee to labour at Stations within the jurisdiction of a Bishop of the Church of England abroad, it is the practice of the Society to apply to the Bishop for licences, in which are specified the districts to which the Missionaries have been assigned. This is done on the understanding that licences will neither be refused nor when granted be withdrawn from the Missionaries during their connection with the Society, except for some assigned legal cause.

XXXII. All questions relating to matters of Ecclesiastical Order and Discipline, respecting which a difference shall arise between a Bishop of the Church of England abroad and the Committee, shall, in the absence of any tribunal having legal cognizance of the same, be referred to the Archbishops and Bishops of the Provinces of Canterbury and York, whose decision thereupon shall be binding upon the Society and its agents, and representatives. The proposed reference shall be made by the Committee, through His Grace the Primate, accompanied by such explanations and statements as the Committee may deem advisable.

XXXIII. The object of the preceding Law being only to provide a mode of settling questions relating to Ecclesiastical Order and Discipline as to which no provision has yet been made by the Society, it is not to be so construed as in any other respect to alter the principles and practices of the Society, as they are contained in its Laws and Regulations.

XXXIV. It is recommended to every Member of the Society to pray to Almighty God for a blessing upon its designs; under the full conviction that, unless he 'prevent us in all our doings, with His most gracious favour, and further us with His continual help,' the Society cannot reasonably hope to meet with persons of a proper spirit and qualifications to be Missionaries, or expect their endeavours to be crowned with success.

APPENDIX B.

CONSTITUTION OF THE N.S.W. CHURCH MISSIONARY ASSOCIATION.¹

Founded 1825.

Extended 1892.

In connection with the Church Missionary Society for Africa and the East.

Founded 1799.

I.—PRINCIPLES.

1. It is a primary duty of the Church of Christ upon earth to preach the Gospel to all nations, in fulfilment of the great commission given by the Risen and Ascending Saviour.

2. In the fulfilment of this duty it is the right and privilege of members of the Church of Christ to form societies for the purpose, based upon such distinctive principles as will unite them together in mutual sympathy.

3. This Association is a society of members of the Church of England, based upon the Evangelical and Protestant principles which have been universally recognised as the principles of the Church Missionary Society of Africa and the East from its foundation.

II.—OBJECTS.

4. To Correspond with the Church Missionary Society, and generally to act on its behalf in the Colony of New South Wales, and in any neighbouring Colony not possessing a similar organisation.

5. To send Missionaries to the Mission fields occupied by the Church Missionary Society, in connection with and under the direction of Committee of the Society hereinafter called the Parent Committee.

6. To engage in Missionary work in such other fields, not occupied by the Church Missionary Society, as the Providence of God may direct.

III.—MEMBERSHIP.

7. Persons willing to join an Association based upon the above principles, and formed for the above objects, are invited to become members by payment of an annual subscription.

¹ The Constitution of the Victorian C.M.A. differed from this in one or two unimportant details only.

8. The Association shall be conducted by a President, Vice-Presidents, Treasurer, Secretaries, Trustees and Committee.

9. The President, Vice-Presidents, Treasurer and Secretaries shall be appointed by the Committee annually.

IV.—GOVERNING BODY.

10. The Trustees shall be five in number, and shall, in the first instance, be the following gentlemen: The Very Rev. William Macquarie Cowper, Dean of Sydney, the Ven. Archdeacon John Douse Langley, the Rev. Mervyn Archdall, and Messieurs, John Kent and Charles Richard Walsh. Any Trustee may be removed from his office by the unanimous vote of his co-trustees. In case of this action being taken, a statement of the facts shall be immediately forwarded to the Parent Committee. Vacancies in the body of Trustees shall be filled up by the remaining Trustees as soon as possible, subject to the approval of the Parent Committee.

11. The Committee shall consist of not less than twelve members, clergymen and laymen, being communicant members of the Church of England, and shall be elected at each Annual General Meeting of members. In addition, the President, Vice-Presidents, Treasurer, Secretaries and Trustees shall be ex-officio members of the Committee, and of all Committees appointed under Clause 12.

12. The Committee shall have power to fill up vacancies, to act notwithstanding vacancies, and to appoint Committees, either from amongst themselves or from other members of the Society (being communicant members of the Church of England) for such purposes, and with such delegated powers, as they shall deem expedient.

13. Five members shall form a quorum of the Committee. In cases of equality of votes, the Chairman shall have a second or casting vote.

14. The Committee shall have power to acquire property of every description for the purposes of the Association. All property so acquired and other funds, save and except so much as shall, in the opinion of the Committee, be required to be in the hands of the Treasurer, shall be held and invested by the Trustees, under the direction of the Committee. Such investments may be varied and realised from time to time as may be deemed expedient.

V.—C.M.S. MISSIONS.

15. Offers of service in the Mission-field shall be dealt with in the following manner:—

- (a) The Committee, or a Committee appointed by them, shall examine every candidate, and make enquiries regarding him in reference to physical fitness, mental qualifica-

tions, spiritual and moral character, and soundness in the faith.

- (b) Candidates may either be accepted for service forthwith or received for training. In the latter case, formal acceptance shall be deferred till the training has sufficiently advanced.
- (c) The length and nature of the training of any candidate shall be determined by the Committee.
- (d) On the acceptance of a candidate proposed to be sent to a C.M.S. Mission, the Committee shall inform the Parent Committee thereof, and shall correspond with them regarding his location. The decision regarding location shall rest with the Parent Committee, unless the Committee shall have authorised the Association to settle the matter.
- (e) Accepted candidates, on the settlement of their location, shall be despatched to the Mission-field by the Committee.
- (f) No candidate shall be sent forth without a resolution of the Committee declaring that they are satisfied regarding his spiritual character, doctrinal soundness and accord with the fundamental principles of the Association, and fitness in other respects, which resolution shall be communicated to the Parent Committee.

16. On arrival in the Mission-field the Missionary shall place himself under the direction of the local governing body of the Mission representing and appointed by the Parent Committee, and shall so remain during the period of his service in that Mission.

17. Every Missionary shall be a probationer until he has passed his language examination (unless exempted therefrom by the Parent Committee), and until the local governing body has reported concerning him to the Parent Committee. If then finally accepted by the Parent Committee, he shall stand in the same relation to the Church Missionary Society as Missionaries sent out from England, except as to pecuniary support.

18. In all ordinary cases, Missionaries sent forth by the Association shall be supported by the Association, which shall make all arrangements regarding outfit, passages, allowances in the Mission and at home, and be entirely responsible for them, no pecuniary responsibility attaching to the Parent Committee, unless otherwise arranged between the Association and the Parent Committee. But if a Missionary sent out by the Association should be appointed by the Parent Committee to a recognised post for which the Committee is already responsible, the Parent Committee may, at their discretion, undertake his maintenance.

19. The Parent Committee shall have absolute power to disconnect any Missionary sent out by the Association.

20. This section shall also apply to females, whether Candidates or Missionaries.

VI.—MISSIONS OTHER THAN THOSE OF THE CHURCH MISSIONARY SOCIETY.

21. The Association shall, in accordance with Clause 6, have power to undertake Missions in countries or districts not occupied by the Church Missionary Society.

22. With this object the Association will have power to combine with other Associations in the Australasian Colonies based on the same principles, and with the same objects, and to make arrangements for joint action.

23. For such Missions the Church Missionary Society shall not be responsible.

24. The Association shall also have the power to aid other Missionary organisations in such way as the Committee may think expedient, provided always that nothing be done inconsistent with the principles of the Association as above expressed.

VII.—FUNDS.

25. The Association shall receive contributions, either allocated by the donors, or to be applied by the Committee, to the following objects:—

- (a) For the Funds of the Association generally.
- (b) For the General or any Special Funds of the Church Missionary Society.
- (c) For any Special Fund or Object by the Committee.

26. All payments on account of the Association shall be passed by the Committee, and paid by cheques, signed by the Treasurer and one of the Secretaries. The accounts of the Association shall be closed on the 31st December in each year, and audited by one or more auditors appointed by the Committee.

VIII.—MEETINGS.

27. An Annual Meeting of the Members of the Association shall be held about the first week in March, when the proceedings for the foregoing year shall be reported, the accounts presented, and the Committee chosen, and such other business transacted as may be arranged by the Committee.

28. The Committee may summon a Special General Meeting of the Members of the Association, at which not less than twenty shall constitute a quorum, at any time, and they shall do so on receipt of a requisition, in writing, addressed to the Secretaries, and signed by not less than fifteen members, and specifying the objects of the meeting. Ten days' notice shall be given in two

Sydney newspapers of any such intended meeting, and of the purpose for which it is called, which shall be deemed sufficient publicity.

29. None of the Laws and Regulations of the Association shall be repealed or altered, nor any new ones made, except at the Annual Meeting, or at a Special General Meeting called for that purpose. All alterations or additions shall be subject to the approval of the Trustees of the Association.

IX.—REFERENCE OF DISPUTED QUESTIONS.

30. Any questions that may arise which, in the opinion of any five members of the Committee, involve the fundamental principles or objects of the Association, as above expressed, shall be referred to the Trustees, who shall consult (when necessary) with the Parent Committee of the Church Missionary Society, and the decision of the Trustees shall be final.

APPENDIX C.

THE CHURCH MISSIONARY SOCIETY OF AUSTRALIA
AND TASMANIA.

CONSTITUTION.

