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THE AMERICAN BOARD
IN
INDIA AND CEYLON.

BY
REV. JOHN S. CHANDLER
OF MADURA.

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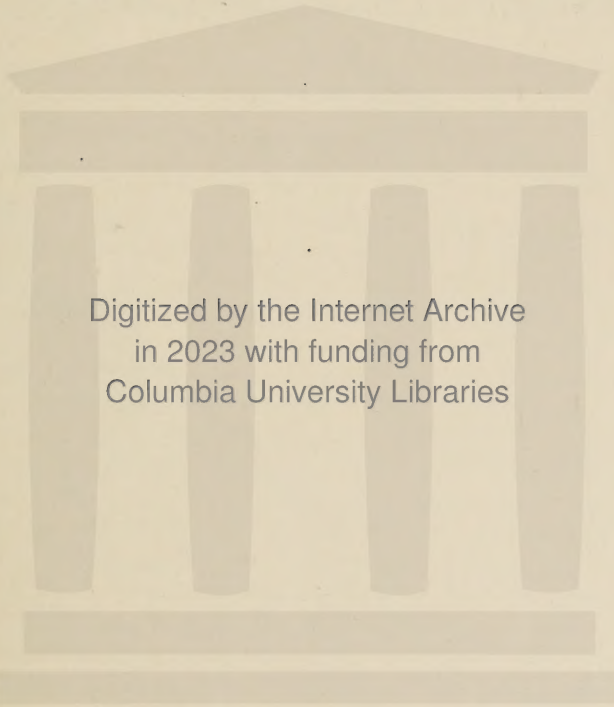
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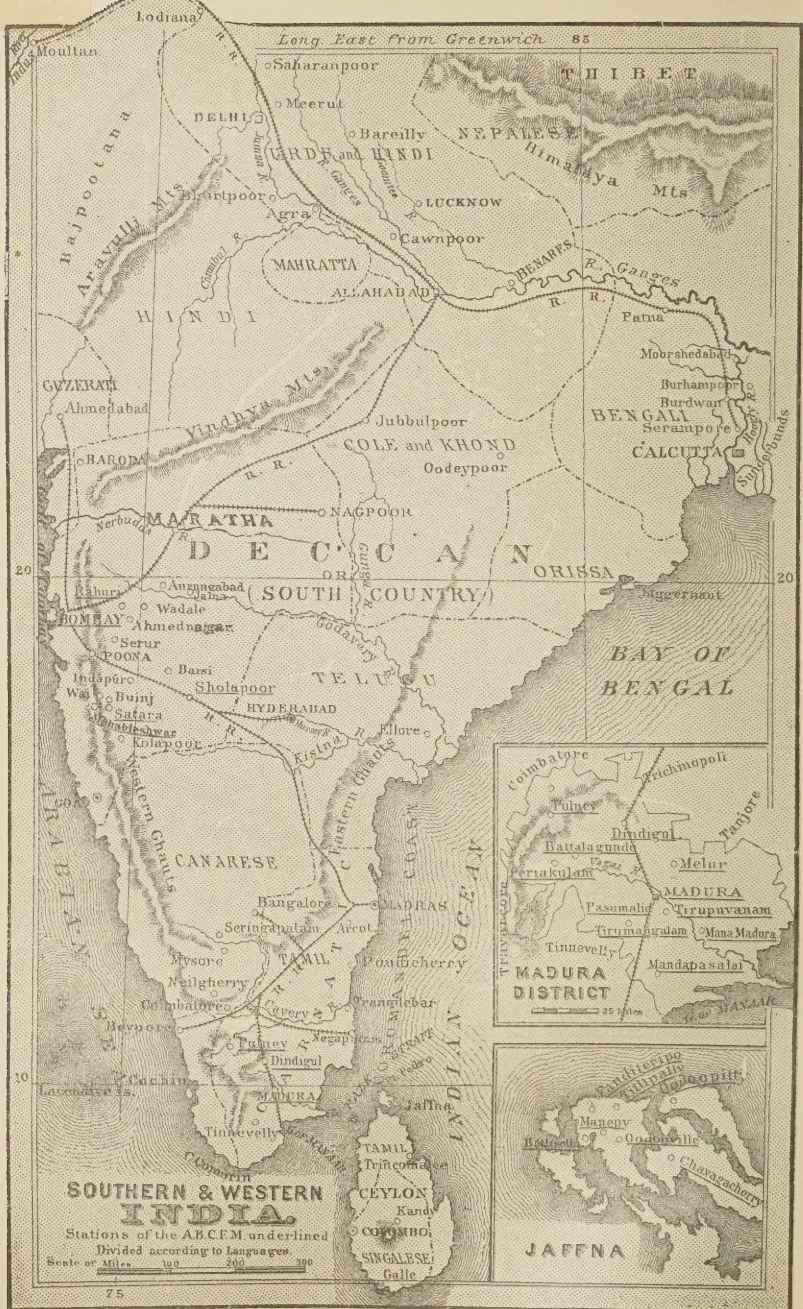
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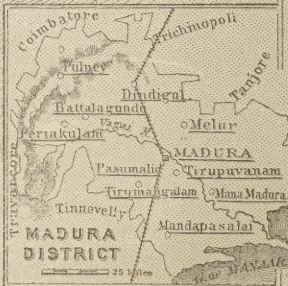


SOUTHERN & WESTERN INDIA

Stations of the A.B.C.F.M. underlined

Divided according to Languages

Scale of Miles 100 200 300



The American Board in India and Ceylon.

CHAPTER I.

PREPARATORY WORK.

IN the year 47 A.D. the pilot Hippalus discovered that the monsoons of the Indian Ocean blow from the southwest about half the year, and from the northeast the other half ; so that vessels from the Red Sea could visit India by the former, and return by the latter monsoon. This gave rise to a sea-borne trade between Egypt and South India, in which Greek merchants, probably Jews, went to India for spices and gems, and so was carried there the " pearl of great price."

