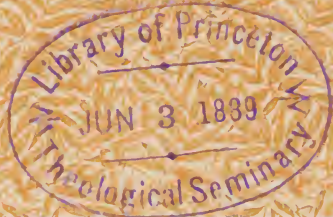


BENJAMIN RICE

OR

*FIFTY YEARS IN THE MASTER'S SERVICE*



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years in the Master's

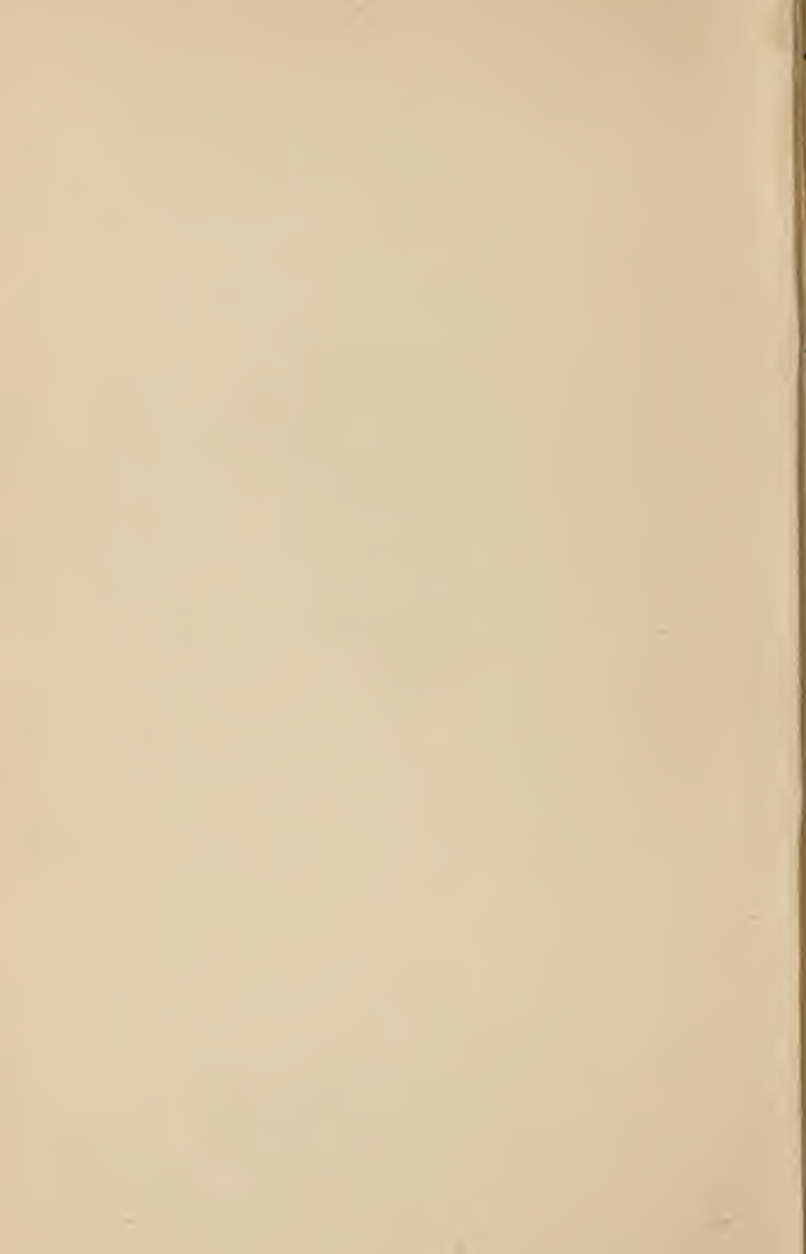
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BENJAMIN RICE









BENJAMIN RICE

OR

FIFTY YEARS IN THE MASTER'S  
SERVICE

BY HIS SON,  
EDWARD P. RICE, B.A.,  
LONDON MISSION, BANGALORE

*WITH A PORTRAIT AND ILLUSTRATIONS*

London

THE RELIGIOUS TRACT SOCIETY  
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## P R E F A C E.

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**M**Y father, who is the subject of this Memoir, was a typical specimen of a class of missionary whose doings are seldom recorded. His life was entirely unmarked by romance or adventure. It was like that of most other missionaries, one of quiet work,—unending, unremitting, work, and (if considered apart from its great and inspiring end) was prosaic enough. The interest of his life to those who were not acquainted with him will consist largely in this fact; but also in the circumstance that his missionary career stretched through half a century, and thus bridges over the period between the time when missions were young and the present time, when their prosecution has risen to something like a science.