(Approved Sept., 1916).

(Amended May 2nd, 1917, May 6th, 1918, June 25th, 1919, and
July 5th, 1923).

PRINCIPLES.

1. This Institution shall be designated "The Church Missionary Society of Australia and Tasmania." It is in connection with the Church Missionary Society for Africa and the East, hereinafter called the Parent Society, and is a Society of members of the Church of England, based upon the Evangelical and Protestant principles, which have been universally recognised as the principles of the Parent Society from its foundation.

The Church Missionary Associations of New South Wales and Victoria (the history of which is given in the Appendix hereto) are hereby incorporated into this Society.

OBJECTS.

2. The objects of the Society shall be:—

- (a) To act in the Commonwealth of Australia in relationship with and on behalf of the Parent Society.
- (b) To send Missionaries, either directly or by means of its Branches to the Mission Fields occupied by, in connection with, and under the direction of the Parent Society.
- (c) To engage either directly or through its Branches in Missionary work in such other Fields not occupied by the Parent Society, as the Providence of God may direct; but the Parent Society shall not be responsible for the Missions of the Society.

MEMBERSHIP AND GOVERNORS.

3. Annual Subscribers of One Guinea and upwards, and if Clergymen, Half a Guinea, and Collectors of Ten Shillings and upwards shall be members of the Society during the continuance

of such subscriptions or collections. Benefactors of Ten Guineas and upwards, in one sum, shall be members for life.

4. Annual Subscribers of Five Guineas shall be Governors during the continuance of such subscription, and Benefactors of Fifty Pounds and upwards, in one sum, shall be Governors for life.

5. Subscriptions and Benefactions shall confer the same privileges whether paid to the Society direct or to a Branch. The Council, as hereinafter constituted, may appoint such persons as have rendered essential services to the Society, either Honorary Members for life, or Honorary Governors for life.

PATRON.

6. The Primate of Australia and Tasmania shall be the Patron of the Society if, being a member of the Society, he shall accept the office.

PRESIDENT.

7. There shall be a President of the Society, who may be a Bishop, Priest, or Layman, and shall be elected annually by the Council. The Most Reverend John Charles Wright, Doctor of Divinity, shall be the first President.

VICE-PRESIDENTS.

8. The Archbishops and Bishops of the Church of England in Australia and Tasmania who, being Members of the Society, shall accept the office, and such other persons as may be appointed by the Council, shall be Vice-Presidents of the Society.

GOVERNING BODY.

9. The Society shall be conducted by a Council, which shall consist of:—

- (a) The President.
- (b) The Trustees of each Branch of the Society.
- (c) Four Representatives from each Branch who shall be elected annually by the Executive Committee of each Branch.
- (d) The General Secretary of each Branch.
- (e) A Secretary or Secretaries, and a Treasurer or Treasurers, who shall be elected annually by the Council.
- (f) Members of the Society who, being Vice-Presidents, are co-opted by the Council for a specified term.

Vacancies occurring on the Council shall be filled, as they occur, by the Council, or by the Executive Committee of the Branch whose Representatives has ceased to be a member, as the case may require. The Executive Committee of a Branch may also appoint a Representative to attend any meetings of the Council in the place of any of its Representatives who may be prevented from

attending. Each such appointment shall be notified to the Secretary or Secretaries.

10. The Council shall meet either in Sydney or Melbourne at such times and places as the President and a Secretary shall from time to time determine, provided that the Council shall meet at least once in every twelve months. The Council may fix its quorum from time to time.

11. The Headquarters of the Society shall be in Sydney.

POWERS OF COUNCIL.

12. The Council shall have power (inter alia) to:—

- (a) Carry on communications with the Australian Board of Missions in regard to all matters affecting their mutual relationship as set forth in any Determination of the General Synod and to represent the Branches in all matters connected with the Australian Board of Missions.
- (b) Deliberate upon and determine questions of general policy.
- (c) Deal with all matters referred to it by the Branches, including the allocation of funds when so referred.
- (d) Form Branches of the Society.
- (e) Collect and raise moneys and receive contributions either allocated by the Donors or to be applied by the Council to any of the following objects:—
 - (1) The funds of the Society generally.
 - (2) The General or any Special fund of the Parent Society.
 - (3) Any Special fund, Mission, or object approved of by the Council.
 - (4) The General or any Special fund of any Branch of the Society.
- (f) Engage in Missionary work in Fields not occupied by the Parent Society.
- (g) Assist and uphold the Branches.
- (h) Stimulate Missionary interest and enterprise at Home and Abroad.
- (i) Arrange for holding an Annual Meeting, when the Proceedings of the foregoing year shall be reported, the accounts presented, and such business transacted as may be arranged by the Council. Such other Meetings may be held as the Council may deem necessary.
- (k) Issue an Annual Report of its proceedings and of the proceedings of the Branches and forward a copy thereof to the Australian Board of Missions.

- (l) Appoint such Committees and Officers and adopt such rules and regulations as may be thought advisable.
- (m) Have and exercise all the powers necessary to give practical effect to all matters contemplated by this Constitution.

13. The Council may at any time summon a Special General Meeting of the members of the Society (at which not less than twenty shall constitute a quorum), and shall do so on receipt of a requisition in writing addressed to a Secretary, signed by not less than fifteen members, and specifying the objects of the Meeting. Twenty-one days' notice of any such intended meeting, and of the purpose for which it is called, shall be given in two Metropolitan daily newspapers in each State where there is a Branch, and this shall be deemed sufficient notice to all members.

BRANCHES.

14. Branches of the Society may be formed by the Council in any State other than New South Wales and Victoria. The Church Missionary Associations of New South Wales and Victoria shall be deemed to have been formed as Branches of the Society in the States of New South Wales and Victoria respectively. Branches shall be authorised by the Council to carry out the objects of the Society as set forth in section 2, sub-sections (b) and (c). The said Branches in New South Wales and Victoria, so soon as conveniently may be, are to amend their respective Constitutions so far as may be necessary to bring them into accord with the essential provisions herein contained.

15. The qualifications for Membership of a Branch shall be the same as the qualifications for membership of the Society, and membership of any Branch shall be, ipso facto, Membership of the Society.

CONSTITUTION OF BRANCHES.

16. (1) There shall be a President of a Branch, who may be a Bishop, Priest, or Layman, and shall be elected annually by the Committee.

16. (2) The affairs of a Branch shall be conducted by a Committee, which shall consist of:—

- (a) The President.
- (b) All Vice-Presidents of the Society, resident within the State.
- (c) The Secretary or Secretaries of the Society.
- (d) The Trustees hereinafter provided for.
- (e) Lay Communicants (men or women) being members of the Society, shall be elected as hereinafter mentioned, the number and the proportion being determined from time to time at the Annual Meeting of the Branch.

- (f) Clergymen who shall be elected as hereinafter provided, the number being determined from time to time at the Annual Meeting of the Branch.
- (g) All Honorary Governors for life of the Society resident within the State.
- (h) A Chairman, a Secretary or Secretaries, and a Treasurer or Treasurers, who shall be elected annually by the Committee.

17. One-third of the elected members shall retire immediately prior to the holding of the Annual General Meeting of the members in every year. Those shall retire first who have held office for the longest time, and in case of doubt, or there being more than a sufficient number who have held office for the same length of time, then those who are to retire shall be decided at a Committee Meeting prior to the Annual Meeting. No elected member shall hold office for more than three years without re-election. Retiring members shall be eligible for re-election if otherwise qualified.

18. The Committee shall have power to fill vacancies, to act notwithstanding vacancies, and to appoint Committees either from amongst themselves or from other members of the Branch (being communicant members of the Church of England in Australia and Tasmania) for such purposes and with such delegated powers as they shall deem expedient, and shall annually appoint an Executive Committee, which shall include the Secretary or Secretaries of the Society. Such Executive Committee shall elect four persons, who shall be representatives of the Branch upon the Council of the Society. Members of Committee appointed to fill vacancies shall hold office for the balance of the term of the former members whose places they have taken.

19. Six members shall form a quorum of the Committee. In case of equality of votes, the Chairman shall have a second or casting vote.

20. (1) The Committee of a Branch shall have power to acquire property of every description for the purposes of the Branch. All property and other funds, save and except so much and such as shall in the opinion of the Committee be required to be in the hands of the Treasurer, shall be held and invested by the Trustees, under the direction of the Committee. Such investments may be varied and realised from time to time as may be deemed expedient.

20. (2) The Committee of a Branch shall receive contributions, either allocated by the Donors or to be applied by the Committee to any of the following objects:—

- (a) The funds of the Branch generally.
- (b) The General or any Special fund of the Parent Society.

- (c) Any Special Fund, Mission, or object approved of by the Committee.
- (d) The General or any Special fund of the Society, or of any Branch thereof.

MEETINGS OF BRANCHES.

21. An Annual Meeting of the Members of each Branch shall be held not later than the third month after the close of the financial year, when the proceedings of the foregoing year shall be reported, the accounts presented, the elective Members of the Committee chosen, and such business transacted as may be arranged by the Committee. Such other meetings may be held as the Committee may deem necessary.

C.M.S. MISSIONS.

