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THE HISTORY

OF

CHRISTIANITY IN INDIA.

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OF

CHRISTIANITY IN INDIA

FROM THE COMMENCEMENT OF THE
CHRISTIAN ERA.

BY THE LATE

REV. JAMES HOUGH, M.A., F.C.P.S.

INCUMBENT OF HAM:

LATE CHAPLAIN TO THE HONOURABLE EAST INDIA COMPANY AT MADRAS

EDITED BY HIS SON,

REV. T. G. P. HOUGH, M.A.

INCUMBENT OF HAM.

VOL. V.

LONDON:

CHURCH MISSIONARY HOUSE,

SALISBURY SQUARE;

JAMES NISBET & CO., BERNERS STREET.

MDCCLX.

EDITION: PRINTED BY JOHN GREIG & SON.

Q 6.2.163

A639.5

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BIOGRAPHICAL SKETCH

OF THE

AUTHOR.

As many years have been suffered to elapse since the death of my late revered father in 1847, it is in some measure necessary to explain the cause of the delay which has occurred in the publication of this fifth and concluding volume of his history, which was left by him in MS. ready for the press. In the year 1843 he presented to the Church Missionary Society the copyright of the entire Work, as well of those portions of it which had already appeared, as of those which were then in progress. Consequently, upon his death, the MS. of this fifth volume, the only part unpublished, was sent to the Society's house. It was judged advisable to publish it by subscription, but the Committee very properly felt that they would not be justified in incurring any risk, and that they could not proceed in the matter until the number of subscribers should be sufficient to cover the expense. Many names were received, but not enough to justify the Society in going forward with the publication. Upon inquiry, it was found that there were many who would have

given in their names, had they been aware of the above arrangement ; and that there were also several other friends of missions, who were continually asking for the Work, and expressing themselves anxious for its appearance. The author's family have therefore resolved to take the responsibility upon themselves, feeling it to be a solemn trust devolved upon them. But although the publication is thus undertaken by them, I am anxious, speaking in their name, to repeat that the Work is the sole property of the Church Missionary Society, and that the entire profits arising from its sale, as well as those accruing from the former four volumes, will be added, according to the author's expressed wish, to the Disabled Missionaries' Fund.

After so long an interval since the appearance of the former four volumes, it may be well to give here a very brief summary of their contents :—

Vols. I. and II. contain an account of the introduction of Christianity into India, from the commencement of the Christian era ; together with the history of the Syrian and Roman Churches there.

Vols. III. and IV. detail the history of all Protestant churches in the East, from their commencement :—viz., of the Dutch Mission in Ceylon, in the seventeenth century ; of the first Protestant Mission on the continent of India, by the Danes, 1706 ; of the co-operation of England, and of its first Missions there, by the "Christian Knowledge Society," and by the "Church Missionary Society ;" and of the Moravian and other Protestant Missions, to the commencement of the episcopate of the first Bishop of Calcutta, in 1816.

This Fifth Volume, in detailing later events, will be

found, perhaps, more interesting to the general reader, and is a valuable compendium of the histories of all the various Missionary Societies, which began the work of evangelisation in India during this century. It describes the period during which India was included in one diocese, giving the labours of its first four bishops, and closing with the appointment of the late lamented Bishop WILSON to Calcutta, when Madras and Bombay were constituted separate sees. It contains a minute and faithful account of the progress of the several Missions of the Christian Knowledge, Church Missionary, and Propagation Societies; also of those of the American, the Baptist, the London Missionary, and the Wesleyan Societies, and of the establishment of the Scottish Missions. Of all these the Author wrote, "it will be seen that for piety, enlightened zeal, and devotion to the work of imparting the Gospel of the grace of God to the heathen, they have never been surpassed since the Apostles' days; while their measure of success was greater than could reasonably have been anticipated, considering the paucity of their numbers, and the limited extent of the means at their disposal."

Although the present volume is strictly a continuation of the former history, it is sufficiently independent of the foregoing portions of the Work, to enable the general reader to peruse it without any diminution of interest, or sense of incompleteness.

The Author's original intention was, that his history should close with the death of Bishop Heber; but, owing to the urgent request of the late lamented Bishop of Calcutta, he extended the period so as to include the episcopates of Bishops James and Turner.

Of the last esteemed Prelate, who died at Calcutta in July 1831, no memoir has been published ; so that additional interest will be felt to attach to the present sketch, though necessarily brief, of his laborious episcopate. The account of the first four Bishops of India, is confined to the discharge of their public episcopal duties ; but it is impossible to read the record without deep thankfulness to the great Head of the Church, for having raised up such men, at so critical a period, to preside over the church in India. Nor can any fail to admire the genuine missionary spirit which animated these Christian Prelates. The narrative of their labours is suggestive of that given by the inspired penman, of the work of the first Apostolic Missionaries of the Christian Church,—journeying “from city to city,” preaching Christ “among the heathen,” “confirming the souls of the disciples,” “exhorting them to continue in the Faith,” and “ordaining them elders in every church.”

This history is also of special value as indicating the honour which God has always put upon the preaching of the pure gospel of Jesus Christ, as His divinely appointed instrument for the conversion of sinners of every latitude, to Himself. Romanists, and chiefly Jesuists, taking advantage of a general want of information on the subject, have described Protestant Missions in contemptuous terms. English readers will now have an opportunity, by means of the present Work, compiled chiefly from the original reports and correspondence of the Dutch, Danish, German, and English missionaries, to judge for themselves, of the comparative merits of the Romish and Protestant Missions in India. And while the former Volumes will

serve to disabuse the public mind, which has too long been imposed upon by these misrepresentations, this last Volume will present, for future Missionaries, an example of faith and patience, zeal and discretion, in their various labours and difficulties, worthy of all imitation ; whether we regard the spirit that sustained them, or the blessing that rested on their work, it will be seen that "the Lord was with them of a truth."

The present Volume includes the period spent in India by its revered author, who was one of that holy and honoured band, who, constrained by the love of Christ, united to the official duties of a chaplain, the loving labours of a Missionary. The principal portion of his Indian life was passed in the Province of Tinnevely, in South India, where, during his residence at Palamcottah, he was enabled, by "the good hand of his God upon him," both to revive the work of "the Christian Knowledge Society," and to introduce the "Church Missionary Society," by laying the foundations of that Mission, which has since become the brightest spot in the whole Mission-field, so that it now presents the most perfect picture, in all its parts, of a native Church, and has, at length, most convincingly solved the problem of the expediency and possibility of a native pastorate. In publishing this posthumous Volume, a brief sketch of his personal labours, during his residence in India, may be here appropriately introduced,—for in the following pages, the tale has been told with such singular humility, and in the form of quotations from Reports made by himself, to the two Societies, in those years during which their Missions were placed under his sole charge, that it is scarcely possible to form a just estimate of the diffi-

culties with which he had to contend, and the prominent position he was called to occupy.

On the 14th of August 1814, the Rev. James Hough was ordained by the Bishop of Carlisle to the curacy of Grinsdale in Cumberland. His attention appears to have been first directed to the cause of missions by hearing, a long time before his ordination, one of the anniversary sermons of the Church Missionary Society, and so ardent was the desire then kindled in his heart to devote himself to the work of the evangelization of the heathen, that, as he said, his "heart panted to proclaim the Gospel of redeeming love to the inhabitants of India." Soon after his entrance into the ministry, the way was unexpectedly opened for the accomplishment of his desire. In 1815, he met at Scaleby Castle the late Rev. Charles Simeon, of Cambridge, through whom he received the offer of a chaplaincy to India. This event is recorded in two letters,¹ written at the time by that devoted man to the Rev. J. Thomason.

In July 1815, he wrote :—"Four pious ministers are just sent out to you in India, as I before told you ; and I am in expectation of sending you immediately three more, besides a teacher for schoolmasters. The three I have all ready, and the last I hope to secure." In these three Mr Hough is included.

Again, in March 1816 :—"Within this year and a half I shall have sent you about a dozen : to Bengal, poor Mr Crosthwaite ; to Bombay, Mr Carr, and, I hope, Mr Robinson ; to Madras, Messrs Harper, Jackson, Malkin, Hough, Church, Traill ; to Bencoolen, Mr Winter ; to St Helena, Mr Vernon." Most of these

¹ *Memoirs of the Rev. Charles Simeon, 1st Ed., pp. 415, 427.*

names will be recognised in the following pages of this history.