About 180 A.D. an appeal came to the Bishop of Alexandria to send a Christian teacher to India. There was a school for catechists in Alexandria, founded, as there is reason to believe, by the Evangelist Mark ; and Pantænus, the head of that Christian College, was sent as the first missionary to India. His route must have been up the Nile to the border of Nubia, thence to Berenice on the Red Sea, whence the Egyptian fleets sailed on their eastward voyage. Pantænus found among the Indian Christians a Hebrew Gospel of Matthew.

In the third century Theophilus Indicus visited India and found Christianity established in some districts.

As one sails along the western coast of South India he sees, at intervals of several miles, white spots on

the strip of sand beneath the fringe of cocoa palms, and learns that they are churches belonging to the Syrian Christians. At the beginning of the sixth century Nestorian missionaries from Persia and Syria reached India, established this community, giving a liturgy in the Syriac language, whence their name. The community was probably composed of both colonists and converts.

In 547 A.D. Cosmas, an Alexandrian merchant, made the following statement of what he had seen in South India and Ceylon: "Even in the Island of Taprobane [Ceylon] in Farther India, where the Indian Sea is, there is a church of Christians with clergy and a congregation of believers, though I know not if there be any Christians farther on in that direction; and such is also the case in the land called Malè (Malabar), where the pepper grows. And in the place called Kalliana there is a bishop appointed from Persia."

The oldest Christian inscriptions found in India are in their Syrian churches at Kottayam and Madras. That in Kottayam reads, "Let me not glory except in the cross of our Lord Jesus Christ, who is the true Messiah, and God alone, and Holy Ghost." These inscriptions date from the seventh or eighth century.

The Musalman conquests in the seventh century shut off this community from further access to other Christians for at least five centuries, and their religion sank into a condition of utter stagnation. It has, however, maintained itself to the present day, and under the influence of Protestant missions has been stirred up to seek more spiritual life.

The travels of Marco Polo in the twelfth century and Vasco de Gamo in the fifteenth, aroused an interest

in India among the Roman Catholics of Europe. In the thirteenth century one John of Monte Corvino spent some time in South India on his way to China. Jordanus went twice to India, and the second time (1330) was sent as Bishop of Quilon in Travancore. In the next century came Michael Vaz and his work among the fishermen. Francis Xavier reached Goa in 1541, and with great zeal and energy in three years baptized a multitude from the lower castes. This work was superficial but widespread. In the seventeenth and eighteenth centuries three renowned scholars, de Nobili, de Britto, and Beschi, with a complete mastery of the Sanskrit and Tamil languages, undertook to win over the Brahmans and other high castes by claiming to be white Brahmans from Rome, and by producing a fifth Veda, a book composed by themselves conveying Christian teaching under the guise of Vedic phrases and idioms. They were finally rejected by the Brahmans, and de Britto suffered martyrdom. In the beginning of the nineteenth century the Abbé Dubois studied the results of these Roman Catholic missions, and gave it as his deliberate opinion that it was impossible to convert a Hindu.

At the beginning of the eighteenth century Dr. Lütken, pastor of Frederic IV, King of Denmark, wished to become a missionary to India, but the king said he was too old, and sent Bartholomew Ziegenbalg and Henry Plütschau. They landed in Tranquebar, July 19, 1706, and commenced the work of Protestant missions. Their first converts were five slaves belonging to Danes in Tranquebar. The first copies of their translation of the Bible had to be scratched with a style on palm leaves.

A succession of missionaries under the Danish mission, of whom Schwartz was the greatest, carried on the Protestant missionary work of the eighteenth century, and even when Carey came in 1792, he had to come in a Danish ship, and, with his companions, Marshman and Ward, carry on his great work in the Danish settlement of Serampore.

This, then, was the condition of affairs when the American Board appeared on the scene, and these were the main features of the preparation which God had been making through all the centuries of our era.

CHAPTER II.

THE AMERICAN BOARD. — WORK BEGUN.

IN 1808 Samuel J. Mills, Gordon Hall, James Richards, and others in Williams College formed the society of "The Brethren," to effect a mission to the heathen. In 1810 Adoniram Judson, Samuel Nott, S. J. Mills, and Samuel Newell, of Andover Seminary, sent a memorial to the General Association of Massachusetts asking to be sent as missionaries. February 6, 1812, Hall, Judson, Newell, Nott, and Luther Rice were ordained in the Tabernacle Church in Salem. On the nineteenth of that same month Judson and Newell, with their wives, sailed from Salem for Calcutta in the *Caravan*; and on the twenty-eighth Messrs. Hall, Rice, and Mr. and Mrs. Nott sailed from Philadelphia in the *Harmony*. The idea of the Prudential Committee was that they should work, not in India, but in Burmah, as beyond "the proper province of the British Missionary Society"; but Burmah could be reached only through Calcutta.

The first company reached Calcutta, June 17, 1812, and was cordially welcomed by Carey and others. Then followed a succession of trials by which the Lord broke up their plans and scattered them in different directions.

The East India Company was opposed to having any missionaries in its territory, and informed Judson and Newell that they must return on the *Caravan*, and that the vessel would not be allowed to sail without them. In the mean time letters had come from their

brethren in the *Harmony*, dated at the Isle of France (Mauritius), stating that the governor of that island favored having missionaries there and on the neighboring island of Madagascar. By considerable effort the Company's order was modified so that they were allowed to go anywhere outside of the Company's jurisdiction. The way to Burmah seemed closed, so on the fourth of August Mr. and Mrs. Newell embarked for the Isle of France.

August 8, four days after the departure of Mr. and Mrs. Newell, the *Harmony*, with its company of four, arrived at Calcutta, and they were ordered away as the others had been. Owing to a delay in their departure until November, the Company's officers decided to ship them back to England, and they fled. At midnight Mr. and Mrs. Judson and Mr. Rice went on board a vessel bound for the Isle of France, and succeeded in getting away in her. Mr. Hall and Mr. and Mrs. Nott secured a passport to leave for Bombay in the *Commerce*, and then were peremptorily ordered to sail in one of the Company's ships to England. With the connivance of the police they departed in the *Commerce* for Bombay, where they arrived in February, 1813.