22. Offers of Service for the Mission Field shall be dealt with in the following manner:—

- (a) The Committee of a Branch or a Committee appointed by them shall examine every candidate and make enquiries regarding him in reference to physical fitness, mental qualifications, spiritual and moral character, and soundness in the faith.
- (b) Candidates may either be accepted for service forthwith or received for training. In the latter case formal acceptance shall be deferred until the training is sufficiently advanced.
- (c) The length and nature of the training of any candidate shall be determined by the Committee.
- (d) On the acceptance of a candidate proposed to be sent to a Mission of the Parent Society the Committee shall inform the Parent Society thereof, and shall correspond with it regarding his location. The decision regarding location shall rest with the Parent Society, unless that Society shall have authorised the Branch to settle the matter.
- (e) Accepted candidates, on the settlement of their location, shall be sent forth to the Mission Field by the Committee.
- (f) No candidate shall be sent forth without a resolution of the Committee, declaring that they are satisfied regarding his spiritual character, doctrinal soundness, accord with the fundamental principles of the Society, and fitness in other respects, which resolution shall be communicated to the Parent Society.

23. On arrival in the Mission Field the Missionary shall place himself under the direction of the local governing body of the

Mission representing and appointed by the Parent Society, and shall so remain during the period of his service in that Mission.

24. Every Missionary shall be a Probationer until he shall have passed his language examination (unless exempted therefrom by the Parent Society) and until the local governing body has reported concerning him to the Parent Society. If then finally accepted by the Parent Society he shall stand in the same relation to the Parent Society as Missionaries sent out from England, except as to pecuniary support.

25. In all ordinary cases Missionaries sent forth by a Branch shall be supported by the Branch which shall make all arrangements regarding outfit, passage, allowances in the Mission and at Home, and be entirely responsible for them, no pecuniary responsibility attaching to the Parent Society, unless otherwise arranged between the Branch and the Parent Society. But if a Missionary sent out by a Branch should be appointed by the Parent Society to a recognised post for which that Society is already responsible, the Parent Society may at its discretion undertake his maintenance.

26. The Parent Society shall have absolute power to disconnect any Missionary sent out by the Branches.

27. Sections 22 to 26 inclusive shall apply to women, whether Candidates or Missionaries.

NEW MISSIONS.

28. No new Mission shall be originated by a Branch without the approval of the Council.

TRUSTEES.

29. The Trustees of a Branch shall be not less than three, nor more than five, in number, and shall be appointed by the Committee of the Branch, subject to the approval of the Council and the Parent Society. A Trustee may be removed from his office by the unanimous vote of his co-Trustees. In case of this action being taken, a statement of the facts shall be immediately forwarded to the Council and to the Parent Society. Vacancies in the body of the Trustees shall be filled by the remaining Trustees, as soon as possible, subject to the approval of the Council and of the Parent Society.

FINANCE.

30. The funds necessary for the conduct of the Society shall, if not otherwise provided, be contributed by the Branches in proportion to their net annual receipts available for their general purposes.

31. All payments on account of the Society and of the Branches shall be made by cheque, signed by a Treasurer and a Secretary of the Society, or of the Branch, as the case may be, or by such other person or persons as shall from time to time be determined by the Council for the Committee, as the case may be.

32. The Council shall close its accounts on the thirty-first day of March in every year, and the Branches shall close their accounts on the thirty-first day of March, or on the thirty-first day of December in every year, and before the thirty-first day of the ensuing May, every Branch shall forward to the Council a copy of its Annual Report and a statement of its receipts and expenditure, and a Balance Sheet for the preceding financial year. All such accounts, statements of receipts and expenditure, and Balance Sheets shall be audited by one or more auditors appointed by the Council or Committee, as the case may be. Every Branch shall within two months after the close of its financial year forward to the Council a statement of its estimated receipts and expenditure for the then current year.

33. The Council, or the Committee of a Branch, shall have power to aid other Missionary Organisations in such ways as may be deemed expedient, provided always that nothing shall be done inconsistent with the principles of the Society.

PROPERTY AND TRUSTEES.

34. The Society may have, hold, and dispose of, property, real or personal, either for its own benefit, or on behalf of a Branch or Branches, or upon special trusts, or for specified purposes.

35. The Trustees for the time being and from time to time, of the Branches of New South Wales and Victoria, are hereby appointed a Joint Trust for the purpose of holding, administering, and investing, under the direction of the Council, the property held by the Society, either beneficially or in trust. Such investments may be varied and realised, from time to time, as the Council may deem expedient. No trust shall be administered which is contrary to the principles of the Society.

DISPUTED QUESTIONS.

36. Any question that may arise which, in the opinion of any five members of the Council, involves the fundamental principles or objects of the Society, as above expressed, shall be referred to the Joint Trust who shall consult, when necessary, with the Parent Society, and the decision of the Trust shall be final. And any question that may arise which, in the opinion of any five members of a Committee of a Branch, involves such fundamental principles or objects, shall be submitted to the Council of the Society for reference as aforesaid.

ALTERATIONS OF CONSTITUTION.

37. No alteration in, addition to, or rescission of any of the foregoing provisions, or any provisions hereinafter made, shall be effected, except at an Annual or at a Special Meeting of the Society

celled for that purpose. All alterations, additions, or rescissions shall be subject to the approval of the Joint Trust.

38. This Constitution shall come into operation as soon as it has received the approval of respective majorities of members of the Church Missionary Associations of New South Wales and Victoria, respectively present, at meetings of the said Associations.

APPENDIX (1916)

NEW SOUTH WALES.

An Auxiliary of the Church Missionary Society for Africa and the East was formed in Sydney in 1825. Its objects were the evangelisation of the Aborigines of Australia, and the collection of funds for the promotion of that work, and for transmission to the Parent Society to further its world wide work in Mohammedan and Heathen Lands.

The first officers of the Auxiliary were:—Patron, His Excellency Sir Thomas Brisbane; Vice-Patron, His Honor Sir Francis Forbes, Chief Justice President, Rev. Samuel Marsden; Treasurer, A. K. McKenzie; Secretary, Rev. Richard Hill; Committee, H. C. Antill, Saxe Bannister, Attorney-General, W. Carter, W. Cox, C. Cox, H. Macarthur, James Norton, and John Stephen, Solicitor-General, subsequently a Judge of the Supreme Court.

The Committee of the Parent Society sent forth several Missionaries, who carried on work amongst the Aborigines till 1841, when, in consequence of difficulties which had arisen with the Home Government, the Committee felt compelled to relinquish that part of the work.

From that period onwards till 1892, the Auxiliary continued to collect funds, and hold meetings for the purpose of giving information about, and stimulating interest in, Missionary Work.

In 1892, in response to a request preferred by the New South Wales Auxiliary, the Parent Society sent to Australia, as a deputation, Dr. Eugene Stock and the Rev. Robert Warren Stewart. One of the direct results of their visit was the evolution of the existing Auxiliary into the New South Wales Church Missionary Association, and, as a sequence, very definite increase in Missionary interest and service.

Since 1892 the Association has sent forth and maintained in Australia and in various C.M.S. fields, fifty-nine Missionaries, of whom thirty-eight are still in active service.

In 1915 the Income was £7,400.

VICTORIA.

The Church Missionary Society of Victoria was founded in the year 1856 to carry on Missionary work in Victoria and elsewhere, and to collect and forward subscriptions for Missionary

Societies and objects connected with the Church. Its operations were continued until the year 1898, by which time all its activities (except on behalf of the Melanesian Mission) had been transferred to the Church Missionary Association of Victoria, which had been founded in the year 1892 as the result of the deputation above referred to, from the Church Missionary Society for Africa and the East.

Prior to the year 1892, the Rev. H. B. Macartney had carried on a remarkable work in Victoria, New South Wales, and Tasmania, in support of Missionary work in India and China, for which about £2,000 was raised annually. Much of this work was subsequently undertaken by the Church Missionary Association of Victoria.

The work of the Victorian Branch of the Church of England Zenana Missionary Society was in the year 1897 taken over by the Church Missionary Association, which assumed responsibility for the support of seven Missionaries connected with that Society.

The Church Missionary Association of Victoria has sent eighty-two Missionaries to various mission fields in and beyond Australia, of whom forty-seven are still (1916) in active service. The income for the year 1915 was £7,641.

APPENDIX D.

OFFICERS OF THE C.M.S. OF AUSTRALIA AND TASMANIA
IN THE CENTENARY YEAR, 1925.

Patron: The Most Rev. the Primate of Australia and Tasmania.

President: The Most Rev. the Archbishop of Sydney (Primate).

Vice-Presidents: The Most Rev. the Archbishop of Melbourne, The Most Rev. the Archbishop of Brisbane, The Most Rev. the Archbishop of Perth, The Right Revs. the Bishops of Adelaide, Armidale, Bathurst, Ballarat, Bendigo, Bunbury, Carpentaria, Gippsland, Goulburn, Grafton, Newcastle, New Guinea, North Queensland, Riverina, Rockhampton, Tasmania, Wangaratta, Willochra, Langley; C. R. Walsh, Esq., J. H. Maddock, Esq., James Griffiths, Esq.

Trustees: Rev. Canon Bellingham, M.A., Rev. Canon Claydon, Rev. H. S. Begbie, C. R. Walsh, Esq., W. E. Shaw, Esq., Rt. Rev. Bishop Langley, Rev. A. C. Kellaway, M.A., Rev. W. T. C. Storrs, M.A., J. H. Maddock, Esq., Rev. C. W. T. Rogers, G. W. Halcombe, Esq., R. V. Davies, Esq., H. M. Mudie, Esq., R. C. Kermodie, Esq., W. Cripps, Junior, Esq., R. H. Lakin, Esq., A. L. Green, Esq., W. M. Buntine, Esq.