In August 1816, Mr and Mrs Hough landed at Madras, where they were welcomed by the Rev. Marmaduke Thompson, and other tried friends of missionary work. Among these, Mr and Mrs Strachan, who hospitably entertained them till the following October, when Mr Hough received his appointment as the first military chaplain to Palamcottah, in the Tinnevely district, to which station he at once set out, and reached Nov. 2. "Upon our arrival," he wrote, "we met with a hearty reception from the commandant, Lieutenant-Colonel Trotter, who is a man of God, a Cornelius indeed, and gives every encouragement and support in his power to the native Christians in Tinnevely." Mr Hough's official duties resembled those of all other military cantonments. But these were not sufficient to occupy his whole time; nor could the activity of his energetic spirit rest satisfied with the performance of only such routine work as his present position required. Whilst assiduously devoted to the spiritual oversight of those who were placed under his ministerial charge, he was unceasing in his efforts to do good to all others who happened to be brought within the sphere of his influence. He frequently applied for and received grants of books from the Corresponding Committees, in Madras, of the Society for Promoting Christian Knowledge, the Church Missionary Society, and the British and Foreign Bible Society, by which means he was enabled to distribute many Bibles, Testaments, Prayer-Books, and religious publications. But even these were insufficient for his purpose. For his letters to England at this period

abound in most earnest entreaties to his friends to send supplies of such books. In one he writes :—

“ My own congregation are soon supplied, but parties of soldiers are frequently passing here, and I endeavour to lead the poor fellows to ‘ drink of the brook by the way.’ There are two detachments here at present, of near fifty men. They have taken eighteen books of me—Testaments, Prayer-Books, Catechisms, &c., &c., and are quite clamorous for more, but my stock is nearly exhausted. I had not a Bible to give them, and was really tempted to take one I had put in the church in order to comply with the earnest solicitations of a hungry serjeant. This is eloquence enough for all that know the value of an immortal soul, and of the precious blood shed to redeem it. Since I have been here, I have distributed the word of God in English, Portuguese, Persic, Arabic, Hindostanee, Gentoo, and Tamul, and many, many encouraging and interesting circumstances have occurred.” The benefit of these distributions among the natives is recorded on p. 362 of this vol. ; but in his journal there are several similar instances among English soldiers. He writes again :—“ A party of Europeans is halting here to-day. Poor fellows ! some expressed themselves very thankful for what was said to them, and begged hard for Testaments and Prayer-Books, which all who desired have received. When we drove out this evening we saw them scattered about with the books in their hands.” And again :—“ A soldier and his wife came to beg a Prayer-Book. He is a Roman Catholic, and unable to read ; but his wife, he said, was a Protestant, and would read it to him. He added, there was so much confusion in the camp as to who should

have the books I sent the night before, that he thought he would come quietly and ask for one. My dear wife wrote his name in a Prayer-Book, and gave it to him. It is quite delightful to witness these poor men's anxiety to possess a Testament, or any religious book, for the European soldiers in India are generally a disgrace to the Christian religion." Mr Hough was also constantly visited by Roman Catholics, who had been reading the Scriptures or books he had given them. The following entry occurs:—"I have heard to-day that a young Roman Catholic of Tinnevely, who has often been to me with a string of questions, went to his priest and said, 'These Protestants say many things, and they prove all they say from Scripture. How do you answer them?' 'That is a dangerous way,' said the priest, 'take care how you walk therein.' The young man was abashed by this reply, and left his spiritual guide. O may he never rest until he meet with one more able and willing to lead him in the way to heaven marked down in the word of God!"

A flourishing branch of the British and Foreign Bible Society was at this time founded by him at Palamcottah, which was liberally supported by the English residents, so that in one year 609 rupees were paid in as their contribution to the Rev. C. Church, the Secretary of the Society in Madras.

Simultaneously with these exertions, no sooner had he entered upon his duties as chaplain, than he began to devise plans for the temporal and spiritual benefit of the surrounding heathen, as well as those connected in any way with the Company's service, as those who were at a distance from the station. The district in which he was now located, had formerly been visited by the

venerable Swartz, and he found there the remains of what had been commenced by that devoted servant of God. His attention was, in the first place, directed to the reorganisation of such schools as had been established in former years, but which, from want of proper oversight, had fallen into an inefficient state, and to the establishment of such others as the necessities of the case seemed to require. Feeling that it would be impossible to secure permanence for the work which he was now commencing, unless he could secure some land upon which suitable premises might be erected, and the whole vested in the hands of some missionary body, he set himself to obtain, and after very great difficulties, raised by the prejudices of the natives, succeeded in purchasing a piece of land adjoining his own house and compound, upon which he at once built two school-houses,—one English, and one Tamul. The house, land, and schools, afterwards became the property of the Church Missionary Society, and have to the present day continued to be the principal station of that Society's Tinnevelly Mission. Early in 1817, at the request of the Madras Committee of the Society for Promoting Christian Knowledge, under whose auspices the Mission work of Swartz had been prosecuted, he visited all the neighbouring villages of native Christians throughout Tinnevelly, the particulars of which visit are detailed in a former volume. Upon the condition of the schools in general, his Report states, "They are in a very indifferent state, as there are no schoolmasters on the establishment. They are entrusted to the care of catechists, who, from some cause or other, are seldom found attentive to their charge. The system of education adopted, does

not appear to differ from the common country mode of teaching. Very few of the schools possess a single book. They are consequently obliged to use such cadjan writings and stories as they can get, and I need not remark to the Committee of what sad materials, in a moral point of view, these are mainly composed." Mr Hough's first care was to train and place over each school a suitable master, and to keep each supplied with Christian books, which he received in answer to his application from the Christian Knowledge Society. His journal makes mention of later visits made by him to all these schools, together with the examination of them, which he then conducted ; it gives also the quarterly record of the state of each school, the names of the masters, the number of the scholars, with the caste of each boy, as children of different castes were all mixed together, the names of the books, all Christian, which were used with the Bible, and many valuable directions for the management of all. In this volume will be found the commencement of the important work of female education, although the establishment by him of the first Girls' School in Tinnevelly, provoked considerable opposition.

In testimony to the good effected by the English school established by him, expressly for the education of the Company's native servants, the following extract is of great value, taken from his examination before a Select Committee of the House of Commons, in 1832, appointed to inquire into the state of Christianity in India, preparatory to the renewal of the Hon. East India Company's Charter, which is published and added as an appendix to his "Vindication of Protestant Missions :"—

“Several of the officers in the courts at Tinnevely were educated in our English school ; and the officers, so educated, were found to be much more efficient than those who had been left to pick up their education at such native schools as they could find. I made a point of introducing the Scriptures, and Christian catechism, and formularies into these schools ; and required all the pupils, whether Brahmins or Mussulmans, or whatever were their caste, to write me daily an exercise on some part of the Scriptures ; which they did, and made great progress in this way. Now, from the favourable result of my own experiment, I take on myself to recommend to the Government the establishment of a similar school at all their stations ; and I should particularly urge the importance of placing these schools under the care of the resident chaplain, or of a missionary, who has more time to devote to the education of youth than any other of the Company’s servants can be supposed to have. I should beg to suggest that the Christians who are found competent to fill the offices of government, should be placed on a level with the Mahomedans and the Hindoos, and admitted to all offices for which they may be qualified.”

Mr Hough found the native churches and congregations sympathising with the schools, and giving similar indications of a want of adequate supervision. No missionary had resided in the district since the death of Jœnické in 1800, and no missionary had been there for ten years, the last visit having been that of Geriké in 1806. Mr Hough describes a chapel in the Fort of Palamcottah, built by the widow of a Brahmin, and a substantial church at Mothelloor ; the other

places of worship were composed of mud-walls, thatched with palmyra leaves. Here and there a Tamul Testament was preserved in a chapel, but very rarely was such a treasure found in the possession of an individual. He found a catechist, Visuvarsearnarden, officiating as the native priest, at a village called Nazareth, and Abraham, who had been a pupil of Swartz, and admitted to Lutheran orders at Mothelloor. In the whole Tinnevely district, 3100 native Christians are reported, scattered in no less than 63 different places. In this, and his after itinerating journeys, Mr Hough placed Bibles and Prayer-Books in all the churches, and instructed the catechists in the use of the Book of Common Prayer, so as to qualify them for conducting the public worship of the congregation according to the ritual of our Church. In the account of one of these tours, the following notice appears : —“ Six catechists were next seated round me, each with his new liturgy, and went through the directions I have drawn up for their instruction in the use of the Book of Common Prayer.”

Only a brief sketch is given in the following pages of the scenes which were witnessed wherever he went, visiting the villages and preaching the gospel. The people flocked to meet him when they heard of his approach, and gathered round to listen to his words. A passage of Scripture was read by a catechist, and then Mr Hough expounded it, catechised the people upon it, united with them in prayer, and closed with the benediction. In his private journey, a record is preserved of the passage of Scripture read in each village, together with some of the questions put, and the answers given upon these occasions. The account

thus given in this revival of Christianity in Tinnevely, closely resembles the descriptions, which we are now receiving, of the itinerating labours of some of the missionaries of the Church Missionary Society in South India ; and the knowledge of the way in which it has pleased God so wonderfully to own and prosper the work begun in 1816, should stir every friend of missions to increased prayerfulness, and should fill him with a confident faith that prayer will not be suffered to go unanswered, but that God will grant yet further revivals of His own work—of which, indeed, in the present day we have cheering intimations in the remote villages of Northern Tinnevely—and will “open the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it.”

As the result of these extended labours, school after school was established in new localities, the number of inquirers after truth rapidly multiplied, and the wants of the people increased far beyond the supply which he was able to procure from the grants of the Christian Knowledge Society and his own limited resources. As therefore the Committee of the Christian Knowledge Society informed him, that it was not in their power to increase their grant, he was compelled to apply for assistance to the Corresponding Committee of the Church Missionary Society at Madras. The introduction by him of the Church Missionary Society into the district of Tinnevely, is described by himself in this volume.¹ How, in this act, he was guided by a single eye to God's glory and the salvation of souls,

¹ Chap. vii. page 355.

is apparent from a sentence in his journal, recorded a few months later, when tidings reached him that some at home were displeased, and regarded with dislike and jealousy the introduction of what they regarded as a rival society. "It is distressing to read the unkind and jealous opposition that is raised at home, to the Church Missionary Society, by professed friends of the Society for Promoting Christian Knowledge. But I shall not suffer my mind to be affected, nor shall I relax my exertions in favour of that Society, in consequence of the hostility of its members to a kindred association. I came to India to promote the glory of the Lord, and the saving knowledge of Christ in the earth ; and, in pursuit of this object, it falls in my way to further the designs of both these societies, and ' Whatsoever my hand findeth to do,' I purpose to attempt ' with all my might.' The District Committee of the Christian Knowledge Society at Madras invited me to become a corresponding member, and I accepted the invitation."