Meantime Mr. and Mrs. Newell had been through a most distressing experience in the Bay of Bengal. The vessel sprung a leak and they had to put in to Coringa, on the Coromandel Coast. Again they started and were beaten about by storms, and reached their destination only to find Mrs. Newell dying of quick consumption. Harriet Newell died on the Isle of France, November 30, 1812, and her serene and unclouded faith furnished a wonderful testimony to

the power of God's grace. Hers was the first death among the Board's missionaries, and "the tale of her youthful consecration, and her faith and purpose, unflinching in death, thrilled through the land."

When Mr. and Mrs. Judson and Mr. Rice reached the Isle of France they found only the bereaved Newell, and from him they soon felt obliged to separate on doctrinal grounds, as they embraced the views of the Baptist denomination. Rice returned to the United States to enlist the Baptist churches in foreign missions, while Mr. and Mrs. Judson were led through many difficulties to Madras and Rangoon, and thence to Burmah, where the Lord used them for the establishment of his wonderful work among the Karens.

Mr. Newell, supposing that Hall and Nott had been sent back, wandered to Ceylon, and determined to labor there alone. This was a British Crown Colony, not under the East India Company, and he found the governor and all influential men at the seat of government favorable to a mission. Learning that the other missionaries were still in Bombay, he wrote to them to come to Ceylon, and recommended to the Prudential Committee the establishment of a mission in Jaffna, which is the northern peninsula of the island, and is inhabited by a colony of Tamils from the continent.

In the mean time war had been declared between the United States and Great Britain, and Hall and Nott were exposed to very trying treatment in Bombay. They asked permission to go to Ceylon, but were refused and ordered to England. Leaving Mrs. Nott and her child in Bombay, they departed secretly for

Colombo, as they supposed. The vessel took them to Cochin, where they visited the Syrian Christians. They then found themselves ordered back to Bombay. After much correspondence and many annoyances, including a ten days' confinement in their vessel in Bombay harbor, on December 21, 1813, they received official notice that the measures for removing them would not be pressed; and the first mission of the Board, the Marathi Mission, then came into existence at Bombay.

CHAPTER III.

THE MARATHI MISSION.

THIS, the first Protestant mission in Bombay, started with three members; Gordon Hall and Mr. and Mrs. Nott. Newell joined them in March, 1814.

In 1661 Bombay had been given to King Charles II, as a part of his dowry on marrying Catherine of Aragon. It contained only 10,000 inhabitants and was turned over to the East India Company for an annual payment of ten pounds sterling. It rapidly increased in population, and by 1674 had 60,000 inhabitants. Our missionaries found it a city of 161,500 souls, and containing a great conglomeration of peoples and races and languages. In this confusion they elected to work among the large number of Hindu castes, speaking the Marathi language and living in all parts of the Bombay Presidency.

In 1815 Mr. and Mrs. Nott returned to America; but the next year the number of missionaries was increased to five, by the marriage of Mr. Hall to an English lady, and the arrival of Mr. and Mrs. Bardwell. By this time the older members were able to preach in Marathi, and had commenced the translation of the Bible into that language. They had also started a printing press and had begun to issue Christian books, and had established schools, with three hundred pupils, one being especially for Jews. In 1818 their number was doubled by the arrival of Mr. and Mrs. Nichols, Mr. and Mrs. Graves, and Miss Thurston, the latter affianced to Mr. Newell. Two new stations were

immediately opened, Mr. and Mrs. Graves being placed at Mahim, six miles to the north, and Mr. and Mrs. Nichols at Tanna, the chief town of Salsette, an adjacent island.

The first converts gathered by the missionaries of the Board came from the Cherokee Indians in the United States in 1817; but the first in India was Kader Yar Khan, a Musalman from Hyderabad. He was awakened by reading a tract, was baptized in Bombay, September 25, 1819, and afterward returned to his native place as a Christian worker.

In 1821 cholera raged in the region of Bombay, and Mr. Newell, while visiting its victims, contracted the disease and died. His fellow-pioneer, Gordon Hall, died of the same disease in 1826; and these were the first of a long line of India missionaries of the American Board who have been carried to the grave by that dread disease.

In 1823 another prominent conversion occurred. This time it was Babajee, a Brahman teacher in one of the schools of the mission. In 1830 a Dane and an American united with the church. The latter was born in Massachusetts, converted in the Sandwich Islands, and baptized in India.

The year 1831 marks the beginning of a new epoch in the mission. Before that time five of the ten men that had been sent out to the mission had died; and scarcely more converts had been received. But a grand beginning had been made. The New Testament and portions of the Old had been translated and printed, elementary schoolbooks published, a house of worship erected in Bombay, and many itineracies made into the interior. Mr. Hall, before his death, had

declared that the facilities for making men acquainted with the gospel had multiplied tenfold. In that year a British resident of Bombay left a legacy of \$3,500 for the support of public worship in connection with this mission; a legacy which was used twenty-four years afterwards for the building of a larger house of worship. But, best of all, three missionaries and their wives came to reinforce the mission, the beginning of a larger reinforcement of nine more couples and two single ladies to follow during the next eight years. These included the names of Abbott, Ballantine, and Hume, which continued in the mission in the next generation. This reinforcement made possible the extension of the mission's field into the interior through the occupation of Ahmednagar by three of the missionaries, with Babajee as their helper. Naturally, then, this year marks the beginning of a larger growth. Three persons each year, on an average, were received to church fellowship for five years from 1831, but that average has been growing until from 1891-1895 it amounted to more than 150 for each year, and in 1896 it was 153. The growth in all its departments has been equally marked, and has made this mission the most prosperous of all those in the Bombay Presidency.