Council: The President, The Trustees, The General Secretaries of the Branches.

Representatives on Federal Council: Revs. W. R. Barrett, B.A., P. J. Bazeley, G. A. Chambers, M.A., B.Ec., W. M. Corden, A. Gamble, D. Ross Hewton, C. Hughesdon, W. H. Irwin, M.A., A. Law, D.D., S. Armson Stanley, B. N. White, M.A.; Messrs. R. V. Davis, F. L. D. Homan, B. N. Newland, F.C.P.A., H. L. Tress, T. Woodward, W. J. England.

Hon. Secretary: Rev. Montague G. Hinsby.

Hon. Treasurer: Mr. J. McKern.

NEW SOUTH WALES BRANCH.

GENERAL COMMITTEE.

President: The Most Rev. the Archbishop of Sydney (Primate).

Vice-Presidents: The Right Revs. the Bishops of Armidale, Bathurst, Goulburn, Grafton, Newcastle, Riverina.

Trustees: Revs. Canon Bellingham, Canon Claydon, H. S. Begbie, W. E. Shaw, Esq., C. R. Walsh, Esq.

Chairman of Committee: C. R. Walsh, Esq.

Vice-Chairman of Committee: Rev. Canon Claydon.

The Very Rev. the Dean of Sydney, The Ven. Archdeacon D'Arcy Irvine, The Ven. Archdeacon Davies, The Ven. Archdeacon Howell, Rev. Canon Charlton, Rev. Canon Cranswick, Rev. Canon Langley, Rev. Canon Langford Smith, Revs. H. W. A. Barder, P. J. Bazeley, J. Bidwell, G. A. Chambers, J. F. Chapple, A. Colvin, S. H. Denman, L. M. Dunstan, A. R. Ebbs, J. W. Ferrier, A. J. A. Fraser, L. J. Gabbott, W. Greenwood, W. G. Hilliard, H. R. Holmes, F. H. Hordern, H. G. J. Howe, Dixon Hudson, C. Hughesdon, S. M. Johnstone, A. Killworth, S. J. Kirby, D. J. Knox, T. Knox, H. C. Lepplatrier, W. E. Maltby, W. Newby-Fraser, W. G. Nisbet, A. Pain, L. A. Pearce, W. T. Price, A. Reeves, W. J. Roberts, R. B. Robinson, A. Smith, C. A. Stubbin, Stephen Taylor, F. Tugwell, A. L. Wade, E. Walker, J. W. A. Watkinson, J. H. Willcoxson, Mesdames H. S. Begbie, E. Bragg, G. A. Chambers, E. C. Cranswick, A. R. Ebbs, L. J. Gabbott, F. P. J. Gray, M. G. Hinsby, T. S. Holt, E. C. Hordern, H. C. Lepplatrier, W. Newby-Fraser, Oxenbould, L. A. Pearce, F. W. Reeve, W. E. Shaw, H. Minton Taylor, Toms, C. R. Walsh, J. C. Wright, Misses Eadith Anderson, K. Bland, L. Brown, F. Elkington, N. Foulcher, K. French, M. Harper, Musson, A. Pallister, A. Pownall, M. Pulver, C. Spragg, R. Starling, E. M. Sutton, I. Sutor, Messrs. E. Bland, J. M. Boyle, C. Capper, W. Cocks, F. A. Corkhill, G. A. Coughlan, A. W. Deane, W. H. Dibley, Evans, C. Hardy, H. Hibble, T. S. Holt, M. B. Hordern, W. Jones, L. Lepplatrier, E. J. Lyon, B. C. Martyn, H. Mathieson, J. McKern, W. Mulliner, W. Newell, A. L. Short, J. Shuttleworth, J. H. Smith, T. A. Strudwick, C. P. Taubman, H. L. Tress, W. Varley, W. E. Wilson.

Hon. Treasurer: J. McKern, Esq.

Hon. Auditor: W. H. Dibley, Esq.

General Secretary: Rev. Montague G. Hinsby.

Assistant Secretaries: Miss M. Harper and Rev. J. H. Hewett, Th.L.

Young People's Union Secretary: Rev. L. M. Dunstan.

Vice-President of the Church Missionary Society, London: C. R. Walsh, Esq., Sydney, N.S.W.

Honorary Governors for Life of the Church Missionary Society, London (having rendered essential service to the Society): Rev. Canon E. Claydon, Rev. A. R. Ebbs, Mr. John Kent.

Hon. Member for Life of the C.M.S., London (having rendered essential service to the Society): Misses M. Harper, E. M. Hassall, M. Walsh, Mrs. E. H. Sully.

MISSIONARY SERVICE LEAGUE.

Secretary: Rev. R. J. Hewett.

Treasurer: Miss M. Harper.

WOMEN'S EXECUTIVE.

WOMEN MEMBERS OF THE GENERAL COMMITTEE.

President: Mrs. J. C. Wright.
Hon. Secretary: Mrs. F. Reeve.
Hon. Treasurer: Miss Harper.
Hon. Depot Secretary: Mrs. Bragg.
Hon. Secretary Educational Department: Miss French.
Women's Missionary League: Mrs. Gray.

YOUNG PEOPLE'S UNION.

President: Rev. H. S. Begbie.
Secretary: Rev. L. M. Dunstan.
Hon. Treasurer: Miss M. Harper.

VICTORIAN BRANCH.

OFFICE-BEARERS, 1925.

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APPENDIX E.*

ANNUAL INCOME OF THE ASSOCIATIONS AND BRANCHES FROM 1892.

Year.	New South Wales.	Victoria.	S. Australia.	Tasmania.	Council of C.M.S. of A. and T.	Total.
1892	651 14 3	160 13 8				812 7 11
1893	782 14 1	553 14 4				1,336 8 5
1894	1,004 13 3	487 13 9				1,492 7 0
1895	971 6 2	757 16 5				1,729 2 7
1896	1,225 7 5	1,373 6 6				2,598 13 11
1897	1,188 8 2	2,912 15 5				4,101 3 7
1898	1,523 13 10	5,318 2 1				6,841 15 11
1899	2,376 8 6	3,436 3 2				5,812 11 8
1900	2,278 1 1	3,591 16 5				5,869 17 6
1901	2,194 1 1	2,198 8 11				4,392 10 0
1902	2,940 4 2	5,369 16 5				8,310 0 7
1903	3,004 7 5	3,193 14 4				6,198 1 9
1904	3,610 3 4	4,014 11 9				7,624 15 1
1905	3,006 13 7	4,475 3 6				8,081 17 1
1906	4,221 15 9	4,827 10 8				9,049 6 5
1907	†	5,172 8 10				5,172 8 10
1908	3,329 1 2	5,639 18 10				9,569 0 0
1909	3,193 12 5	5,515 14 10				8,709 7 3
1910	3,601 13 3	5,529 3 7				9,130 16 10

* I am indebted for assistance in drawing up this table to Mr. J. McKern of Sydney, and Mr. Gerald Doyle of Melbourne.—S.M.J.

† N.S. Wales altered closing of financial year to 31st March, in 1907/8.

ANNUAL INCOME OF THE ASSOCIATIONS AND BRANCHES FROM 1892.

Year.	New South Wales.	Victoria.	S. Australia.	Tasmania.	Council of C.M.S. of A. and T.	Total.
1911	5,316 11 1	7,039 19 4				13,356 10 5
1912	5,542 18 3	7,627 0 9				13,169 19 0
1913	6,583 2 8	9,440 1 9				16,023 4 5
1914	6,531 19 2	8,774 2 9				15,306 1 11
1915	6,719 1 6	7,641 1 11				14,360 3 5
1916	7,419 5 7	8,996 10 11				16,415 13 1
1917	8,220 10 7	9,255 6 10			2 2 0	17,475 17 5
1918	10,478 15 10	10,825 18 0	531 2 11		31 12 0	21,837 18 9
1919	12,336 14 0	13,541 11 0	358 18 11		65 14 0	26,268 15 11
1920	12,431 16 3	14,518 1 2	446 14 8		67 7 6	28,246 15 10
1921	13,520 17 7	14,102 12 3	1,325 17 11	784 9 9	290 7 10	34,340 16 9
1922	15,881 10 1	14,863 12 7	723 9 6	824 1 6	1,011 17 0	32,770 17 0
1923	21,464 6 6	14,711 11 7	622 15 4	1,021 9 4	43 10 0	37,863 12 9
1924	19,718 8 8	14,885 2 11	707 9 6	1,204 12 1	37 4 0	36,552 17 2
1925	19,305 3 10	†	691 1 9	1,029 0 6	39 0 0	21,064 6 1
	219,775 0 6	220,751 5 9	5,407 10 6	5,875 10 2	576 17 4	452,386 5 3
Less Transfers from other Branches		7,144 15 1				7,144 15 1
Total	£219,775 0 6	213,606 11 8	5,407 10 6	5,875 10 2	576 17 4	445,241 10 2

* Victorian financial year closes 31st December.

† Hyderabad Mission Receipts from 1920/21 included in N.S.W.

INDEX OF PERSONS AND PLACES.*

* Names of all Australian C.M.S. Missionaries will be found on pp. 262-268. By referring to the country indicated in the fourth column of these pages the actual station of each missionary at present on the active list may be found. Names of officials in the Centenary Year will be found in the Appendix.