His truly catholic spirit could co-operate with all who were ready to proclaim "the grace of God" in its purity ; "the love of Christ constraining" him, he could not stand by and see souls perish, while men might be disputing by what particular machinery the work should be attempted ; but his heart was so full of pity for the perishing heathen, that his chief anxiety was not for the elevation of one society above another, but for the exaltation of Christ, in which glorious work he regarded the two societies as handmaidens ; and so long as nothing but "the truth as it is in Jesus" was proclaimed, he could say, with the great apostolic missionary to the Gentiles,

“Christ is preached, and I therein do rejoice; yea, and will rejoice.”

The two societies worked harmoniously together; and not only did Mr Hough take charge of the missions of both, but, after his departure, the Church Missionary Society Missionaries continued to superintend the whole work, until the Christian Knowledge Society's Missions were delivered over to the Society for the Propagation of the Gospel, and the first missionary of the latter society was sent there in 1829.

Mention has already been made of Mr Hough's desire to provide a properly trained master for each school; and, in connection with this, it must here be added, that in consequence of the revival and extension of religious inquiry, applications for catechists were constantly made to him from distant villages. These cries for help were responded to as far as circumstances would allow; but, in order to provide a supply of efficient men for both of these important posts, he established the first “Seminaries of the Church Missionary Society, in Tinnevely, for educating schoolmasters and candidates for the priesthood.” One of these was at Palamcottah, in 1818, and another at Nazareth in 1819. These wise plans laid the foundation of those institutions which have since prepared so many native labourers, and have materially assisted, with God's blessing, in training that indigenous native pastorate, which is now one striking feature in the South Indian Church in advance of all other Christian missions.

We have lived to see the successful results of these labours. In the “Church Missionary Record” for last

March, will be found an account of an ordination held in the previous December by the Bishop of Madras, at which no less than thirteen Tamul candidates were ordained—five as presbyters and eight as deacons—in the rising Tinnevelly Church. Of these, all but one, of the Gospel Propagation Society, belonged to the Church Missionary Society. Almost all of these were educated and trained in these seminaries founded by Mr Hough, and some were known to him as boys, from amongst whom one especially may be singled out—Rev. Seenivasagam—as being the author of an affecting letter which follows, written by him upon hearing of the death of his friend and benefactor. This blessed effect of these seminaries is the accomplishment of the high expectations formed of them by their founder, for the following entry appears in his journal for 1820 :—“ Held an interesting discourse with the elder seminarists this morning after prayers. How the heart glows with love for these boys, who, as we hope, will one day become the burning lights of this benighted land. Europeans can never do so much by their personal labours ; for, with the exception of mental ability and energy, the climate and everything else is against them. We ought to be thankful for such a machine for evangelising India, and at once to set it in motion.”

The general work of regulating and superintending these schools and missions increased so rapidly upon him, that he was at length compelled to apply to the Church Missionary Society Committee for the appointment of one or more missionaries ; and accordingly, in 1820, the Rev. Messrs Rhenius and Schmid were sent from Madras to Palamcottah.

In December 1820, he travelled to the south of India, on an exploratory visit to the Church Missionary Society's mission in Travancore, where he met the Rev. Messrs Fenn, Bailey, and Baker, and was greatly cheered by their brotherly and Christian spirit. Two other visits were subsequently paid by him in 1825 and 1826. Of this mission he speaks in the following pages from personal knowledge. During these tours he also visited the Syrian churches, whose liturgies are given in a former volume, and had many and interesting interviews with the Metropolitan Mar Dionysius.

In his examination before a select committee of the House of Commons in 1832, referred to above, he bears his testimony to the progress of the College at Cotym, under Mr Fenn, as also to the state of the Syrian churches. The following extract in allusion to his last visit records the extent of his travel along the south-western coast, and the additional good which he was in that direction instrumental in effecting.

“Between Cape Comorin and Cannanore are there, to your knowledge, any British settlement possessing churches, but possessing no chaplain or minister?—Yes; at Tellicherry there was a spacious church: formerly a chaplain was appointed to that station, but he was withdrawn some time ago—eight or ten years ago; and while I was there in 1826, the British inhabitants and native Christians of Tellicherry were accustomed to assemble in the church on Sunday for divine worship. When it was in a dilapidated state, they requested the Government to repair it, but finding that there was then no chaplain at the station, they sent orders to pull it down: being on the spot

at the time, I ventured to interpose, and represented to the Government at Madras the advantages of the church to the present inhabitants, and requested them to allow it to be repaired. Upon this representation, Sir Thomas Munro acceded to the request; and it was put into a state of repair, and continues there to this day."

But though thus abundant in labours, he found time also for other work. Feeling how great was the need of suitable books in Tamul for distribution amongst the natives, and for use in the schools, he set himself diligently to the difficult task of translation. He translated into Tamul several little books and tracts, and composed others in the same language. He wrote also, in English and Tamul, a valuable tract explanatory of the second chapter of Daniel, which was greatly prized by the natives, and is mentioned in the following letter from Rev. John Devasagayam; also a dialogue between a Protestant and a Roman Catholic; and a course of school lectures on Genesis, from Sellon's Abridgement. During this period he also prepared the substance of another work, which was not published until 1832. It is entitled, "The Missionary Vade Mecum; containing information and suggestions for the use of Missionaries, Missionary Candidates, and Committees." There breathes throughout it a spirit of deep piety, and it is so distinguished for sound judgment and practical wisdom, as to make it an invaluable guide and companion in Missionary work.

The time had now arrived when he was to be withdrawn from the scenes of such ardent and self-denying labours. In March 1821 he received his appointment

as garrison chaplain to the larger European station of Poonamallee, a military cantonment about fifteen miles from Madras. So deep and mutual were the feelings of attachment between himself and his charge at Palamcottah and its neighbourhood, that the separation could not take place without sincere and painful regrets. His description of the effect produced upon his own mind by this sorrowful occasion closes with these affecting words: "I must leave you to imagine the parting scene between us and the country priest, catechists, schoolmasters, seminarists, and others, for I cannot describe it. O may the Lord strengthen the hands of his servants who succeed to my post; water the seed they sow, and produce therefrom an abundant increase of souls to the Redeemer, and of glory to his own most holy name! For ever will I bless and praise him for enabling me to make a small beginning; and my prayers shall never cease to ascend for blessings on the work. To Him be the glory. Amen."

To the very last he cherished the remembrance of the mission at Tinnevely with the tenderest and most prayerful solicitude, and thankfully marked its rapid progress. They who were present with him cannot forget the earnest petitions he offered up in its behalf only two days before his death. There were also individual native priests and catechists well known to him, some of whom he had left there as boys in the schools which he was enabled to establish, and with some of whom he continued occasionally to correspond, as they wrote to ask for his fatherly counsel and guidance. The two following letters, which were in answer to one written to their authors by his family,

conveying to them his last prayer for them, will serve to shew the grateful affection with which his name is cherished amongst them.

The first is from the Rev. John Devasagayam, formerly a pupil of Dr John of Tranquebar, who was personally known to Mr Hough. He was ordained deacon by Bishop Turner, as recorded in page 406, and priest by Bishop Corrie in Trinity Church, built by the Rev. C. Bhenius, in 1826, on the Church Missionary Society's premises, which were originally purchased by Mr Hough, at Palamcottah. At the present time, both the son and son-in-law of this excellent man are ordained, and are labouring with him in his ministerial work.

September 6. 1849.

RESPECTED AND DEAR MA'M,—I just read your Christian affectionate letter. I feel myself inexpressibly happy to hear from the dear children of our ever valued and now sainted Hough Ayyer. I just gave your letter to my son-in-law to be translated into Tamul, to be read to the catechists, readers, and schoolmasters. We know how deeply the welfare of our nation in particular was at the heart of your dear father. He has surely met many souls in heaven, and will still meet those to whom his prayers and labours have been blessed. We shall soon see them ourselves, and enjoy inexpressible happiness. I was employed at Tranquebar inspecting the Free Schools of our Society, when your father landed there on his way to visit Tanjore and Trichinopoly. When I came to Tinnevely in 1832, I found in several churches a table in Tamul, prepared by your father for the catechists, to teach them how to use the common prayer-book on Sundays and other days. I think I saw the first copy written by your father's own hand in Mothelloor church.

I do not know if you are informed of the village called Houghayyerpuram. Out of gratitude to Mr Hough, the Christians about thirty years ago gave his name to it. You will thus easily see how well his dear name is preserved by our people. It is the custom of this place. So we have villages called Tuckerpuram,

Pholayyerpuram, &c., &c. My elderly catechist, Moses, tells me that he knew Mr Hough very well when he was twelve years old. Mr Hough used to visit their congregation, preach, and administer holy ordinances to the people. Your late dear father prepared a number of books for the native Christians, more especially the heathen youths instructed in English. One, a very interesting pamphlet, called "Prophecy of Daniel the Prophet." It is published in English and Tamul, and is very useful to those who study the same, and English. My boarding boys and girls, in particular, use this book—children supported in my school by friends in England.

I feel myself very thankful that you have been so kind to communicate to me the very interesting particulars of your dear father. I beg you to accept the cordial respect of Mrs John and all my children, and myself, and present the same to your dear brothers and sisters. Commending me, my family, and work, to your affectionate prayer.

I remain, respected Ma'm, your obedient Servant,

JOHN DEVASAGAYAM.

The second is from the Rev. Seenivasagayam who, as referred to above, was admitted to priest's orders in December 1859 by the Bishop of Madras.

SUVESHPURM, Sept. 15. 1849.

RESPECTED MADAM,—The Rev. John Devasagayam, missionary at Kadatchepuram, has been so kind as to send me a Tamul translation of your kind letter, which you wrote to him. We, indeed, deeply regret to hear of the death of the Rev. Mr Hough. But we are especially comforted, when we read the words he pronounced at the time of his death, and we firmly hope, if we are the followers of Christ, and firmly believe God like him, we shall have the happiness of meeting our amiable pastor in the heavenly Canaan.