Native music plays such a large part in the worship of India that our missionaries could not but bring it into the service of Christ, and it was as early as 1833 that the use of native Christian lyrics, sung to native tunes, came into use in Bombay. These developed into Kirtans, or services of preaching in song composed by Christian poets, and sung by trained bands with great acceptance in all parts of the field. Direct conversions have been the fruit of some of these song services.

Church organization commenced in 1827 with the formation of the Bombay church. In 1833 the second church was formed in Ahmednagar; but not until the mission was forty-two years of age was there any further development in this direction. The mass of converts came from the low caste of Mahars, though other castes were well represented; and notable converts from the Brahman and Musalman communities were added from time to time, some of whom became able and faithful pastors. Such were Ramkrishnapunt, Haripunt, Vishnu Karmarkar, and the brother of Sheik Daood, a Musalman convert.

The mission press was pouring forth its pages of Christian truth in unstinted abundance and with pecuniary profit. In addition to its other work, a weekly paper, *The Dnyanodaya*, printed mostly in the vernacular, was started in 1842 at Ahmednagar and then moved to Bombay. This paper is still issued by the mission, and is one of the best exponents of practical and spiritual Christianity in the press of India. It is often quoted by the English and vernacular papers. A monthly magazine for young people, *Balbodh Mewa*, is also issued, and is very attractive and successful. Since the sale of the mission press, Mr. Bruce, of Satara, has done a large amount of beautiful printing on his private press. It was not until the year 1847, thirty-four years after the founding of the mission, that the translation of the Bible into Marathi was completed; but copies of the New Testament and certain portions of the Old had been printed and circulated in large numbers.

The year 1855 marks another epoch in the mission, namely, the development of native churches. The

deputation sent from the United States in 1854 had been in a consultation with the missionaries at the end of that year, and had suggested "the advisability of relinquishing, to a large extent, the education of the young, to which they had hitherto devoted much time and attention, and of employing themselves in direct evangelistic labors." They also recommended the organization of more churches in the villages and the ordination of pastors over them. "The missionaries gave heed to this counsel." "They closed their principal schools and organized a number of separate churches." The sale of the printing press also took place at this time.

Sirur had been occupied by a missionary as a station in 1846, and Satara in 1848. Wadale was entered in 1857, Rahuri in 1860, and Sholapur in 1861. With the occupation of these new stations the way was opened for the development of new churches, with their own pastors. The first pastors appointed in this mission were ordained in Ahmednagar, at the end of 1854, by the members of the deputation and the missionaries. One was installed over the church already existing, and the other over a church organized at that time. Four more churches were organized in 1855, and within nine years the whole number had increased to eighteen. These were scattered about in Sirur, Satara, Rahuri, Sholapur, and the surrounding villages. Eight years thereafter no new churches appeared, but from 1872 they have been organized at the rate of nearly one each year.

With the increase of churches came the necessity of increased attention to the training of preachers, a necessity that has been met by the Ahmednagar Theo-

logical Seminary. And in all departments of education the work has been carried on by the establishment of new and successful schools. In addition to the village and boarding schools, the Industrial School at Sirur, the High Schools in Bombay and Ahmednagar, the Girls' Boarding School and Bible-women's Training School, also in Ahmednagar, are taking a most important part in the work of evangelizing the multitudes.

Nor have other departments of woman's work been neglected. Even before the organization of the Woman's Board, which took place in 1868, two Bible-women were at work in Ahmednagar, supported by a London society; and one was working north of that place, supported by an unknown friend in Bombay. The number of these workers had increased to sixty in 1895.

The mission now has forty-two churches with twenty native pastors and 2,749 members. Its field covers 16,973 square miles and has a population of 3,819,000, of whom 3,334,000 are Hindus, 307,000 Musalmans, and 178,000 Christians. There are only three of the forty-five States in the Union, namely, New York, Pennsylvania, and Illinois, that have a greater population than that, and only eight that have so small an area. Comparing the Marathi Mission's field with New England, we find that it has three quarters of New England's population within one quarter of its area.

The great famine of 1876-1878 swept through the southern part of this field, and in 1896-1897 not only did famine carry off many victims, but the terrific bubonic plague ravaged Bombay and Poona, and for a time broke up much of the mission's work in Bombay.

But the clear note of faith uttered by the missionaries, in the midst of it all, rings true to the tones that have been sounded through the years from the heroic founders of 1813. Said one: "The deserted streets, the funeral dirge, the red rings on the houses, signs of death, the smell of disinfectants, the fumes of sulphur, remind us at every step that death is amongst us. But Christian hearts are not disturbed with fear, for the living God, in whose hands we are, is kind and loving beyond all our conception; . . . and the prayers of God's people seem like a protecting wall around us."

CHAPTER IV.

THE CEYLON MISSION.

IN 1813 Samuel Newell had written to the Prudential Committee from Jaffna, the northern province of Ceylon, saying, "Perhaps no portion of the heathen world possesses so many advantages for spreading the gospel." His voice was heeded, and on the twenty-first of June, 1815, James Richards, Edward Warren, Benjamin C. Meigs, Horatio Bardwell, and Daniel Poor were ordained in the Presbyterian church at Newburyport, and with their wives (excepting Warren, who was unmarried) were constituted the second mission of the Board, to work in Jaffna. Mr. and Mrs. Bardwell were transferred to the Marathi Mission after reaching Colombo, but the others, seven in all, reached their destination and opened the new mission in October, 1816.

Jaffna was settled by a colony of Tamils about 200 B.C. It was conquered by the Portuguese in the sixteenth century, by the Dutch in the seventeenth, and by the English in the eighteenth. The Portuguese forced the whole population to become Roman Catholics, and built churches spacious enough to accommodate them; the Dutch expelled the priests, forced all to become Protestants, put a school in each church, and enforced the attendance of the children. In 1802, when the British took possession, the Protestant population (and that was almost the entire population) numbered 136,000; but by 1806 the Protestant religion had become extinct, and heathenism and Roman Catholicism had been revived.