- | | |
|---|---|
| Abbott, Archdeacon T, Kingsmill. | Bathurst, Bishop of Norwich, 72. |
| Abdul Masih, 70. | Bathurst, Earl, 135, 164. |
| Aborigines of Australia, 76, 130, 134, 152. | Bavaria and Bavarians, 54. |
| Abyssinia, 45, 76, 78. | Bay of Islands, 116, 121, 125, 149, 151. |
| Adelaide, 220, 249. | Bazeley, Rev. P. J., 230, 234, 301. |
| Affleck, Mr., 249. | Beaver, W. R., 214. |
| Afghanistan, 80. | Beaver, Miss Hilda, 255. |
| Africa, 64, 80, 90. | Bede, Venerable, 51, 52. |
| Africa, 64, 80, 90. (See also, West, South, East Africa). | Begbie, Rev. H. S., 230, 243, 244, 245, 252. |
| Agra, St. John's College, 77. | Bellamy, Miss, 299. |
| Ahoodee O Gunna, 127-129. | Bellingham, Canon A. E., 214, 230. |
| Aidan, 53. | Benedictines, 57. |
| Ali Bakhsh, Canon, 300. | Benignus, 49. |
| Allen, Rev. C., 259. | Bennett, G., 97. |
| Allenby, Archdeacon C. J., 234. | Benson, Archbishop, 201. |
| Allnutt, Archdeacon, C. T., 234, 299. | Bentineck, Lord William, 77. |
| Anderson, Bishop of Rupert's Land, 82. | Beresford, Miss N., 259. |
| Anderson, V., 246. | Berry, Canon Digby, 234, 251. |
| Anne, Grand-Duchess of Russia, 56. | Best, S. T. C., 256. |
| Anegray, 54. | Bickersteth, Rev. E., 72. |
| Ansgar, 55. | Billing, Miss, 240. |
| Antill, Captain H. C., 164, 189. | Birch, Rev. R. and Mrs., 275, 276. |
| Arabia, 357-360. | Bird, Mr., 249. |
| Arabs, 209. | Blackett, Rev. A. R., 192, 202, 234. |
| Archdall, Canon M., 214, 218, 230. | Bobbio, 54. |
| Arles, Council of, 51. | Bond, Miss, 249. |
| Armagh, Viscount Lifford, Dean of, 71. | Boniface, 54. |
| Armenia, 68. | Botany Bay, 167. |
| Armson, Rev. S., 259. | Bounty Island, 107. |
| Armstrong, Bishop of Wangaratta, 230. | Bourke, Governor of N.S.W., 176. |
| Aryans, 27. | Bowker, H. F., 198. |
| Asia Minor, 46, 47. | Boyce, Archdeacon F. B., 211, 214. |
| Athanasius, 50. | Bragg, Mrs., 248. |
| Augustine of Hippo, 50. | Brain, Rev. A., 258. |
| Augustine, the Monk, 52. | Brazil, 59. |
| Azariah, Bishop V. S. of Dornakal, 305, 306. | Brett, Rev. W. H., 289. |
| Aztecs, 364. | Brett, Mrs., 249. |
| Baglin, Canon J. T., 246. | Brisbane, Governor Sir Thomas, 146, 151, 152, 163, 164. |
| Bainbridge, H. W., 256. | Britain (see also England, Scotland), 49, 50-53. |
| Ball, Rev. J. A., 291. | Broughton, Bishop, 77, 157, 161, 168, 185, 187, 190. |
| Baker, Bishop of Bendigo, 259. | Brown, Rev. Clifton, 297. |
| Baker, Rev. H. N., 259. | Brown, Rev. G. E., 300-303. |
| Banister, Bishop W., 291, 295, 296. | Buchanan, Dr. Claudius, 110. |
| Bannister, Saxe, 164. | Budd, Henry, 82. |
| Barke, T. W., 290, 291. | Buddha, The, 374. |
| Barker, Bishop of Sydney, 191. | Bulmer, Mr., 271, 273. |
| Barnes, Rev. C. H., 242. | Buntine, W. M., 230. |
| Barnett, Archdeacon, 234, 235, 249, 287, 290. | Burcham, Mr., 259. |
| Barnett, Mrs., 250, 290. | Burton, Explorer, 81. |
| Barrett, W., 259. | Burton, Justice, 161. |
| Barry, Bishop of Sydney, 193. | Busby, James, 158, 159. |
| Basedon, Dr., 283. | Butler, Rev. John, 132, 136, 143. |
| Basilus, Emperor, 56. | Butler, Samuel, 132, 133. |
| | Cain, Rev. John, 192, 305. |
| | Cain, Mrs. 305, 306. |

Caird, Edward, 362.
 Calcutta, 70, 77, 185.
 Cauldwell, Bishop, 281.
 Calvin, 59, 60.
 Campbell, J., 161.
 Campbell, J. T., 118.
 Canada (see North America).
 Canterbury, Archbishop of, 65, 67, 78, 201.
 Cappadocia, 49.
 Carroll, Rev. R. P., 231.
 Carter, William, 164.
 Cartwright, Rev. R., 104.
 Celestine, Pope, 51.
 Central Africa, 78.
 Ceylon, 60, 77, 79, 80, 81, 340-34, 353.
 Chaffers-Welsh, Rev. J., 214.
 Chalmers, Bishop of Goulburn, 289.
 Chapman, Miss, 246.
 Charlemagne, 56.
 Charles the Simple, K. of France, 55.
 Charlton, Canon W. A., 211, 244.
 Chase, Canon, 234, 287.
 Cheong Lee, 294, 297.
 China, 79, 80, 83, 85, 256, 257, 345-353.
 China Inland Mission, 242.
 Chinese in Australia, 284, 299.
 Christian David, 70.
 Chrysostom, 50.
 Clarence, Mrs., 249.
 Clark, K., 83.
 Clark, Mrs., 83.
 Clarke, George and Mrs., 184.
 Claydon, Canon E. H. B., 222, 223, 230, 231, 232.
 Glode, Samuel, 96.
 Clovis, 53.
 Coates, Dandeson, 178.
 Cocks, W. E., 259.
 Coligny, Admiral, 59, 107.
 Columba, 51, 52.
 Columbanus, 53, 54.
 Confucius, 378-381.
 Constantine the Great, 49.
 Constantinople, 56, 80.
 Cook, Captain, 92, 99.
 Cook, Miss M. A., 75.
 Coolling, Rev. W. R., 252.
 Coranderrk, 272.
 Corbet, F., 71.
 Corden, Rev. W. M., 256.
 Cotton, Sir A., 304.
 Cowan, Dr. H. O., 236.
 Cowper, Archdeacon W., 161, 187, 189, 191.
 Cowper, Dean, 191, 192, 211, 213, 215, 217, 218.
 Cowper, Mrs. W., 247.
 Cox, G., 164.
 Cox, James, 236.
 Cox, W., 164.
 Crane, W., 192, 214.
 Crawford, Captain S., 274.
 Gripps, W., 259.
 Crome, Miss M. C., 276.
 Cromwell, Oliver, 61.
 Cross, Miss L. G., 277.
 Crowther, Bishop Samuel, 74, 78, 81.
 Cutts, N. R., 242.
 Dacia, 49.
 Dalriada, 51.

Daly, Justice, 71.
 Daly, Rev. Robert, 71.
 Dambrowka, Duchess of Poland, 55.
 Danish Missions in India, 60.
 Darling, Governor, 164.
 Darwin, Charles, 77.
 Davids, Dr. Rys, 375.
 Davies, R. of Carpentaria, 278.
 Davis, Richard, 153.
 Davis, R. V., 255, 256.
 Daunt, J. W., and Mrs., 236, 297.
 Denison, Governor Sir William, 191.
 Denman, Rev. S. H., 233, 244.
 Denmark, 61.
 Dennis, Dr. J. S., 33.
 Denny, Dr. J., 20-31.
 Dent, R., 259.
 Deuchar, Rev. Seafeld, 236.
 Dhan Singh, Rev. L., 303.
 Diocletian, Emperor, 49.
 Dirk Hartog, 92.
 Dixou, Archdeacon J., 214.
 Dixon, Miss S. A., 260.
 Dobson, Miss, 257.
 Dominicans, 57.
 Donaldson, Bishop of Salisbury, 15.
 Done, Rev. J., 297.
 Donne, Dr. John, 61.
 Douglas, Professor R. K., 378.
 Dove, Miss E. I. M., 278.
 Doyle, Gerald F., 236.
 Dravidians, 281-282.
 Du Bose, Dr. W. P., 38.
 Duaterra, 106-107, 111, 116, 122, 123, 124.
 Dudley, Rev. L. S., 302.
 Duff, Dr. Alexander, 77.
 Dummagudem, 192, 304, 306.
 Duncan, William, 83.
 Dundas, Dean, 220.
 Dunne, Miss, 237.
 Dunstan, Rev. L. M., 245, 260.
 Dutch East India Company, 60.
 Dutch Guiana, 59.
 Dyer, A. J. and Mrs., 277, 279-280.
 East Africa, 307-316.
 East Africa, 78, 81, 83-85, 307-313.
 Eastern Churches, 317-318.
 East India Company, 70.
 Ebbs, Rev. A. R., 223, 224, 230, 233, 235, 236, 275.
 Ebenezer Mission Station, 270.
 Edinburgh Missionary Conference, 87.
 Edwin, King, 53.
 Egypt, 48, 316-320.
 Elder, Rev. J., 191.
 Elliot, John, Apostle of N. American Indians, 61.
 Elmslie, Dr., 83.
 Emerald Mission Station, 278.
 England (see also Britain), 58, 61, 77.
 England, W. J., 256.
 Ensor, Rev. George, 83, 208, 256.
 Erhardt, 81.
 Ethelbert, King, 52, 53.
 Ethelburgha, 53.
 Ethiopia, 45, 48.
 Eusebius, Bishop of Nicomedia, 50.
 Fagg, Mrs. George, 257.
 Fairburn, W. and Mrs., 145.