I, Seenivasagam Pillay, though I have been born of Christian parents, while I was at the age of eleven, I was instructed first by your father about Christianity. Moreover, your father established many schools in different places, in order that the Word of God may be propagated throughout Southern India, and evidently made

known the light of the gospel to those places which are covered by ignorance and folly. In those times, Mansillamunia Pillay (my eldest brother), was appointed as head master, and I was monitor under him. The seed which your dear father had sown grew, and now produces fruit abundantly in this region, and the Lord made his words effectual in us, and granted his grace that we may proclaim the word of salvation to our fellow-countrymen. We, and others who had received the privilege of instruction from your father, remembered him very often. At last we (the three brothers) wrote a letter to him, in order to know the health of your dear father, and sent it through the Rev. G. Pettitt, who intended at that time to proceed to England. But we waited for a long time to receive an answer from him, and now we are thankful that our dear pastor has departed this life with peace and joy.

Respected Madam,—We pray to God always to bless you, and your brothers and sisters, and all other benefactors and superiors. We beg you also to pray for us, that we might serve God until the time of our death, and keep us from the pollution of the world, that we may also enter into the heavenly Canaan.

We are, respected Madam, Yours very obediently,

SEENIVASAGUM PILLAY.

* * * * *

On his way to Madras, Mr Hough visited the Missions of Tranquebar, Tanjore, and Trichinopoly, “Almost consecrated ground to the Missionary,” he writes, after describing the spots where laboured, and now rest, the mortal remains of the earliest Missions to South India. He also mentions his intercourse with John Devasagayam at Tranquebar, and adds, “The Tinnevely Mission of the Church Missionary Society may be considered as a germ of this, for it was hither I sent our first Tamul master, to be instructed in Dr John’s system of education; and we have always conducted our schools on the same plan.”

Whilst he was thus energetically pursuing his labours, and was abundantly prospered in his exer-

tions, it is very beautiful and instructive to observe his genuine humility. The following letter, though strictly of a private nature, I cannot forbear to publish as being illustrative of his character. It is written to a relative in England, November 22, 1819, and records his feelings upon reading the life of Henry Martyn, which he had just received :—

“I have just been reading the account of dear Martyn’s leaving England ; and it revived, for the time, all the painful feelings that disturbed my own mind on the like occasion. But his trials were the greater, for he had no tender partner of his grief, no fond companion, such as *I* had, to compensate for the sacrifice of all his much loved friends. He left them with the resolution of quitting them for ever, whereas I indulged the hope of seeing you all again. But, oh, what a heavenly, what a devoted spirit did he breathe ! To possess his humility, his absorption in the love and majesty of God, his ardent thirst for the salvation of the heathen, were surely enough to support the soul under the heaviest trials ; and hence he rose triumphant. In zeal for the honour of God and the salvation of men, at what a distance do I stand from this apostolic brother ; no wonder, therefore, that my internal grace and support are so eclipsed by his. The more I read of him, the more am I abashed and ashamed at having written, even to you, my beloved sister, anything of what I have done. Were I to record, as I ought, whatever I have left undone, you also would be ashamed of me, and think I had been little more than a cumberer of the ground. O for grace to gird up the loins of my mind, to RUN the race that is set before me, to make full proof of my ministry, so

that, notwithstanding my past inactivity, I may yet prove a labourer that need not be ashamed!"

In 1831, Mr Hough settled at Poonamallee, having left Palamcottah, the central point of the Tinnevely Mission, which contained at the time of his withdrawal, thirteen schools,—two English, and eleven Tamul. He entered with his characteristic devotion upon the duties of his new station. The capacious barracks were capable of containing one thousand men, and attached to them was a large military hospital, in which, especially amongst the invalid soldiers, his labours were most assiduous, and, in many cases, were greatly blessed. He soon opened an English school for the children of British prisoners. To this he also added a Tamul school, and finding that there were some native Christians scattered about in the neighbourhood, he employed a catechist to seek them out, "wandering," in his own words, "in the midst of idolatry and wickedness, as sheep having no shepherd." These were speedily gathered together, and, with others brought through his instrumentality to the faith of the Gospel, were formed into a congregation, for whom, before the end of the year, by means of subscriptions which he had raised, he erected a small church.

At this time, he also performed a Missionary excursion round the environs of Madras, in company with two Missionaries—the Rev. Messrs Barenbruck and Ridsdale,—his object being to exdeavour to extend the limits of the Madras Mission.

As he had already done at Palamcottah, so also now at Poonamallee, he founded an Auxiliary of the British and Foreign Bible Society.

During the whole of this period he was also devoting his time and energies to literary studies. Before he left Palamcottah, he had received an application from the Bible Society, to undertake a fresh translation of the New Testament into Tamul, and had just commenced it, when his new appointment was received. As soon, therefore, as he was settled at Poonamallee, he entered upon this sacred task. In conjunction with this, he was also engaged in the arrangement of a Tamul Dictionary, which, he remarked, "is more interesting to my moonshee, than the translation of Scripture." The delight which he experienced in this branch of labour, as well as the indefatigable zeal with which he pursued it, is best expressed by himself: "The translation of the Scriptures is a work, the pleasure of which, I could never have anticipated, as it leads me to examine every word, and even point, of the sacred text, and consult different authorities and criticisms on the sacred volume ; and, in proportion to the research, am repaid for the labour. This, together with the Dictionary, employs me from 9 A.M. to 6 P.M., with the exception of the dinner hour." This constant strain upon mind and body, was more than any constitution, native or European, could long endure. His moonshee, after a few months of such application, was unable to proceed, and a second was appointed to divide his labour ; and at last, in January 1822, frequent giddiness, and a severe liver-attack, told how sorely Mr Hough's powers had been overtaxed. Thus, "to his power, yea, and beyond his power, he was willing of himself," to "spend and be spent" in his blessed Master's cause ; until, at length obliged to seek rest,

by returning for a time to Europe. He had now been at Poonamallee only nine months, and it is cause for great thankfulness to observe how much God was pleased to enable him to accomplish in so brief a space of time,—his garrison and hospital duties, constant preaching, two schools, English and Tamul, opened, a small native church erected, his Tamul Dictionary in a forward state, and the translation of the following portions of Scripture completed, viz., the whole of St Luke's gospel, six and a half chapters of the Acts, and three and a half of the epistle to the Romans. What a bright example of love, zeal, and self-denial, did God thus make his servant to those who should come after him ; and how graciously did He own and honour such labours undertaken for His sake !

After an absence of two years, Mr Hough returned to India in 1824. Upon his arrival, he was appointed to St George's Church, in Madras, in which charge he continued during the brief remainder of his stay in India. In this year he wrote and published his elaborate and masterly "Reply to the Letters of the Abbé Dubois on the state of Christianity in India."

But it soon became apparent that the powers of his constitution had been already too seriously impaired, to allow of his continuing much longer his residence in India. Failing health soon obliged him to retire to the Neilgherry Mountains, with the hope that their peculiar salubrity of climate might effect his restoration. But such was not the will of God. His work in India was done ; and after a residence of a little more than a year in the hills, in 1826 he finally left the land he so dearly loved, and returned to Europe.

From this time he devoted himself to pastoral work

at home, in the different ministerial spheres to which he was successively appointed. But, even then, India had a large share of both his labours and his prayers. He was a regular and valued member of both the general and corresponding Committees of the Church Missionary Society, whose weekly and monthly meetings he regularly attended, as also those of the Translation Committee of the Christian Knowledge Society, of which also he was a member.

In 1829, he published in one volume a series of letters which originally appeared in the *Bengal Hurkaru*, entitled "Letters on the Climate, Inhabitants, Productions, &c., of the Neilgherries, or Blue Mountains of Coimbatore, South India." Having derived great benefit from his brief sojourn there, he was anxious to draw the attention of Europeans, and of the Government especially in India, to the singular healthiness of that hill-residence, which was then but little known, and therefore imperfectly appreciated.

In 1837 appeared a course of lectures, delivered in Moorfields Chapel, London, by that well known Romish advocate, Dr Wiseman. Statements were therein made so contrary to truth, and so defamatory of Protestant Missions, that the Committee of the Church Missionary Society applied to Mr Hough to reply to these misstatements, rightly judging that the task could not be consigned to better hands than of him, who had already so successfully refuted the errors and exposed the misrepresentations of another Jesuit emissary from Rome, the Abbé Dubois. Mr Hough accordingly published his work,—*"The Protestant Missions vindicated against the aspersions of the Rev. N. Wiseman, D.D., involving the Protestant Religion."*

Many of those best qualified to judge have long ago testified their approval and admiration of the spirit and ability with which the duty thus assigned him has been discharged.

The last ten years of his life were devoted with persevering diligence, laborious research, and unwearied study, to the preparation of his last great work, "The History of Christianity in India,"—four volumes of which he lived to publish, and the fifth and last, now offered to the Christian Church, was left by him in manuscript. Of its importance and value, every reader to whom the Mission cause is dear, will easily judge for himself. The entire work, as has been already stated, was presented by its author to the Church Missionary Society. No words can describe better than his own the disinterestedness of his motives and views, both in undertaking the work, and in wishing that the Church Missionary Society should enjoy the profits of it :—"It has long been my wish to contribute something to our Disabled Missionaries' Fund, and I have been pleasing myself with the thought of appropriating to this object the proceeds of my History. My primary object in composing this work, which has cost me ten years of hard labour and anxiety, was to put the Church in possession of authentic information to meet the Papists' vauntings of their own Missions, and their attempt to depreciate those of the Protestants. I hope the public will think that this has been done, however imperfectly : and it will make me happy indeed, to find that some pecuniary advantage has accrued from the publication for our Society's Disabled Missionaries. May the Lord vouchsafe to accept this humble offering, and to Him be the praise !"