A year from the time of their arrival Mr. Poor was preaching in Tamil at Tillipally, and Mr. Meigs at Batticotta. In the mean time Mr. Warren had left, never to return. But in 1819 the mission was reinforced by the arrival of Levi Spaulding, Miron Winslow, Henry Woodward, and Dr. John Scudder, with their wives; a remarkable group of names, indissolubly associated with the missionary history of India as well as Ceylon: Spaulding by his service on that one field of fifty-three years, and by his excellent English-Tamil Dictionary; Winslow by his scholarly work on Bible translation and his standard Tamil Dictionary; Woodward by his becoming the instrument for the establishment of the Madura Mission; and Scudder by his preëminence as the father of the five Scudders that founded the Arcot Mission, and the head of a line extending to the third generation that have always furnished a strong element in that mission. And it was well that they came so early, for in 1820 a new governor was appointed and the mission forbidden to add any to their number. They were even required to send away Garrett, who had come to take charge of the printing establishment. This prohibition continued until 1832, and was one of the reasons for the establishment of the Madura Mission two years later.

Daniel Poor started schools at the very beginning of the mission and soon had free schools in the villages, under heathen masters, and a boarding school for boys at Tillipally. And these early efforts gave to this mission a prominence in education which it has always maintained. The missionaries had not been there seven years before they had projected a college

that should have a course of study covering six years. Subscriptions were obtained in India, but the government of Ceylon declared that such an institution should be under teachers sent from Great Britain, and quashed the whole movement. The funds obtained were used for a high school, called the Batticotta Seminary.

A great obstacle to girls' schools was the fact that only dancing girls were allowed to learn, and they received instruction that they might sing the dissolute songs of idol worship. In 1816 Meigs could only hear of three respectable females in Jaffna that could read and write. But eight years from that time the Oodoo-ville Female Boarding School was established. It was born in a revival year, and has continued to this day; and with its beautiful white building of coral stone, and high standard of Christian training, holds a foremost place among the Christian agencies of Ceylon. Started by Mr. and Mrs. Winslow, it soon came under the care of Mr. and Mrs. Spaulding. In 1840 there came to assist Mrs. Spaulding in the school Miss Eliza Agnew, who devoted her long life of service to that one work, without ever even visiting her native land. When the jubilee of the school was celebrated in 1874, its graduates passed the following among other resolutions: "We, the educated women of Jaffna, being deeply sensible of the benefits we have derived from the labors of Protestant missionaries, and feeling special gratitude to our much beloved and venerated instructors, Dr. and Mrs. Spaulding, who have with parental love and care spent more than half a century in self-denying labors for our good and the good of our people, and to our highly esteemed teacher, Miss E. Agnew, who for a third of a century has been

untiring in her efforts to promote female education, desire to express in some definite and permanent form our respect and affection for them, and our gratitude for their labors, and desire at the same time to perpetuate their memory. With this object in view we therefore *Resolve*, That we will raise a fund, to be called the Spaulding and Agnew Fund, the interest of which shall be placed at their disposal while they live, and afterwards shall be used for the education of girls needing aid in the Oodooville Female Boarding School."

All the schools of the mission were Christian because they were conducted on Christian principles and taught the Bible. But they soon had an additional title to the name. A series of four revivals began in 1824. It commenced among the boys at Tillipally, then spread to the schoolmasters in Oodooville, then appeared among the boys in Manepy, Panditeripo, and Batticotta. In Panditeripo one night there were more than thirty praying and weeping in a small garden, crying out, "What shall I do to be saved?" "Lord, send thy Spirit." Forty-one of these converts were received to the church in January, 1825. In October of the same year came a second revival, especially in Batticotta; and in 1830 another, chiefly in the boarding schools of Tillipally and Oodooville. The fourth took place in 1834 in Batticotta and Oodooville. Each revival brought many into the church, the last one sixty-seven.

In 1834 the Ceylon Mission took a step which proved to be of much consequence in the history of the Board. It was the sending of Levi Spaulding to the continent to find a suitable location for a new

mission, and through his influence locating the new mission at Madura.

The commercial distress of 1837 caused the Prudential Committee to reduce the appropriations to all their missions, and the results were especially disastrous in Jaffna. One hundred and seventy-one schools were broken up, and five thousand children dismissed. The general disaster that befell the mission in all its departments startled the committee and home churches into restoring the appropriations, and the government of Ceylon gave a grant of two thousand dollars. But the work destroyed could not be replaced for many years.

The year 1843 brought sad revelations of evil conduct on the part of young men in Batticotta Seminary, such as attendance on heathen dances, lying and deception, and unnatural vice; and it was considered necessary to dismiss certain teachers, all of one class, and sixty-one from other classes. In 1855 this institution was changed into a theological and training institution, and instruction in English was dropped. The result was the establishment by the natives two years after of an English High School. In 1867, the native Christians moved with reference to a Christian College, and that was commenced July 1, 1872. The American missionaries and an equal number of native gentlemen were to be trustees, and the American Board was to furnish the principal. Rev. E. P. Hastings was the first to occupy that position. The mission had waited nearly half a century for that college.

The training school was moved to Tillipally and developed into an industrial institution.

The first church of the mission was organized at

Batticotta. The first pastor ordained was installed in 1855 over a church that had been organized in Karadive. A second pastor was ordained in 1858 at Chavagacherry. In 1867 the old Batticotta church resolved "not only to have a pastor, but to be self-governed, self-supported, and independent of the mission in everything except Christian counsel." Since then the work of organizing churches and installing pastors over them has gone forward with vigor and success, and a considerable number of the churches have become self-supporting. Some of these churches are occupying edifices left by the Dutch.

The work of the press began in 1834 and was of great value. In 1841 the *Morning Star*, a semi-monthly paper, was commenced. Subsequently the press and paper were sold to native Christians.

The medical work of the mission has been maintained on a par with the other departments.