Fenton, Judge F. D., 160.
 Fethers, Rev. E. D., 242.
 Fitzpatrick, Dr. and Mrs., 260.
 Flehr, H. C., 256.
 Fong Tat San, Rev. M., 287, 289.
 Forbes, Chief Justice, 161, 164.
 Ford, Dr. S. H., 187.
 Fort Dalrymple, Tas., 190.
 Forrest River Mission Station, 271.
 Fox, George, 59.
 Fourah Bay College, 74.
 Framlingham Mission Station, 272.
 France (see also Gaul), 53, 55.
 Franciscans, 57.
 Francke, 60.
 Franks, The, 54.
 Fraser, Sir James, 388.
 Fraser, Sir Stuart, 301.
 Frederick IV. of Denmark, 60.
 Fremantle, W. Aus., 249.
 Fremantle, Dean, 214.
 French, Miss, 247.
 Friendly Islands, 134.
 Frisia and the Frisians, 54.
 Frodsham, Bp. of N. Queensland, 274.
 Fry, Miss (Adelaide), 253.
 Fry, Miss (Tasmania), 193.
 Fry, Elizabeth, 94.
 Fukien Mission, 257.
 Fung Gay, Thomas, 290.
 Galatia, 48.
 Gambier, Admiral Lord, 69.
 Gamble, Rev. A., 257, 259.
 Garnsey, Rev. C. F., 216.
 Garrard, Miss C., 260.
 Gason, Rev. J. B., 273.
 Gaul, 49.
 Gault, Edward L., 236.
 Gauri, Rev. B. R., 304.
 Gee Hing, James, 295.
 Geelong, 219, 249.
 Gelding, Miss, 241.
 Germany, 49, 53, 54, 67.
 Gibbons, Canon, 200.
 Gibbons, Miss, 244.
 Gildas, 52.
 Gill, C. Hope, Bishop of Travancore and Cochin, 192, 239.
 Gillett, H., 259.
 Gipps, Governor Sir George, 176, 177.
 Girdlestone, Canon, 200.
 Gisborne, W., 160.
 Gisela, d. of Charles the Simple, 55.
 Gloucester, N.Z., 132, 143.
 Gobat, Bishop, 80.
 Godrich, Viscount, 165, 176.
 Godson, Rev. W. E., 296.
 Goe, Bishop of Melbourne, 210, 219, 234, 272, 288, 289.
 Gold Coast, 64.
 Goldsmith, Canon, M. G., 300.
 Good, Rev. J., 290.
 Goodman, Canon, 219, 234.
 Goodwin, Mr. 271.
 Gordon, George Maxwell, 219, 220.
 Gore, Provost Marshal, 114.
 Gosford, Earl of, 71.
 Goths (see also Ostrogoths, Visigoths), 49, 50.
 Grant, Charles, 65.
 Gregory I., Pope, 52.
 Greece, 46.
 Green, A. L., 259.

Greenaway, Miss, 244.
 Greenland, 55.
 Grice, Richard, 194.
 Griffith-Thomas, Dr. W., H., 44.
 Griffiths, James, 257.
 Griffiths, Mrs. James, 250, 251.
 Groom, Miss E. M., 246.
 Groote Eylandt, 276-278.
 Grubb, Rev. George, 199, 200, 219.
 Guiana, Bishopric of, 79.
 Gunther, Rev. James, 161, 173, 174, 177, 178, 179.
 Guntram, K. of Burgundy, 53.
 Gustavus Vasa, 59.
 Haco, K. of Norway, 55.
 Haden, A. B., 258.
 Haddfield, Bishop of Wellington, 186.
 Haeckel, 281.
 Hagen Adelsteen, K. of Norway, 55.
 Haig, General, 203, 304, 305.
 Halcombe, G. W., 256.
 Hale, Archdeacon, 270.
 Hall, Loughrey, 198.
 Hall, William, 104, 106, 110, 111, 113, 119, 141, 183.
 Hallam, Henry, 53.
 Halle Missionary Training College, 60.
 Hamilton, Rev. George, 71.
 Handt, Rev. J. C. S., 161, 167, 173, 174.
 Hannah, H. J., 236.
 Hannington, Bishop, 85.
 Hansen, Master of the "Active," 119, 122.
 Harford-Battersby, Canon, 197.
 Harper, Miss M., 239, 240, 243, 244, 245, 247.
 Harris, Archdeacon, 290.
 Hassall, Miss B., 240.
 Hassall, Miss B. M., 247, 251.
 Hassall, Rev. T., 70, 191, 251.
 Hassall, L. M. S. Missionary, 95.
 Hayden, Rev. T., 191.
 Healsville, 253.
 Heber, Bishop, 70.
 Hessians, 54.
 Hewett, Rev. R. J., 240.
 Hill, Miss, 275, 277.
 Hill, Mrs., 256.
 Hill, R., Missionary at Limestone Plains, 184.
 Hill, Rev. Richard, 65, 189.
 Hills, Robert, 192, 214.
 Hindley, Archdeacon W. G., 251.
 Hinsby, Rev. M. G., 234.
 Hipwell, Rev. and Mrs., 295, 298.
 Hoare, Henry, 65.
 Hobson, Captain; Governor of N.Z., 160, 184.
 Hodge, Dr. A. A., 27.
 Hok, Mrs. A., 257.
 Holland, 58, 61.
 Holmes, Rev. H. R. and Mrs., 258, 259.
 Holt, J., 190.
 Homan, F. L. D., 230.
 Hong Kong, 79, 235.
 Hong Kong Theological College, 296.
 Honorius, Emperor, 51.
 Horatookie, 140.
 Hopkins, Rev. E. H., 197.

Hough, Rev. J., 73.
 Hubbard, Rev. P., 297.
 Hughesdon, Rev. C., 232, 233.
 Hungary, 56.
 Hunter, Governor of N.S.W., 95.
 Huthnance, Rev. J. F. G., 275.
 Huxley, Professor, 281.
 Hyder Nawaz Jung Bahadur, Nawab, 303.
 Hyderabad (Deccan), 250, 300-308.
 Iceland, 55.
 India, 48, 60, 67, 69, 74, 75, 77, 80, 81, 83, 85, 91, 196, 329-340.
 Ingham, Bishop, 200.
 Inglis, Sir R. H., 179.
 Innes, Rev. W., 159.
 Iona, 52, 53.
 Ireland, 50, 51, 53, 70-72, 82.
 Iranaeus, 49.
 Irwin, Rev. Henry, 71.
 Irwin, Rev. W., 255.
 Islington College, 75.
 Italy, 54.
 Jackson, Mrs. Henshaw, 255.
 Jaenicke, 73.
 Japan, 83, 84, 85, 352-357.
 Jastrow, 362.
 Jerome, 50.
 Jerusalem, Anglican Bishopric in, 55.
 Jesuits, 57, 61.
 Jevons, Professor F. D., 28, 362, 366, 368.
 Jews, The, 299.
 Johnson, James, 198.
 Johnson, Rev. R., 93, 95, 96.
 Johnstone, Archdeacon A. W., 294.
 Jones Miss A., 244.
 Jones, Richard, 161.
 Jowett, Rev. William, 68, 71.
 Joyn, R. D., 275, 277.
 Kellaway, Rev. A. C., 223, 230, 235, 236, 242, 252.
 Kellaway, Miss G., 246.
 Kellett, Rev. F., 258.
 Kemp, James, 145, 155.
 Kendall, Rev. Thomas, 73, 111-112, 116, 117, 119, 122, 127, 136, 141, 148.
 Kennaway, Sir John, 205.
 Kennion, Bishop of Adelaide, 220.
 Kent, John, 192, 214, 217, 218, 223, 234.
 Kent, Rev. S. C., 234, 251, 252.
 Kenya, 313-314.
 Kermode, R. C., 257, 258, 259.
 Keswick, 87, 197, 198, 199, 200.
 Kiddee-Kiddee, 132, 136.
 Kikuyu, 88.
 King, Archdeacon, 213.
 King, Rev. G., 270.
 King, John, 104, 106, 110, 119, 122, 141.
 King, Tim, 297.
 Kingdon, Dr., 214.
 Kingsmill, H. C., 258.
 Kingsmill, Mrs., 259.
 Kingsmill, Miss, 258.
 Kitchen, Mrs., 250.
 Knox, Rev. D. J., 244, 255, 256.
 Koro-Koro, N.Z. Chief, 116, 119, 122, 123, 124, 137.
 Krapf, 76, 78, 81.