His last parochial charge was the incumbency of Ham, Surrey, to which he was appointed in 1832, and in which he spent the closing sixteen years of his life. Of the manner of his discharge of his duties, both as an evangelist and a pastor, his former life is the best guarantee ; and it is as unnecessary, as it would be improper, for me to attempt a description. The best records are to be found in the respect and affection with which his memory is still cherished, in the deep sorrow which gathered such a crowd round his grave, and made the time of his burial a day of mourning in his parish ; and above all, in those seals to his ministry, who, united with his spiritual children from India, will be his "joy and crown of rejoicing" "in the presence of our Lord Jesus Christ at his coming."

Owing to the precarious state of his health, he had been sent to winter at Hastings, and there, on 2d of November 1847, full of calm peace and joy, he entered into rest, realising in his own happy experience the truth of the last words which he quoted,—“Kept by the power of God through faith unto salvation.”

More I fear to add, lest filial devotion should seem to exaggerate, and I should appear to transgress the bounds of soberness and truth ; though I am also conscious that this very scruple has deterred me from writing so freely as the subject would have warranted, and even required, and thus full justice has not been done to the character and services of one whom God condescended, by his grace, signally to honour and bless. I have deeply felt, that a son's is not the hand to rear a monument to a father's memory. But I present this tribute to the Christian Church as furnishing a bright example to others, not for the purpose of

lauding and exalting a beloved and sainted parent. And in so doing I act under the sanction of, and in accordance with, his own sentiments. For shortly before his death, upon a wish being expressed to him that he had drawn up for his family a separate account of what God had done by him, he said, "Oh! how mean and worthless will the best we have done for the Saviour appear, when we have joined that bright company around the throne. It is not *our* doing, it is all Christ, and his Spirit working in us." And then, after a pause, he added, "Yet it is well to record what they who have finished their earthly course have been enabled to do for Christ, that their example may stir others up, and cheer others on in the heavenly race, who are still left to labour here below."

With our praises to God for having given grace to this "wise master builder" thus to lay "the foundation," let us mingle our prayers to the great Head of the Church, that he will raise up and equip many others to "build thereon," filling them "with the Spirit of God, in wisdom, and in understanding, and in knowledge," (Exod. xxxi. 3), that so they may rear with "lively stones"—the hearts of the faithful in every land—such a temple as shall prove the "habitation of God through the Spirit" (Eph. ii. 2).

THOMAS G. P. HOUGH.

HAM PARSONAGE, *July* 1860.

CONTENTS OF VOL. V.

BOOK XIII.

CHAPTER I.

EPISCOPATE OF DR THOMAS FANSHAW MIDDLETON, FIRST BISHOP OF CALCUTTA.

	PAGE
1. The Bishop's arrival at Calcutta	1
2. His first appearance in the pulpit	2
3. His anomalous relation to his Clergy	3
4. Arrangement of the Archdeaconries	6
5. Attention to the Calcutta Schools	6
6. Christian Knowledge Society—Calcutta Committee	7
7. Madras Committee	8
8. Bishop's views on the conversion of the natives	8
9. First confirmation and visitation	11
10. Bishop proceeds to Madras	12
11. Proceedings of the District Committee	12
12. Consecration of St George's Church	13
13. Confirmation and Visitation	13
14. Vepery Mission	13
15. Bishop proceeds southward	14
16. Cuddalore—Chillumbrum—Tranquebar—Tanjore—Trichinopoly	15
17. Bishop's comparative view of Romanists and Protestants	19
18. Palamcottah—Arambooly Pass	20
19. Government treatment of Native Christians	21
20. Quilon—Cochin—Bombay	22
21. Christian Knowledge Society's Committee	23
22. Proceedings at Bombay	24
23. Character of Romanists	25
24. Goa—Cannanore—Cochin	26

	PAGE
25. Interview with the Syrian Metran	28
26. Visit to the Syrian Churches	28
27. Allepie—Columbo	30
28. Progress of Christianity in Ceylon	32
29. Bishop preaches at Columbo	33
30. Bishop returns to Calcutta	34
31. Measures for the improvement of the church establishment	36
32. Difficulty with reference to the missionary clergy	36
33. Impediments in the Bishop's path	39
34. Indications of a favourable movement	40
35. Measures for native education	41
36. Project of a collegiate establishment	42
37. Royal Letter for the object	44
38. Review of the Gospel Propagation Society	44
39. Grant from the Christian Knowledge Society	46
40. Grant from the Church Missionary Society	46
41. Bishop's second visitation	46
42. Second visit to Madras	49
43. The Christian Knowledge Society's Missions	60
44. Bishop's visit to Penang	62
45. Relief of the Tranquebar Mission	63
46. Foundation of St James' Church and Schools, Calcutta	64
47. Death of the Archdeacon of Madras and the Governor of Penang	65
48. Bishop's standard of Missionary character	66
49. Evils of a superficial knowledge among the natives	67
50. English Liturgy in Cingalese and Tamul	68
51. Converted soldier at Meerut	69
52. Improvement in the free school	61
53. Grant of land for the college	62
54. Plan and estimate of the building	63
55. Bishop's preparatory discourse	64
56. Lays the foundation-stone	64
57. Second visitation at Bombay	67
58. Bishop suffers from his exertions	68
59. Visit to Cochin	69
60. Conversion of a Romish Vicar Apostolic	70
61. Bishop's interview with the Syrian Metran	71
62. Columbo now under the Bishop's jurisdiction	75
63. Ordination of Mr Armour	77
64. Not authorised to ordain a native	78
65. European prejudices against East Indians	80
66. School of Industry at Point de Galle	81
67. Arrival of a principal and a professor	82
68. Account of Ram Mohun Roy	83
69. Grant from the Bible Society to the College	87
70. Third visitation at Calcutta	89

CONTENTS.

XXXV

	PAGE
71. Bishop's incessant occupation	88
72. Encouraging aspect of the missionary field	89
73. Bishop urgent for missionary aid	90
74. English missionaries required	91
75. Church Missionary Society's annual grant of £1000 to the College	93
76. Bishop's sickness and death	94
77. His funeral	98
78. Review of his character and proceedings	98
79. Good result from his exertion	102
80. Public testimony to his worth	105

CHAPTER II.

CHRISTIANITY IN BOMBAY, 1816-1820.

1. Success of Archdeacon Barnes's exertions	107
2. Increase of chaplains	108
3. First supply of books from the S. P. C. K.	108
4. The effects of war	109
5. First schools for natives by the Education Society	110
6. Extension of territory, and increase of military force	111
7. First Scotch church built	113
8. Churches erected at various stations	114
9. Visitation of Bishop Middleton—Chaplains increased	114
10. Visitation of Bishop Heber—Gospel Propagation and Church Mis- sionary Societies established	115
11. New schools of the Education Society built at Bycullah	116
12. The Native Education Society formed	117
13. Government support of regimental schools—Military Asylum esta- blished	118
14. Retirement of Arch. Barnes	118
Conclusion	119

CHAPTER III.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE—SOUTH INDIA MISSIONS,
1817-1826.

1. Revival of the Vepery Mission	121
2. Printing the Tamul Liturgy	123

	PAGE
3. Account of the mission property	123
4. Arrival of three missionaries	124
5. Improvement in the schools and congregation	125
6. A new church erected	127
7. View of the mission in 1826	128
8. Revival at Cuddalore under the Rev. C. Church	129
9. Declines again on his removal	130
10. Arrival of a missionary at Tanjore	131
11. State of the Mission	131
12. Death of M. Pohle at Trichinopoly	133
13. Arrival of a successor	134
14. Christians at Coimbatoor	135
15. State of the Palamcottah mission in 1819	136
16. Measures for its improvement	140
17. Its progress in 1821	141
18. State of the Negapatam mission	143
19. Native education in Bengal	144
20. Native education at Bombay and Columbo	146
21. Transfer of the missions to Society for the Propagation of the Gospel in Foreign Parts	147

CHAPTER IV.

BAPTIST MISSION IN BENGAL AND THE EAST, FROM 1817 TO 1826.

1. Separation of the Serampore Mission from the Baptist Society	150
2. Arrival of missionaries at Calcutta	152
3. Operations extended in the schools	153
4. Generosity of a convert	154
5. Piety of a convert	154
6. New chapel at Calcutta and Dum-Dum	155
7. Apostasy of a missionary	155
8. Brahmins begin to oppose the Gospel	156
9. Accession and loss of several labourers	157
10. Effect of a devoted missionary's death	159
11. Success at Howrah	160
12. Fallacy of a Jesuit's assertions respecting the progress of Christianity in India	161
13. New missionaries arrive; their occupations	162
14. Summary of the progress at Calcutta	163
15. Success at Cutwa and Beerbhoom	164

	PAGE
16. Description of the converts	166
17. Operations at Moorshedabad	166
18. Mr Chamberlain at Monghyr	168
19. Conversion and death of a Brahmin	169
20. Also of a Hindoo devotee	169
21. Death of Mr Chamberlain	171
22. Mrs Chamberlain in charge of the station	172
23. Arrival of a missionary—promising commencement of his labours	172
24. Remarkable conversions at Digah	173
25. The missionary's death—exertions of his widow	175
26. Arrival of another missionary	176
27. Labours in the province of Oriasa	176
28. Schools at Agimere	177
29. Mission in Ceylon	179
30. Establishment of a college at Serampore	181
31. Commencement of the studies	184
32. Chartered by the King of Denmark	186
33. Progress of general education	186
34. Establishment of useful institutions	187
35. A Pastoral Letter to the congregations	187
36. Instances of conversion	188
37. Satisfactory deaths of converts	188
38. Death of several members of the mission	189
39. Mr Ward's preparation for death	190
40. Summary of his varied labours	191
41. Accession to the mission—means of usefulness	192
42. State of the congregation—a Christian village	193
43. Progress at Jessore	194
44. Progress among the Romanists and others at Dacca	195
45. Conversion of a Jewish family	196
46. Progress of general education	196
47. Instruction given to Bengalee teachers	198
48. General thirst for knowledge	198
49. Chittagong—murder of the missionary	200
50. Death of his successor	201
51. Varied progress and trials at the station	202
52. Station formed in Arracan	204
53. Malda relinquished	205
54. Dinagore—assiduity and generosity of Mr Fernandez	206
55. Awakening at Benares	207
56. Commencement at Futtighur and Muttra	208
57. Excesses of superstition at Allahabad	209
58. The missionary's perseverance	212
59. Visits to Cawpore	212
60. Promising commencement at Delhi	213
61. Native professions to be received with caution	215

	PAGE
62. Total of converts unknown	216
63. Number of labourers hitherto employed	217
64. Progress of translations of the Scriptures	218
65. Vindication of their character	220

CHAPTER V.