Revival seasons have not ceased. They have refreshed the churches and schools at intervals. Jaffna College "is the centre of the student field of North Ceylon." "Here the first College Association in the mission field was planted," and "no association in America or Britain is doing a better, all-round work or a deeper work." Mr. John R. Mott, of the World's Student Christian Federation, held a conference at the college in December, 1895, and reported that "eighteen young men, who had ceased to follow Christ, returned to him," "eleven others accepted Christ for the first time, a number of whom were Hindus," "ten dedicated their lives to work among their own people"; and, after the conference, the delegates held a meeting in the college "of several hours' duration, in which

four of their Hindu fellow-students were led to renounce their idolatry and superstition, and accept Jesus Christ as a personal Saviour."

It is worthy of note that this mission, though one of the smaller missions of the Board, has the largest number of pupils in its schools, and that these schools have always been the main field for its revivals. It furnished the first missionaries to open the Madura, Madras, and Arcot missions, the first native agents for the Madura Mission, and the first native instructor in Pasumalai Seminary. In more recent times it has sent many faithful and efficient young men to various missionary fields in India.

The eighteen churches of the mission received, on confession of their faith in 1896, 115 new members, a net gain for the year of 81; and they raised a sum of nearly 9,000 rupees. Their field contains 166,000 people, a population somewhat greater than that of New Mexico or Montana.

CHAPTER V.

THE MADURA MISSION.

THE ancient Pandyan Kingdom of Madura sent two embassies to Rome in the time of Augustus, the second of which is mentioned by Strabo. And Ptolemy's map includes it. The Tamil language, which has always been the vernacular of this region, supplied to our Hebrew Bible the words for peacock, aloes, and almug trees. It was among the descendants of this people that the Ceylon Mission commenced its new work in 1834.

The census of the Madras Presidency for 1891 shows that the native population is divided into 33 Musalman and 1,470 Hindu castes. Of this large number only 25 contain each more than 100,000 people, and 24 of those are Hindu. Those in the Madura district number 8 Musalman and 251 Hindu castes. Two Musalman and 32 Hindu castes have each more than 10,000 people, and 2 of the latter have each more than 200,000. The castes are divided into the following five classes:—

I. AGRICULTURAL. There are in Madura fifty-nine of these, in five groups, namely, military and dominant, cultivators, field laborers, cattle breeders, and forest and hill tribes. This class outnumbers all the other four.

II. PROFESSIONAL. These number ninety-six, and are grouped as priests, devotees, temple servants, writers, musicians, and ballad reciters, dancers and singers, and actors and mimes. Here the priests are

by far the most numerous, and are mostly Brahmans. The group of dancers and singers is made up chiefly of professional prostitutes, the dancing girls of the temples.

III. COMMERCIAL. Eighteen castes of traders and one of carriers make up this class.

IV. ARTISAN AND VILLAGE MENIAL. This large class of sixty-one castes contains twenty-two groups, namely, goldsmiths, artisans, barbers, blacksmiths, carpenters with masons and turners, brass and copper smiths, tailors, perfumers and betel leaf sellers, flower sellers, weavers with calenderers and dyers, washermen, shepherds with wool weavers, oil pressers, potters, glass workers with bangle makers, salt workers, lime burners, fishermen with boatmen, and palki bearers, distillers with toddy drawers, leather workers, village watchmen, and scavengers.

V. VAGRANT, MINOR ARTISANS AND PERFORMERS. Seven groups include the twenty-five castes in this class. They are earth workers, knife grinders, mat and basket makers with cane splitters, hunters with fowlers, beggars, tumblers with acrobats, and jugglers with snake charmers and animal exhibitors. Though the hunters are the largest group, it is suggestive that the beggars number more than twenty thousand.

The castes themselves are divided into innumerable sub-castes, and it is necessary to appreciate this multiplicity to understand the environment of missionary work in India.

More than nine tenths of the people live in villages. The city of Madura is the only town in the Madura district of more than 20,000 people, and it contains 87,000. The district covers 8,608 square miles, and

in 1891 had a population of 2,608,000. It is therefore larger than the State of Massachusetts, and has more people in it. Not more than five States of the Union are more populous than the Madura district, and only five have a smaller area.

When the Ceylon Mission decided to extend their work to this district, Henry Woodward was on the Nilgiri Mountains for his health. As the governor of Madras was there at that time, Woodward made application May 19, 1834, and soon received the necessary permission. Mr. and Mrs. Todd and Mr. Hoisington were then sent from Jaffna, with three native helpers, and reached Madura July 31. The following Sunday they united in observing the Lord's Supper in a native house. The greatness of the field so impressed them that they forthwith wrote to the Prudential Committee for twenty-seven more missionaries. They also started three schools for boys and one for girls.

In September, 1835, Mrs. Todd died on her way to Jaffna, and her bereaved husband went on to that place. Mr. and Mrs. Eckard had arrived in February, as Mr. Hoisington returned to Jaffna. Mr. Eckard was not only left without other missionaries, but was entirely deserted by the native helpers. No wonder that he appealed to Daniel Poor to come over from Jaffna, at least for a time. Poor responded to the call, and in October, 1835, had come to Eckard's help with A. C. Hall and J. J. Lawrence and their wives. For six years he stayed and worked most indefatigably in starting schools similar to those in Jaffna. "The Madura Mission was but a bud nipped off from the Jaffna stock and set to grow in Madura soil; and, like buds under such circumstances, it was for a time,

so far as surroundings would allow, very much a reproduction of the original."

The first church was organized in Madura in 1836, and the second in Dindigul in 1837. The first convert to be received to the church was a high-caste servant of Mr. Todd's, and he was received just three years after the commencement of the mission. This was the year of commercial disaster at home, and famine and cholera in the field, but the Madras government made the mission a grant of 3,000 rupees and saved them from serious reduction. This year brought also a reinforcement of seven more missionaries, with their wives, in answer to the call for twenty-seven. Of that party Rev. William Tracy continued in the mission for forty years, became the founder of Pasumalai Seminary and College, and left a son in the mission to continue his name and influence.