La Touche, Right Hon. David, 71.
 Lagos, 78.
 Lake Boga, 270.
 Lake Condah 272, 273, 274.
 Lake, General, 84.
 Lake Hindmarsh, 272.
 Lake Macquarie, 269.
 Lake Tyers, 272, 273, 274.
 Lake Wellington, 270.
 Lakin, H. B., 259.
 Lambeth Conference, 293.
 Langhorne, George, 173.
 Langley, Miss Hilda, 350.
 Langley, J. D., Bishop of Bendigo, 192, 210, 214, 218, 230.
 Langley, Mrs. J. D., 247.
 Langley, H. A., Bishop of Bendigo, 192, 218, 219, 234.
 Langley, Mrs. H. A., 250.
 Langley, Canon, H. T., 230.
 Langley, Canon W. L., 244, 246.
 Langmore, Dr. P. V., 236.
 Lapps, The, 59.
 Latty, Miss, 246.
 Law, Dr. A., 377.
 Law, Rev. T., 246, 256.
 Lawrence, Rev. T. J., 255.
 Lee Bong Mark, 289.
 Lee, J. C., 295.
 Lee, Professor Samuel, 73.
 Lee Wah, James, 289, 290.
 Lees, Archbishop Harrington C., 279.
 Legge, Professor James, 368.
 Leibnitz, Baron Von, 59.
 Leigh, Rev. S. and Mrs., 97, 150.
 Leong Bong, S., 294, 295, 296.
 Leong On Tong, Rev., 286.
 Levant, The, 69.
 Lew Tong, Philip, 289, 290.
 Lewis, Archdeacon, 294.
 Lightfoot, Bishop, 31.
 Lifford, Viscountess, 71.
 Lindistarne, 53.
 Lindsay, Bishop of Kildare, 72.
 Linton, Bp. of Riverina, 289.
 Lisk, James, 184.
 Livingstone, Dr. David, 84.
 London, 51, 64, 84.
 Lo San Yuen, 287.
 Lockhart, River Mission Station, 271.
 Lorton, Viscount, 71.
 Lotz, Mrs., 256.
 Lousada, E. C. H., 276.
 Loyola, Ignatius, 61.
 Lull, Raymond, 87.
 Luxeial, 54.
 Macartney, Dean, 218, 219, 234, 287.
 Macartney, Rev. H. B., 192, 196, 204, 209, 210, 212, 219, 220, 234, 251.
 Macartney, Miss K., 241.
 MacKenzie, Miss, 256.
 Mackenzie, Rev. N., 297.
 Macquarie, Governor, 112, 114, 115, 117-118, 121, 124, 135, 146, 183, 188.
 McArthur, Hector, 164.
 McCarthy, Sir Charles, 72.
 McClatchie, Rev. T., 79.
 McCormack, Canon, 200.
 Mahavira, 378.
 McInnes, Dr. A. M. F., 22.
 McKenzie, A. K., 164.
 McKern, J. H., 230, 234.
 McKie, Rev. W., 251, 252.
 McLeay, Hon. A., 161.
 McNamara, Miss M., 246.
 McQuie, Miss M., 242, 245.
 McQuoit, Thomas, 161.
 Maddock, J. H., 230, 234, 236.
 Maddock, Mrs. J. H., 250.
 Madagascar, 83.
 Madras, 77.
 Mahpeon Mission Station, 275.
 Malta, 74.
 Mann, W. J. G., 230.
 Marriott, Rev. Dr., 294.
 Marsh, Rev. W. G., 234, 235, 254, 255, 256.
 Markhall, Miss N., 243.
 Martens, Miss, 247.
 Martin, Archdeacon W., 214, 231.
 Martin, Bishop of Tours, 50.
 Martin, Rev. Henry, 250.
 Martin, Miss E. E., 245.
 Martyn, Rev. Henry, 67, 70.
 Mason, A. De W., 50, 58.
 Masulipatam, 77.
 Matthias, Rev. B. W., 71.
 Mattingley, F. C., 259.
 Mauritius, 81.
 Media, 48.
 Melanesia, 216, 220, 242, 271.
 Melbourne, 211, 212, 218, 220.
 Menclius, 381.
 Menzies, Dr. A., 27, 354, 376, 382.
 Mercer, Canon, 234, 235.
 Metlakatla, 83.
 Mexico, 364.
 Michelburgh, 234.
 Middleton, Bishop of Calcutta, 70.
 Mieczyslaw, D. of Poland, 55.
 Miller, Miss M. M., 255.
 Miller, Rev. Norman, 300.
 Minton Taylor, H., 231.
 Mitchell River Mission Station, 271, 275.
 Mitchell, Rev. Murray, 181.
 Mitchell, Rev. W., 190.
 Moesia, 49.
 Mohammed and Mohammedans, 57, 70, 80, 85, 382-386.
 Mohican Indians, 61.
 Molloy, Miss, 241.
 Mombasa, 78.
 Moncrieff, A. B., 256.
 Moncrieff, J. C. B., 256.
 Montgomery, Bishop of Tasmania, 220.
 Moore College, Sydney, 212, 233, 234.
 Moravians, 60, 270.
 Moreton Bay, 161, 173, 174, 177.
 Morgan, Dr., 214.
 Morgan, Rev. F., 76.
 Morris, Miss M. E., 241, 242.
 Morton, Canon, 191.
 Mosheim, 55, 56.
 Moule, Archdeacon G. E., 83.
 Moy Ling, Rev. James, 286.
 Moyanger, N.Z. Chief, 140.
 Mudie, H. M., 256.
 Muir, Sir William, 384.
 Mullens, Rev. J. H., 214.
 Murray, Miss H. C., 259.
 Murray, Sir George, 165, 167, 176.
 Musson, Miss, 295.

Nash, Rev. C. H., 231, 242.
 Naudi, Dr. Cleardo, 69.
 Needham, Rev. J. S., 235.
 Neil, E. Lee, 223, 242, 291.
 Nero, Emperor, 49.
 Nevill, Miss, 244.
 New England Company, 61.
 New Guinea Mission, 216, 242, 283.
 New Zealand, 68, 73, 74, 77, 78, 83, 92, 94, 97, 220, 283.
 Ng David, 290.
 Nicaea, Council of, 49.
 Nicholas, J. L., 119, 122, 123, 127.
 Nicholls, Miss A. N., 255.
 Nicholson, Miss K. L., 245, 249.
 Nicholson, H. M., 249.
 Niger Expedition, 76.
 Niger Mission, 81.
 Nisbet, Miss, 258, 260.
 Nixon, Rev. R. H., 71.
 Nizam, H. E. Highness The, 300.
 Noble, James and Angelina, 258, 275.
 Noble, Robert, 78.
 Norfolk Island, 140.
 Normans and Normandy, 55.
 North America, 61, 65, 74, 79, 80, 82, 83, 84, 102, 360.
 Northumbria, 52.
 Norton, James, 164.
 Norway, 55.
 Nubia, 45.
 Nundy, Dr. G., 304.
 Nun, Miss, 256.
 Oenpelli Mission Station, 278-280.
 Olaus Trygveson, K. of Norway, 55.
 Old Cairo, 240, 256.
 Olga, Q. of Russia, 56.
 Orkney and Shetland I's, 52, 55.
 Orten, Rev. J., 269.
 Ostrogoths, 50.
 Oswald, King, 53.
 Ousley, Sir Gore, 68.
 Owens-Mell, Archdeacon T. E., 294.
 Oxley, Miss, 243, 251.
 Pain, Bishop of Gippsland, 192, 230.
 Pain, Dr. E. Maynard, 319-320.
 Palestine, 80, 85, 322-324.
 Palladius, 51.
 Parker, Mrs., 256.
 Parramatta, 94, 96, 97, 99, 110, 115, 168.
 Parry, Edward, 65.
 Parthia, 48.
 Pasco, Captain, R.N., 289.
 Patrick, St., 51.
 Paulinus, 53.
 Pay, Rev. W. J. T., 236.
 Pearce, Senator, 279.
 Pearson, Rev. Norman, 75.
 Penda, K. of Mercia, 53.
 Pepper, Nathaniel, 270.
 Perkins, Miss, 258.
 Perks, Rev. C. T., 194.
 Perriman, H. J., 260, 277.
 Perry, Bishop of Melbourne, 194, 287.
 Persia, 68, 84, 324-329.
 Persia, Shah of, 68.
 Perth, Tasmania, 193.
 Perth, West Australia, 256.
 Peru, 364.
 Pfander, 80.