AMERICAN BAPTIST MISSION TO BURMAH, 1817-1826.

1. Some account of the character and customs of the Burmese	223
2. Encouraging commencement of the mission	227
3. Beginning of the missionaries' troubles	227
4. Missionaries dispersed	230
5. They are reassembled	231
6. Two missionaries from America	232
7. Commencement of public worship	232
8. Favourable impression on the natives	233
9. The first Burmese convert	234
10. The next two converts	235
11. Death of the king of Ava	235
12. Unfavourable change in the mission	236
13. Missionaries' reception at the court of Ava	237
14. Their return to Rangoon	239
15. Fidelity of the converts	240
16. Mr Judson remains at Rangoon	240
17. Progress of the Gospel	241
18. Satisfactory character of the converts	242
19. Arrival of a missionary physician	243
20. He is summoned to the court of Ava	243
21. Favourably received by the king	244
22. Mr Judson returns to Rangoon	245
23. Translation of the Scriptures	245
24. Arrival of another missionary	247
25. State of the female converts	248
26. Mr and Mrs Judson proceed to Ava	249
27. Burmans' designs against the East India Company's territories	249
28. Arrival of a British fleet at Rangoon	250
29. Imprisonment and sufferings of the Europeans	250
30. Sufferings of the missionaries and others at Ava	252
31. Their deliverance, and return to Rangoon	262
32. A new station formed at Amherst	262
33. Mrs Judson's death	263

CONTENTS.

xxxix

	PAGE
34. Admiration of the English at the court of Ava	264
35. Dr Price's proceedings at Ava	264
36. Conclusion	265

CHAPTER VI.

CHURCH MISSIONARY SOCIETY IN NORTH INDIA, 1817-1826.

1. Rev. D. Corrie's return	267
2. Baptizes a native convert	268
3. Appointed Archdeacon of Calcutta	269
4. A missionary appointed to the Female Asylum	270
5. Extension of education	271
6. Establishment at Mirzapore	272
7. A central school opened	273
8. Female education	274
9. Opening of the first schools	276
10. Their rapid increase	279
11. Need of teachers	281
12. Ladies' Society for Female Education	281
13. Public examination of the schools	282
14. A central school established	284
15. The missionaries' preaching	285
16. Several converts	286
17. The mission press	287
18. Church Missionary Association and Auxiliary Society	289
19. Schools and church at Agra	290
20. Abdool Messeeh ordained	293
21. His death	293
22. Chunar	295
23. A missionary joins the station	296
24. Mr Bowley's intercourse with the natives	297
25. His ordination; increase of his flock	298
26. Schools—Translations	299
27. Church at Buxar	300
28. Opening at Titalya	301
29. Station suspended	303
30. Establishment at Burdwan	304
31. Arrival of three missionaries	307
32. Improvement in the schools	307
33. Female schools	309
34. Opening of a church and three chapels	309
35. Schools at Culna	310

	PAGE
36. Native flock at Meerut	311
37. Community of Saadhs at Delhi	314
38. Success amongst them	316
39. Jay Narain's school at Benares	317
40. Jay Narain's death	321
41. His son fulfils his intentions	322
42. Progress of the school	323
43. Schools in the neighbourhood	324
44. Congregation of natives	325
45. Exertions in the neighbourhood	325
46. Gorruckpore station	326
47. Cawnpore and other stations	327
48. Summary of the mission	327

CHAPTER VII.

CHURCH MISSIONARY SOCIETY IN SOUTH INDIA, 1817-1826.

1. Arrival of missionaries at Madras	329
2. Mr Rhenius makes a tour—visits the Jains	329
3. Progress of schools	331
4. Erection of the mission church, Black Town	334
5. Arrival of more missionaries	337
6. Baptism of a Brahmin and other converts	338
7. Increase of schools—Seminary established	341
8. C. M. S. associations formed	345
9. Printing press	345
10. Poonamallee—Trippasoor	346
11. Tranquebar	347
12. Chillianbarum	349
13. Mr Schnarré's death	350
14. John Devasagayam takes temporary charge of the station	351
15. Head-quarters of the mission removed to Mayaveram	352
16. Tinnevely—Schools established—Aid from the Church Missionary Society	354
17. Rev. J. Hough's report, as given by the Society—A seminary opened	355
18. Arrival of its first missionaries at Palamcottah	361
19. Progress of the seminary	362
20. Progress of the mission—Female education	364
21. Baptism of converts	367
22. Aspersions answered	371
23. Testimony of the S. P. C. K.	373

CONTENTS.

xli

	PAGE
24. Travancore—Revs. Bailey and Fenn at Cotym	373
25. Mr Fenn's tour through Travancore and Cochin	375
26. Mission work at Cotym	379
27. Scriptures translated into Malayalam—Arrival of printing press, &c.	382
28. Progress of translations	384
29. Account of the Syrian Church	385
30. College and schools at Cotym	387
31. Arrival of Rev. J. W. Doran	389
32. Schools for the Syrians	390
33. Female school	391
34. Visits of Bishop Middleton and Rev. W. H. Mill to the Syrians	393
35. Death of Mar Dionysius	395
36. Allepie	399
37. Success of the mission	400
38. Cochin—Labours among the Jews	404
39. Success of Mr Ridsdale's exertions	405
40. Nellore	406
41. Masulipatam	406
42. Tellicherry	407
43. Cannanore	408
44. Coimbatoor	410
45. Chittoor—Rev. H. Harper commences a mission work	411
46. Mr Dacre's exertions for the natives	411

CHAPTER VIII.

CHURCH MISSIONARY SOCIETY IN WESTERN INDIA, 1818-1826.

1. Arrival of the first missionary	417
2. Schools opened	418
3. Translation of the Liturgy	418
4. Extension of mission work northwards—Female education	419
5. Church Missionary Association formed	420

CHAPTER IX.

CHURCH MISSIONARY SOCIETY IN CEYLON, 1817-1826.

1. Arrival of four missionaries	421
2. Kandy	422

	PAGE
3. Government grant of land—mission buildings erected	424
4. Protestant burial-ground opened	425
5. Missionary encouragements	426
6. Cotta—Grant of ground—schools built	427
7. Printing department	429
8. Baddagme—Character of the inhabitants	430
9. Schools built	431
10. Boarding-school established	431
11. Missionaries' course of ministry	432
12. Grant of land—Church, mission-houses, and schools built	435
13. Missionaries' healths fail—Arrival of Mr Trimnell	437
14. Nellore—Schools opened	438
15. Effects of the ravages of cholera	439
16. A seminary commenced	440
17. Church and mission buildings erected on ground granted by Govern- ment	441

CHAPTER X.

WESLEYAN MISSION IN CEYLON, 1817-1826.

1. Missionaries obtain native assistants	444
2. A seminary opened	445
3. New Testament and Liturgy printed	447
4. Negombo—Schools established	448
5. Kornegalle—Land from Government for mission premises	449
6. Caltura—Point de Galle—Matura	450
7. Schools—Ministry	451
8. Batticaloa—Trincomalee	453
9. Jaffna—Service held by a Portuguese lady	454
10. Point Pedro	455

CHAPTER XI.

WESLEYAN MISSION IN SOUTH INDIA, 1817-1822.

2. Progress of mission work in Madras and the neighbourhood	457
2. Negapatam	458
3. Bangalore	458
4. Bombay—A mission commenced	460

CHAPTER XII.

AMERICAN MISSION IN BOMBAY, 1817-1826.

	PAGE
1. Progress of the mission—Cordiality of the Jews	462
2. A chapel built	463
3. Conversion of a Mahomedan	465
4. Schools prosper—continued on Sunday	466
5. Female and boarding schools begun	468
6. The press employed by the Christian Knowledge and other Societies	469
7. Mahratta translation of the Scriptures	470
8. Death of Gordon Hall, founder of the mission	471

CHAPTER XIII.

AMERICAN MISSION IN CEYLON, 1816-1826.

1. The mission commenced at Tillipally and Batticotta—Assisted by Government with lands and buildings	473
2. The stations increased to six around Jaffnapatam	475
3. A revival	475
4. Male, female, and boarding schools	477

CHAPTER XIV.

LONDON MISSIONARY SOCIETY IN NORTH INDIA, 1817-1826.

1. A mission formed at Calcutta	483
2. Tally Gunge given up to the S. P. C. K.	484
3. Chapels built at Dhurramtollah and other stations	485
4. Schools for the young and adults	486
5. Printing press	487
6. Schools at Chinsurah—School Book and Calcutta School Societies	487
7. Chinsurah restored to the Dutch, but schools continue to be supported by the British Government	489
8. Mission schools opened	489
9. Mission commenced at Benares	491
10. Report of the mission	493

CHAPTER XV.

LONDON MISSIONARY SOCIETY IN SOUTH INDIA, 1817-1826.