In 1845 the seminary, which Tracy had started in Tirumangalam three years before, was moved to its new buildings at Pasumalai, three miles from Madura. The substantial East Church building in Madura was also finished at this time. The mission had worked eleven years and gathered 120 communicants and 1,000 adherents, or nominal Christians. In the five years between 1844 and 1848, eight new missionaries with their wives were added to the force; and these included Horace S. Taylor, James Herrick, John Rendall, J. E. Chandler, and others, who labored shoulder to shoulder for more than a generation, and gave to the mission's policy a degree of unanimity and stability that has been a source of power even to the present time.

A fiery trial came upon the mission in July, 1847,

when it was found that the caste spirit was working great mischief among the Christians, and the following resolution was passed: "That the mission regards caste as an essential part of heathenism; and its full and practical renunciation, after proper instruction, as essential to satisfactory evidence of piety; and that renunciation of caste implies at least a readiness to eat, under proper circumstances, with any Christians of any caste; and that we will not hereafter receive into our service as a catechist any one who does not give satisfactory evidence of having renounced caste." Test measures were applied with the result that the seminary was almost entirely disbanded and thirty-eight native assistants and thirty-four others were suspended from church membership. But good effects followed. The seminary was filled again, and in two years the news of revival interest among the Nestorians in Persia wrought a spiritual awakening here.

The first village church was organized at this time, and the visit of the Deputation in 1855 resulted, as in Ahmednagar and Jaffna, in the ordination and installation of the first native pastor. And within five years from that date seven native pastors had been ordained and twenty-seven churches organized.

In 1867 three ladies, in as many different stations, began systematic work for Hindu women in their homes, and two years thereafter the first Bible-women were appointed. This work has developed all over the mission, and especially in Madura City, where for many years it was carried on by Mrs. Capron. There is now a school in successful operation for the training of such workers.

This district was in the midst of the great famine

of 1876-1878, when five and a quarter millions of people perished, notwithstanding an expenditure on relief works by the government of fifty-five millions of dollars, and the distribution of large sums from private sources. The work of the missionaries in this distribution was productive of great good. They gave the people an object lesson in Christian charity and saved many lives. Among those saved were a band of orphans of many castes that have grown up to be most useful laborers in the Lord's vineyard. They are to be found in different parts of the mission as cultivators, clerks, schoolmasters, schoolmistresses, Bible-women, and preachers; and two of them are pastors, their wives being also from the same orphan band. This effort was officially recognized in the following government order:—

“In consideration of the exertions of the American Mission in Madura during the famine, and the expense they have incurred in the cases of destitute children, the Governor in Council is pleased to sanction a grant-in-aid of rupees 1,200 to the Pulney Orphanage, and further sanctions the transfer to the Mission of such quantities of the Vengai wood in the Pulney Depot, for the building, as the Collector may deem to be reasonable.”

From 1837, when Dr. Steele reached the mission, to the present time a succession of skilful and earnest physicians have carried on a noble medical work. This has developed into three hospitals, one being for women and children. The latest and finest hospital building has been erected with funds contributed by wealthy Hindu gentlemen. Four large sums were given by them out of the funds of their idol temples.

The seminary at Pasumalai has grown into a group of institutions, including a theological school, a college, and a normal school ; and the other schools have kept pace with the growth of the Christian community.

Madura City is unique in having within a radius of three miles so many departments of missionary work, all under one mission ; and they are all large and successful. There are four churches all provided with pastors ; also work for women and girls, Christian, Hindu, and Musalman, carried on by thirty-five Bible-women, and in connection with seven schools for girls and young women of all grades ; the same for boys and young men, from the primary schools to the college and theological seminary ; the medical work, and many forms of evangelistic effort.

In the whole mission in 1896 there was a Christian community of 15,475 souls, of whom 4,595 were communicants. These were gathered into 38 churches, with 23 pastors. 5,910 pupils were under Christian instruction, and a band of 535 male and female agents were coöperating with the missionaries in the work of more than 300 congregations and nearly 200 schools of all grades.

Two important jubilee celebrations show the progress of the mission at different stages. The first occurred in Madura in 1884, being that of the whole mission. For three days, in February of that year, a temporary pavilion, erected to seat 2,000 people, was filled, and great enthusiasm was elicited. When 1,500 Christians with banners and music marched in procession through the principal streets of the city to each of the three churches, the populace stared in open-mouthed wonder. And when a thousand adults

sat together at the Lord's Supper, the Christians themselves felt with peculiar force the strength of their union with each other and the Lord Jesus Christ. Grateful resolutions, recognizing their indebtedness to the American Board, were followed by a thank-offering of five thousand rupees for Pasumalai Seminary. A movement was also started for evangelistic effort on the part of the natives, and a number of evangelists were appointed in different stations by branch societies under the general Native Evangelical Society.

The second jubilee was that of the Institution at Pasumalai. This was held in that place in September, 1892, to celebrate its origin in Tirumangalam in 1842, and again in 1895, to celebrate its establishment in Pasumalai three years later. Between these two celebrations many men and women connected with the mission contributed each a month's salary, and these, with other gifts, secured an endowment fund of sixteen thousand rupees. About two thousand students had studied in its various departments, at a total cost of two hundred thousand rupees, about thirty dollars for each student. The day given up to each celebration was full of inspiration, as the crowds of former students and friends, Hindu and Christian, European and native, attested their joy and satisfaction at the splendid history and growth during the past and grand opportunities for the present and future. The number of teachers in 1896 was twenty-two, and students three hundred and fifty-three.

CHAPTER VI.

OTHER MISSIONS.

Two other missions, established by the Board and continued for a time, deserve notice.