Phair, Rev. T. J., 255, 256.
 Philip, Rev. F. C., 302-303.
 Phillips, Miss Alice, 251.
 Phillips, Miss H. P., 214.
 Picts, The, 52.
 Plutachau, Henry, 60.
 Poland, 55.
 Polycarp, 49.
 Pomare King, 97.
 Poonindie, 270.
 Port Darwin, 285.
 Porter, William, 161, 175.
 Port Philip, 177, 269.
 Portugal and Portuguese, 59, 61, 107, 335.
 Pothinus, 49.
 Pownall, Dean, 218, 294.
 Praed, W. M., 161.
 Pratt, Rev. Josiah, 66, 67, 68, 69, 70, 71, 104, 146.
 Price, Miss Ada, 251.
 Priest, Rev. A. J., 224, 253, 256.
 Puckey, W., Junior, 145.
 Puckey, W., Senior, 145.
 Purchas, Miss, 241.
 Quaque, Philip, 641.
 Quigley, Rev. T., 259.
 Radcliffe, Reginald, 198.
 Raleigh, Sir Walter, 61.
 Ranghee-hoo, 123, 126.
 Ratisboa, Diet of, 59.
 Rebmann, J., 78, 81.
 Reeve, Mrs. F. W., 248.
 Remigius, 53.
 Reichel, Bishop, 272.
 Reid, Horace, 275.
 Rewi-Horace, 275.
 Rewi-rewi, N.Z. Chief, 154.
 Reynolds, A. J., 214.
 Reville, 364.
 Ridley, Bishop of, 254.
 Ridley College, Melbourne, 256.
 Richardson, Miss, 249.
 Richardson, Mrs., 249.
 Richardson, Rev. G. W., 191.
 Rio de Janeiro, 107-108.
 Robert (Rollo), D. of Normandy, 55.
 Robinson, Canon C. H., 48, 60, 85, 179.
 Robinson, Rev. R. B., 256.
 Rogers, Rev. C. W. T., 246, 256.
 Roper River Mission, 273, 275, 278.
 Rome, 47, 56.
 Ross, Miss, 249.
 Ruatara (see Duaterra).
 Rupert's Land, 79, 82.
 Russell, Lord John, 170.
 Russia, 56.
 Ryder, Bishop of Gloucester, 72.
 Sadlier, Bishop of Nelson, 223, 251.
 Sakai, The, 282.
 Saravia Adrianus, 59.
 Saunders, Miss E. M., 353.
 Saunders, Miss H. E., 353.
 Saxons, 52, 54.
 Sayce, Professor, 27.
 Schwartz, 73.
 Scotland, 51, 53.
 Scott, Rev. Thomas, 65.
 Scott, Archdeacon T. H., 185.
 Seabrook, Miss, 258.
 Searle, Miss, 258.

Selwyn, Bishop John, 78, 220.
 Semou, Professor, 282.
 Shah Khan, 303.
 Sharp, C., 275.
 Shaw, W. E., 214, 230, 247.
 Shaw, Mrs. W. E., 247.
 Shelly, Mr. and Mrs., 252.
 Shepherd, James, 143-145.
 Shields, Miss, 249.
 Shunghee, N.Z. Chief, 116, 119, 122, 123, 124, 136-137, 138-139, 148.
 Simeou, Rev. Charles, 76.
 Singareni, 304-306.
 Singleton, Dr., 289.
 Sierra Leone, 72.
 Skeat, on Aborigines, 282.
 Smith, Bishop George, 79, 287.
 Smith, Archbishop W. Saumarez, 193, 201, 232, 206, 211, 212, 213, 217, 293.
 Smith, Rev. G. H., 251.
 Smith, Miss Nellie, 244.
 Smith, Miss Snowdon, 247.
 Smith, Dr. T., 51, 374.
 Smith, Dr. W. Ramsay, 280.
 Soo Hoo Ten, Rev. George, 389, 292, 294, 395, 297.
 Soudan, 320-322.
 Soul, A. Valentine, 246.
 South Africa, 60.
 South Australia, 182, 220, 254-256.
 Spain, 49.
 Speke (explorer), 81.
 Spener, 60.
 Spikeman, W., 145.
 Sproule, Rev. S. C., 234.
 Stackhouse, Rev. Alfred, 193.
 Stackhouse, Mrs., 193, 196.
 Stahle, Rev. J. H., 272, 273, 274.
 Stahle, Mrs., 273.
 Stanley, H. M., 201.
 Stanly, Lord, 177, 178.
 Stannage, Rev. J. E., 256.
 Stanton, Bishop J. E., 216.
 Stawell, Dr. C. R., 236.
 Stephen, John, 164.
 Stephen, K. of Hungary, 50.
 Stevens, Miss, 258.
 Stewart, Rev. R. W., 88, 205, 209, 212, 215, 216-220.
 Stock, Dr. Eugene, 61, 65, 67, 81, 82, 88, 179, 200, 205, 207, 209, 212, 215, 216 to 220, 257, 291.
 Storrs, Rev. W. T. C., 230, 235, 242.
 Stretch, Archdeacon T. C. B., 234.
 Stuart, Alexander, 191.
 Stuart, Rev. E. A., 192, 200.
 Stuart, Bishop E. C., 191.
 Sueti, The, 54.
 Sully, Mrs., 247.
 Sunda Islands, 283.
 Susu Mission, 72.
 Suttor, Miss L., 240.
 Swanwick, 88.
 Sweeting, F. H., 246.
 Syria in Victoria, 299.
 Tahiti, 70, 95, 96, 97, 134.
 Tasman, Abel Jansen, 92.
 Tasmania, 193, 196, 256-260.
 Tanganyika, 314.
 Taylor, Rev. Hudson, 198.
 Tear Tack, Joseph, 286.
 Teigumouth, Lord, 68.

Telugu, Country, 78, 81.
 Tertullian, 51.
 Thomas, Bishop M., 218.
 Thomas, O. C., 226, 242, 275.
 Thomas, Mrs. O. C., 275.
 Thompson, Rev. T., 64.
 Thornton, Bishop of Ballarat, 219, 272, 288, 289.
 Thornton, Rev. G. R., 197.
 Thornton, Samuel, 65.
 Thrace, 49.
 Threlkeld, L. E., 168, 269.
 Thursday Island, 275.
 Thurston, E., 281.
 Tiele, Professor, 382, 385.
 Tinnevely, 73, 81.
 Tinney, Miss, 275, 277.
 Tippahee, 107, 121, 122.
 Tippoohee, 121, 122.
 Tool, N.Z. Chief, 119.
 Topinard, 282.
 Torres Strait, 271.
 Townsend, Henry, 78.
 Travancore, 69, 81.
 Trayer, A., 71.
 Tress, Miss, 249.
 Trickett, Rev. H. M., 232, 295.
 Tuam, Archbishop of, 72.
 Tuckfield, Mr., 269.
 Turgot, 362.
 Tyerman, Rev. D., 97.
 Uganda, 85, 102, 255, 315-316.
 Ulfilas, 50.
 Van Diemen, Antony, 92.
 Varley, Miss E., 244.
 Vaughan, Canon J., 192, 217, 230.
 Vaughan, Mrs. J., 247.
 Veal, J. W., 210, 287.
 Veal, Miss, 256.
 Vedddhas, The, 282.
 Venn, Rev. Henry, 78, 79, 83.
 Villegaignon, Count of, 59, 107.
 Visigoths, 50.
 Vizard, W. G., 275.
 Vladimir I. of Russia, 56.
 Von Woltz, Baron J., 59.
 Wade, Miss, 302.
 Wales, 52.
 Walker, T. B., 236.
 Walker, Rev. W., 269.
 Walsh, Miss Mary, 212, 239, 241, 247.
 Walsh, C. R., 86, 191, 192, 204, 209, 210, 212, 214, 218, 223, 230-232, 239.
 Walter, Mrs. E. A., 242.
 Wangaratta, 235.
 Warneck, 362.
 Warner, Mrs. W., 246.
 Warren, Rev. H. E., 275, 276.

Warren, Mrs., 277.
 Warren, Josephine, 277.
 Watkins, Miss, 253.
 Watson, Archdeacon, 290.
 Watson, Henry, 78.
 Watson, Rev. W., 161, 167, 172.
 Watson, Mrs., 169.
 Wayn, Rev. A., 257.
 Webb, Rev. F., 251, 254, 255, 256.
 Webb-Peploe, Rev. H. W., 197, 198.
 Weldon, Mrs. R. M., 242.
 Wellington Valley Mission, 161.
 Wentworth Falls, 222, 223, 233, 236, 253.
 Wesley, Rev. John, 29.
 West Africa, 68, 72, 73, 74, 76, 81.
 West Australia, 190.
 Westcott, Bishop, 18.
 West Indies, 65, 76.
 Westmeath, Countess of, 71.
 Whangaroa, 121-123, 153.
 White, Bp. of Carpentaria, 214.
 Whitehead, Bishop of Madras, 305.
 Wicks, Rev. S., 298.
 Wilde, Judge Advocate, 189.
 Willebrood, 54.
 Wilberforce, William, 65, 67, 75, 146, 187.
 Williams, Archdeacon Henry, 74, 133, 147, 148.
 Williams, Archdeacon S., 289.
 Williams, Bishop, W., 74, 187.
 Williams, P. C., 214.
 Williamson, Miss L., 242.
 Wilson, Bishop Daniel, 71, 77, 104, 110, 185, 190.
 Winifred (see Boniface).
 Winter, Rev. H. W., 256.
 Wise, Miss, 259, 260.
 Wolfe, 83.
 Woodward, Thomas, 223, 236.
 Wright, Archbishop J. C., 223, 236.
 Wright, Mrs. J. C., 248.
 Xavier, Francis, 61.
 Yarnold, Rev. A., 211, 216.
 Yarrabah, 271.
 Yarrington, Rev. W. H. H., 216.
 Yelta, 271.
 York, 51.
 Yoruba Country, 78, 81, 83, 84.
 Youl, Rev. John, 190.
 Young, Andrew, 240, 294, 295, 296.
 Young, Miss, 247.
 Youngman, Rev. E., 286.
 Zanzibar, 78.
 Ziegenbalg, Bartholomew, 60.
 Zoroaster, 371-374.
 Zululand, 76.
 Zwemer, Mrs. (Miss A. Wilkes), 251.