	PAGE
1. Madras—Account of the first native convert	496
2. Missionaries engaged in English services	501
3. A central school established	502
4. Vizagapatam—Teloogoo translation of the Scriptures	503
5. South Travancore—Nagracoil	506
6. Mission at Combaconum	510
7. Schools—A seminary	512
8. Union with the Church missionaries in forming a tract association	514
9. Quilon	515
10. Belhary—Baptism of the first converts	516
11. Translation of the Scriptures into Canarese	518
12. Bible, missionary, and tract association—Schools	518
13. Bangalore—Exertions of Major Mackworth	520
14. Converts from among Romanists and natives	521
15. Belgaum—The missionary employed as chaplain by Government	523
16. Baptism of Brahmins	524
17. Benefits of the missionary's tour and labours	525
18. Cuddapah—Mission station commenced—Various translations into Teloogoo	526

CHAPTER XVI.

LONDON MISSIONARY SOCIETY IN WESTERN INDIA, 1817-1826.

1. The missionaries preach to English as well as natives	529
2. At length succeed in establishing schools	530
3. Translation of the Scriptures and other books into Guzerattee	531

CHAPTER XVII.

SCOTCH MISSIONARY SOCIETY IN WESTERN INDIA, 1823-1826.

1. Commenced by Mr Mitchell—Success of schools in neighbouring villages	533
2. Arrival of four more missionaries	534
3. Scriptures in Mahratta supplied by the Bible and Christian Knowledge Societies' associations	536

CHAPTER XVIII.

EPISCOPATE OF DR REGINALD HEBER, SECOND BISHOP OF CALCUTTA.

	PAGE
1. Appointment of Rev. R. Heber to the See of Calcutta	537
2. Arrival in India	538
3. Examines the state of education	539
4. Bishop's College	540
5. Licenses Church missionaries	540
6. The first ordination of a native	542
7. Confirmation—Visitation of the clergy	544
8. Embarks for the Upper Provinces	545
9. Death of his chaplain	546
10. Destitute state of religion	548
11. Church and school at Benares	551
12. Mission at Chunar	553
13. Allahabad—Proceeds by land—Cawnpore	555
14. Kingdom of Oude	556
15. Enters the Upper Provinces	557
16. Himalaya mountains	558
17. Meerut—Delhi—Agra	560
18. Central India	563
19. Baroda—Kairah—Broach—Surat	564
20. Arrival and exertions at Bombay	565
21. Visitation of Ceylon	569
22. Return to Calcutta	576
23. Embarks for Madras	578
24. Proceeds to South India	580
25. Mayaveram—Combaconum	582
26. Tanjore—Trichinopoly	582
27. The Bishop's death	585
28. Public demonstrations of sorrow	587
29. Expediency of dividing the diocese	589
30. Comparison of Middleton and Heber	589
31. Estimate of Heber's character	590

CHAPTER XIX.

EPISCOPATE OF DR JOHN THOMAS JAMES, THIRD BISHOP OF CALCUTTA.

1. Appointment of Rev. J. T. James—His consecration—Lands at the Cape of Good Hope	593
2. Confirmation—Proposes the erection of a church	595

	PAGE
3. Arrives at Calcutta	595
4. Visits Bishop's College—Consecrates the Chapel and settles business connected with the College	598
5. Divides Calcutta into church districts	598
6. Chaplains appointed surrogates	598
7. Consecrates the church in Fort William—Confirmations—Advocates female education	599
8. Deplores the exclusion of the Bible from the colleges in Calcutta	599
9. Missionary views	599
10. Visitation—Addresses the missionaries in his charge	600
11. Ordination	602
12. Supports the Bible Society	602
13. His health begins to suffer	603
14. Commences his visitation north, but obliged to return	604
15. Resigns his bishopric—Sails for Penang—Dies on the voyage	606
16. Testimonies borne to his life and character	607

CHAPTER XX.

EPISCOPATE OF DR JOHN MATTHIAS TURNER, FOURTH BISHOP OF CALCUTTA.

1. Circumstances which induced Dr Turner to accept the bishopric	609
2. Interviews with Missionary Societies	610
3. Holds a confirmation at the Cape, and establishes a Sunday school	612
4. Conveys the proposal from Government to arrange an ecclesiastical establishment there	612
5. Proceeds to Calcutta—Meeting of the S. P. C. K.—Visitation	614
6. Archdeacon and Mrs Corrie become residents at the palace	615
7. The Bishop's estimation of his character—Various societies established in Calcutta	616
8. Three churches built—Bishop promotes the observance of the Lord's day	617
9. Proposes measures for the benefit of India	620
10. Zealous for an efficient ecclesiastical establishment	622
11. Proposes the extension of the benefits of Bishop's College	623
12. Ordination—A central school established at Howrah	624
13. Support of the Church Missionary Society	625
14. Calcutta High School established	625
15. Infant School established and maintained by the Bishop—Erection of a new chapel at the Free School	629
16. Visits the Hindoo college—The Archdeacon shows the evil effects of education without religion	630

CONTENTS.

xlvii

	PAGE
17. District charitable society formed	633
18. Visitation south—Madras confirmations	634
19. Visits the S. P. C. K. establishment	634
20. Also the C. M. S. establishment—Ordains two of its catechists	635
21. Bishop visits Tripassoor, Bangalore, Seringapatam—The Neil-gherries	636
22. Bombay—Ceylon—Cotta—Kandy—Baddagame	637
23. Testimony to the work of the C. M. S.	641
24. Report of the S. P. C. K. versions	641
25. Bishop's declining health—His view of the state of religion generally	642
26. His illness—Death	643
27. His character drawn by Archdeacon Corrie	645
28. Effect in England of the news of his death	647
27. Concluding remarks	649

APPENDIX	653
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APPENDIX

THE following Appendices have been drawn up for the benefit of those readers who may not possess the former volumes of this history, in order to put them in possession of the passages referred to in the present volume. But only a faint outline is given of the great work performed by those indefatigable men who first broke up the fallow-ground of heathen India, and, through many trials and difficulties, established the several Missions whose onward course is herein detailed.

APPENDIX A.

CHAPTER I.

From Book X. Chap. I.

THAT eminent servant of God, Dr Buchanan, whose exertions to obtain an Ecclesiastical Establishment for India are well known, was removed to his rest in February 1815, but not before the appointment of the first Indian Bishop. "The person selected was Archdeacon Middleton, whose learning and services to the Church, as well as his appropriate address, delivered in 1813 to M. Jacobi, a missionary of the Christian Knowledge Society, pointed him out as peculiarly fitted for this arduous trust. 'Overpowered by the vast magnitude and appalling novelty of such a charge, Dr Middleton was at first tempted to decline the offer. His maturer thoughts, however, condemned this determination as unworthy of a Christian minister; and he found no peace of mind until he had recalled his first decision, and had formed a resolution to brave the difficulties of the office, and the dangers of a tropical climate, in the service of his Saviour.' He was consecrated at Lambeth, May 8. 1814. On the 17th he attended a special meeting of the Society for Promoting Christian Knowledge, to receive their valedictory address, which was delivered by

the Bishop of Chester. To this address he replied in terms expressive of diffidence of his capabilities for the arduous duties entrusted to him, and commended himself to the Society's sympathies and prayers. The Society placed one thousand pounds at the Bishop's disposal for the extension of its efforts in the East." He sailed June 8th; the Archdeacon of Calcutta, Rev. Henry Lloyd Loring, and the Archdeacon of Bombay, Rev. George Barnes, sailed in the same fleet.

APPENDIX B.

CHAPTER II.

From Book XII. Chap. I.

THE first English church was built in Bombay in 1718 by the exertions of the chaplain, Rev. Richard Cobbe. A school was established and Scriptural instruction given, and many benefits resulted to individuals. "These, however, were but faint glimmerings of religious light, and the nineteenth century opened with very little improvement in the European society of Bombay." Few attended public worship, and the state of Christianity was very low. A lady who visited Bombay in 1809 wrote:—"The only English church is in the fort; it is large, but neither well served nor attended." When the Rev. H. Martyn visited it in 1811, he found the society in the lowest state with regard to morality and religion. His spirit was oppressed with its ungodliness. "The Lord's day was openly and notoriously disregarded," being often spent in hunting and public amusements. But his preaching and remonstrances, as well as the influence of his character, were favourable. "His visit was also a season of refreshment and encouragement to some juniors in the service, of a more Christian character, who had not been long in the country. Several of these young men had enjoyed the privilege of a religious education at home, but found themselves in Bombay cast upon a society altogether worldly and licentious. The number of those who made even an outward profession of religion was very small. They hailed the ministrations and discourse of Henry Martyn, who appeared to them as an angel of light in the midst of the moral darkness around." "Short as was his visit of only five weeks, he left an impression behind which no doubt prepared the way for the improvement which was soon to follow."

In 1812 Sir Evan Nepean arrived as Governor. His consistent religious example was invaluable. He scrupulously attended church twice on the Lord's day, and promoted every object of a moral and religious tendency. The number of chaplains was doubled. An Auxiliary Bible Society was established in 1813, under the auspices of the Governor, W. T. Money, Esq., in the chair. A girls' school was established, and carried on by a native Christian lady; and, in 1814, Archdeacon Barnes arrived, when "a brighter day dawned on Western India."

APPENDIX C.

CHAPTER IV.

From Book IX. Chap. II., and Book XI, Chap. II.