The Madras Mission, like that of Madura, was started by the Ceylon Mission and about the same time, namely, 1836. In that year Miron Winslow and Dr. John Scudder with their wives were transferred from Jaffna to Madras for the purpose of printing and publishing the Bible and other books for the benefit of the Tamil race. This they did most successfully, while Scudder was especially active in preaching and distributing books and tracts. Winslow conducted a Tamil magazine and spent much time on a revision of the Tamil Bible. His dictionary has never been superseded. In all, eight men with their wives were connected with this mission, but Winslow outlived all, except Mrs. Winslow and Mr. and Mrs. Hunt, and died October 22, 1864. Mr. Phineas Hunt was a printer, who joined the mission in 1840. He received high encomiums from the Madras Bible Society, among others, for the important service he rendered to the circulation of the Scriptures through his "improved typography" and "clear, correct, and beautiful editions of the Tamil Bible." John Scudder, M.D., died in 1855. Samuel Hutchings from Ceylon, Ferdinand Ward from Madura, and John W. Dulles and Isaac N. Hurd from the United States, had come and gone, each after a short period of service. Henry M. Scudder, the first missionary son to enter the service

of the Board, had labored seven years and then gone to found a new mission. And when Winslow died, Mr. and Mrs. Hunt were left alone, and their health was declining, so the mission was discontinued with the feeling that its work had been accomplished.

The General Synod of the Reformed Dutch Church had supported the Board from 1832. In 1851 their contributions were given for a new mission in the Arcot district, and for six years the Arcot Mission was conducted in that way, and in 1857 amicably transferred to the Reformed Church. Henry M. Scudder and his wife were transferred from Madras in 1851, and William W. Scudder from Jaffna in 1853. Three more brothers, Joseph, Ezekiel, and Jared, with their wives, and Miss Louisa Scudder came out from the United States. Before the termination of their connection with the Board this family of missionaries had done a great amount of preaching and other work, and had organized five churches in their field; and their subsequent growth and prosperity are a source of increasing joy and satisfaction to all who are interested in the spread of the kingdom of God.

In 1896 the Arcot Mission had 24 churches with 11 native pastors and 2,092 members in a Christian community of 7,945.

CHAPTER VII.

PRESENT CONDITIONS.

IN all India there are 50,000,000 out-castes, or Panchamas; and each mission has its share of them within its field and has also won its converts from them. And observing Hindus themselves have confessed that their only hope is outside of Hinduism. A Brahman gentleman, who was in 1893 Inspector General of Registration in Madras, in his official "Memorandum on the Progress of the Madras Presidency during the last forty years of British Administration," plainly declares: "Further amelioration of the condition of this class must be the outcome of educational agencies employed in connection with missionary enterprise; and indeed, the best thing that can happen to them is conversion to either the Christian or the Muhammadan religion, for there is no hope for them within the pale of Hinduism, the ordinances of which originated in a state of things in which it was necessary for a small minority of colonists of a superior race, with a view to prevent their civilization from becoming swamped by the surrounding barbarism, to construct 'moral barriers' which would absolutely prevent fusion of races."

On the other hand, a reaction has set in all over the land against Christianity and in favor of Hinduism. This first appeared in the south after the great famine of 1876-1878. The people had received but little help from their temples and religious leaders, and many had forsaken their gods; but when prosperity re-

turned they were diligently taught that their only safety for the future consisted in a return to the worship of their forsaken gods. A Hindu propagandism was instituted by means of preachers and tracts, and the multitudes turned not only to their customary shrines, but even to others that had been neglected for generations. Even hook-swinging was revived under this impulse.

In the north, political movements, in which the educated classes agitated for a more active participation in the administration of government, connected themselves with the support of the ancient religion, and thus aroused a revival of interest among the multitudes. These political influences have now spread all over the land.

This zeal has been further promoted by exaggerated reports of wonderful successes won by certain Hindus in England and America, whose labors, the people are told by their leaders, have borne "fruit in the universal rejection of the superficial gloss of the West for the deep and sound philosophy of the East."

Another cause for this revival of Hinduism and extreme sensitiveness to all comparison with Christianity is undoubtedly their conviction of the growth and increasing power of the religion of Christ. "What stronger proof of this conviction do we need than the efforts of all enlightened Hindus to purify their religion from the gross and shocking immoralities and the fearfully low moral conception that deform and degrade it?" "And apparently the zeal for reform arises not so much from a desire for a higher morality, as from a desire to preserve and defend Hinduism." "The necessity of defending themselves against Christianity

is the motive power of the reformation." These words from the Arcot Mission's report express the general sentiment of India missionaries.

What then is it necessary for the Lord's people to do but to generously support their missions and vigorously press on with the work and obey their divine Leader as he is commanding them to "make disciples of all the nations"?

Protestant missions in India have had their share of afflictions, necessities, distresses, tumults, labors, watchings, fastings, journeyings often, perils of rivers, perils of robbers, perils in the city, perils in the wilderness. But they have also witnessed great triumphs, and are slowly but surely introducing a leaven that will leaven the whole mass of India's 288,000,000. They have at work 1,000 foreign and Eurasian preachers, another 1,000 lady workers, 5,000 native Christian preachers, and 10,000 native teachers. Half a million children are under Christian instruction and three fourths of a million souls have been gathered into the Christian fold.

This is but a beginning, but when "the little one shall become a thousand, and the small one a strong nation," then India will have become Immanuel's land, and "the Lord will hasten it in its time."

TRANSLATION OF TAMIL LYRIC.

(Written by Rev. A. Savarimuttu, Madura Mission.)

Jesus' name is sweeter far
Than the sweetest nectars are.
Hast'ning cōme with zeal aflame ;
Seek, O sacred Church, his name.

In the world he lived and loved ;
Loss and ruin he removed ;
Severed all sin's bitterness,
Put afar from us its curse.

Sinners lost he came to save,
For their life his life he gave.
Right and gracious are his ways ;
Praise him, then, O daily praise.

Wherefore all this toil and pain
Friends and parents to retain ?
Jesus is the friend divine,
Boundless grace in him doth shine.

Soon this world shall pass from view,
Vanish like the morning dew ;
Then, my soul, at Jesus' feet
Thou shalt stand with trust complete.

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