Messrs THOMAS and CAREY went to India, in 1793, as the first missionaries of this Society. Messrs Ward, Brunson, Grant, and Marshman arrived in 1799, and took up their abode at the Danish settlement of Serampore, where they were soon joined by Mr Carey from Kidderpore, and thus was laid the foundation of the Serampore Mission. In 1796 Mr Fountain arrived from England. He reported that "the education of the young was well begun, the translation of the New Testament was nearly completed," and the mission work among the natives was progressing. In 1800, a large house was purchased, with extensive grounds. Its proximity to Calcutta was of importance to their school and printing-press, from which, as will be seen, the Holy Scriptures in so many languages of the East, as well as many religious works, have issued in vast numbers. "From this time they may be considered fairly launched on the wide sea before them, and a noble course they have steered." In Calcutta their mission had been successful. In 1807, they obtained permission from Government to build a chapel. In 1810, they established the Benevolent Institution for poor East Indian Children. Several missions were formed in different parts of Bengal. Among others Dinagepoor, Cutwa, formed by Mr Chamberlain after many difficulties; Malda, Balasore in Orissa, Chittagong, and many others related in the present volume.

APPENDIX D.

CHAPTER VI.

From Book XI, Chap. IV.

"At the period of Martyn's death, in 1812, the long glimmering light seemed to be spreading high and wide on the Indian horizon; the grain sown with so much care had sprung up, and even here and there a spot was found white already to harvest; and among the names of those who prepared this vast field for future labourers, not the least honoured are Brown, Buchanan, and Martyn, who were called to their rest so nearly together." In 1807, the Church Missionary Society sent a grant to Calcutta to promote the translation of the Scriptures into the Eastern languages, then carrying on in Fort William. In 1809, it was increased, a portion applied to the publication of the Scriptures, and another towards the support of Scripture readers in markets, and other places of public resort. Abdool Messeeh was the first reader. He accompanied Rev. D. Corrie

to Agra, where the word preached brought many inquirers after the truth, and several converts were baptized. On Mr Corrie's departure, Mr Bowley, from Meerut, undertook the mission with Abdool Messeeh. Talib Messeeh remained reader at Meerut. In 1815, Rev. T. T. Thomason visited Agra, and thence removed Mr Bowley to Chunar, where he was spared to labour many years with success. His ordination is mentioned in this volume. Anund Messeeh became a reader and schoolmaster at Meerut, under Rev. H. Fisher. Two schools were established at Burdwan, and the land at Benares given to the Society for schools by Jay Narain. In 1815, the school at Kidderpore was completed, and, in 1816, the two missionaries arrived, Revs. D. Greenwood and C. T. S. Shroeter. An estate at Garden Reach was purchased for mission premises.

APPENDIX E.

CHAPTER VI.

From Book XI. Chaps. I. and IV.

SHEIK SALIH, the future Abdool Messeeh, was born at Delhi. He was a zealous Mahomedan, and having considerable knowledge of Persian and Arabic, he became at twenty-one a Moonshee. Leaving his situation with an English officer because he was reprov'd for converting a Hindoo servant to the faith of Islam, he wandered about, engaging in various pursuits, and at length visited his father at Cawnpore, where one evening he heard Mr Martyn preach to a crowd of fakeers, and was so struck with his arguments in proof of Christianity, that he determined to remain at Cawnpore, where he gained employment by copying Persian writings for Sabat. When Mr Martyn had finished his translation of the New Testament into Hindoostanee, it was given to the Sheik to bind. He seized the opportunity to study it, but concealed his religious impressions till Mr Martyn was on the eve of leaving Cawnpore when he opened his mind to him, and accompanied him to Calcutta. There he was left with Mr Brown, and after five months' further delay, was baptized Abdool Messeeh, servant of Christ, on Whitsunday 1811. In 1812, he accompanied Mr Corrie to Agra, and there assisted him as Scripture reader for two years. He felt Mr Corrie's departure severely, and met with much opposition and many trials from Mahomedans. But he continued his course diligently. He began the practice of physic, distributing medicine to the poor gratuitously, which, he said, made some of the enemies become friends. At this point the present volume finds us, and continues his career.

APPENDIX F.

CHAPTER VII.

From Book X. Chap. VI.

THE Danish Mission at Tranquebar, begun in 1706 by Ziegenbalg and Plutschow, carried the gospel into Southern India. From this the Mission of Tanjore in 1726, and of Trichinopoly in 1762, originated, and the labours of Swartz in both these are well known. The Christian Knowledge Society gave the first grant from England in 1709, and continued to support the mission. But when Tranquebar was ceded to the British, the mission resources from Denmark being cut off, Dr John found it impossible to meet the increasing demands of the schools. He was assisted by the Madras Government, and many individuals. In 1812, he applied to the Church Missionary Society, and immediately obtained a grant. He died soon after. In 1814, the Church Missionary Society sent out two missionaries, Schnarré and Rhenius. They were, however, recalled to Madras the following year, but Mr Schnarré being much wanted at Tranquebar, he returned there, and Mr Rhenius was retained by the Corresponding Committee in Madras, where a mission was formed, and mission-house premises and ground for a church were obtained, and schools were opened. The 7th chapter continues the mission from this period.

APPENDIX G.

CHAPTER VII.

From Book VIII. Chap. V., and Book X. Chap. IV.

NATIVE priests and catechists from the Tranquebar mission visited Tinnevely from time to time, and a small congregation was gradually formed under their instructions, but no native teacher resided there till Schavrimootoo went in 1771. In 1785, Swartz visited Palamcottah, where he found a congregation of 160 persons assembling in a church built by the widow of a Brahmin recently baptized. After a visit of three weeks, he left them with two catechists and a schoolmaster. One of these, Sattianaden, had many years sustained the character of an able teacher and pious Christian. A portion of the English liturgy, translated into Tamul, was regularly used in the church. In 1790, Sattianaden received Lutheran orders in one of the Christian Knowledge Society's mission churches. In 1791, the Rev. J. D. Jænické arrived at Palamcottah, and laboured there with Sattianaden, preaching in the villages, and building some churches at the expense of Swartz. Writing to the

Society, Jænické says, "I believe we shall have a great harvest in the West;" in which anticipation Swartz also participated. In 1800, the faithful Jænické died, after many years of sickness. In 1799, one year after Swartz's death, the mission was visited by Gerické, from Madras, and again in 1802, when he found the Christians had been much persecuted; but the preaching of Sattianaden and the catechists had been blessed of God. Several inquirers wished to be further instructed in Christianity, and the inhabitants of four villages had broken up and buried their idols, converting their temples into Christian churches. In 1803, Mr Kohlhoff found Sattianaden so advancing in age, and declining in health, that he obtained permission from the Society, and ordained four catechists. One of these, Wedanagayam, was sent to Palamcottah in 1811, and another, Abraham, in 1816. The Christians in Tinnevely had received protection and pecuniary aid from Mr Sawyer, a resident there, who died in 1816. Lieutenant-Colonel Trotter had also given them every encouragement in his power; but no mention is made of any missionary visiting the spot since 1803; so that when the Rev. J. Hough was appointed chaplain to that station, in 1816, he found the schools and mission generally greatly in need of improvements, as described in the foregoing pages, and besides reviving them, established there also the Church Missionary Society.

APPENDIX H.

CHAPTER X.

From Book XII, Chap. VII.

"THIS Mission seems to have been undertaken on the recommendation of Sir A. Johnstone, during his visit to England." "Dr Coke, a leading member of the Wesleyan body, was, like J. Wealey, educated at Oxford, and ordained in the Church of England. He had long wished to send or carry the gospel to India, and when this mission was projected, being possessed of considerable property, he proposed to establish it, and to advance whatever money was required for the outfit of the missionaries. It was finally agreed that six should accompany him—Messrs Ault, Lynch, Erskine, Harvard, Squance, and Clough—and they sailed December 31. 1813. But Dr Coke was not preserved to lay the foundation of the mission, having died at sea, May 1815." The hearts of the missionaries sank at this loss, but "they learnt, under the Holy Spirit's influence, to depend more entirely on the providence of God; and it did not fail them." They were kindly received at Bombay by the Governor, Sir E. Nepean, and assisted by W. T. Money, Esq., the well-known friend of missions. They sailed thence for Ceylon, where they were cordially welcomed by the Governor, Sir B. Brownrigg, the chaplain, and other residents, and by them assisted in establishing the several mission stations, whose progress is now detailed.

APPENDIX I.

CHAPTER XIV.

From Book XI. Chap. III.

MR FORSYTH went to India in 1798, under the patronage of the London Missionary Society, and, in 1811, began mission work at Chinsurah, where he was joined by the Rev. R. May in 1812. In 1814, Mr May opened a school for the natives, which increased so rapidly, that, with the assistance of the Commissioner; Gordon Forbes, Esq., several more were established, and a Government grant was obtained. In 1816, the grant was increased, the schools amounted to thirty, containing 2,600 children, and a colleague, the Rev. J. D. Pearson, was sent out by the London Society. It should be stated that, in the school supported by Government, religious instruction was disclaimed, the object being to improve the education given in the native schools, which was described as "extremely deplorable." They were appreciated by the higher classes of natives, and imitated by some—among others, by the Rajah of Burdwan,—Mr May also establishing a seminary for training teachers.

APPENDIX J.

CHAPTER XV.

From Book X. Chap. V.

THE missionaries of this Society arrived at Vizagapatam in 1795, and established a mission here, and at other stations on that coast, Ganjam, South Travancore, and Belhary, where they laboured with success, translating the Scriptures, Liturgy, and tracts into Telooogo. In 1804 Dr Taylor and Mr Loveless arrived at Madras; the latter commenced his mission in that city, with encouragement from the chaplains, and other friends of missions there. In 1816, he hailed the arrival of a colleague in Mr Knill.

APPENDIX K.

CHAPTER XVI.

From Book XII. Chap. II.

DR TAYLOR proceeded to Bombay in 1807, and was engaged in studying the languages, with a view to the translation of the Scriptures, but upon

his acceptance of a medical appointment under Government, the mission work was suspended till 1815, when Messrs Skinner and Fyvie arrived, and proceeded to Surat, where they began the study of Guzerattee, opened schools, &c. ; and the following year the work so increased that they became anxious for assistance, which, as the present chapter records, was soon sent to them from England.

THE END.