He was engaged, moreover, in almost every department of missionary work. A fellow-worker, who was well acquainted with him, writes :—

‘We find him, at one time or another, preaching to Europeans, to native Christians, to Hindus in the bazaars and in the country; watching over native Churches; superintending English schools, vernacular boys’ schools and girls’ schools; teaching theological students, erecting mission buildings, translating the Bible, superintending colporteurs, holding the office of secretary to various societies, and engaged on extensive literary projects. One scarcely knows what is omitted from the list, except it be medical practice. Indian mission work is notorious for its variety, but few men have rivalled Mr. Rice. He would not, however, have argued that such a multiplicity of avocations was desirable. He did a great deal simply because there was no one else to do it.’

So completely was the labourer absorbed in his task, that this Memoir will probably appear to be not so much the portrait of a person as the record of a small portion of a vast undertaking.

One feature of the Memoir will be explained by the fact that I have tried to write for three very different classes of readers—for native Christians, for

missionaries, and for friends of missions or of Mr. Rice in England. Some descriptions and explanatory notes, relating to England, were inserted solely for the benefit of the first class ; others, such as the description of Bangalore, solely for the last class ; while some matters have been admitted as probably of interest to missionaries. Each class is asked to forgive and pass lightly over such portions as do not appeal to themselves.

E. P. R.



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## CHAPTER I.

### *YOUTH AND EARLY MANHOOD.*

IN the picturesque country at the foot of the Cotswold Hills, in Gloucestershire, lies the town of Stroud, the centre of a considerable manufacture of woollen cloths. In this neighbourhood and connected with these manufactures lived for several generations the family of RICE. It was known as a pious family, and its members were regular attendants at the Congregational Chapel, called Rodborough Tabernacle, on the slope of the hill over against Stroud, where the names of many of the family may still be read on the graves in the churchyard.

Thomas Rice, the grandfather of the subject of the present memoir, was a devoted Christian man. He was one of the deacons of Rodborough Tabernacle, and acted as clerk. His interest in sacred history is illustrated by the circumstance that to seven out of his eight sons he gave names after the Twelve Apostles of our Lord. For some years he manu-

factured woollens for the Honourable East India Company at the Vatch Mills. But losing the Company's custom, and meeting with a reverse of fortune, he was reduced to considerable straits. His sons, however, came nobly to his aid.

One of these sons, named Simon Peter, the father of the subject of this memoir, left with his father £70 or £80, almost the entire sum he had saved up for himself, and set out for London, along with his brother Philip, to seek for new employment. This was in 1810, when he was twenty-four years of age. Like many other friendless adventurers in the great city, he found it hard to obtain recognition, and he was reduced to his last half-crown before he gained a situation. Once employed, however, the two brothers succeeded by their habits of steady thrift in putting by money. Having served their masters in the woollen trade with great credit, they were able to set up in business on their own account. They purchased a wholesale woollen-draper's business in Addle Street, Aldermanbury, which they carried on under the name of S. P. and P. Rice. Here the rest of Simon Peter Rice's life was spent, and here Benjamin Rice was born.<sup>1</sup>

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<sup>1</sup> They also purchased a large manufactory at Bowbridge, Gloucestershire, which they placed under the management of

Addle Street belongs to that network of narrow streets which lies behind the General Post Office. The roadway is only sufficient for the passage of a single waggon at a time, except at points where the foot pavement is narrowed almost to nothing to allow of carts passing one another. On either side lofty houses in unbroken rank so largely exclude the light of day that tradesmen have to make use of patent glass reflectors to direct into their shops the light of the narrow strip of sky visible overhead.<sup>1</sup>

Benjamin Rice was born in Addle Street, London, on May 28th, 1814. He was only four years old when he lost his mother, who died of consumption. One of his earliest recollections was of her burial at St. Mary's Church, Aldermanbury.

His father soon married again, and five sons, still living, were the fruit of this marriage. Under his step-mother Benjamin was brought up, until he reached the age of eighteen, when London had a great visitation of cholera, and she was one of the victims, being carried off after an illness of only five hours.

At five years of age, Benjamin was sent to school

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their father, and where they were the first in the county to introduce the steam engine.

<sup>1</sup> The road has recently been widened by the pulling down and rebuilding of the houses on one side.

at Mr. Prior's, in Fore Street, Cripplegate, where he remained until about thirteen, and acquired the elements of an ordinary education.

Leaving school, he was placed as a clerk in the office of Messrs. Watson and Broughton, attorneys, Falcon Square, where he remained about two years. Here he was exposed to much temptation through the ungodly and impure lives of the clerks and others with whom he had to associate ; but the pious bringing up which he had enjoyed enabled him to come safely through this time of testing. He has left on record the statement that his own experience at that time made him often reflect in after-years on the importance of pious parents seeking to place their children with pious employers and associates. 'I regard this,' he said, 'as of much greater moment than any superior advantages the children might enjoy in the service of worldly men.' The Scripture instruction he had received frequently recurred to his mind, and kept him from going astray ; but he was conscious of a perpetual struggle between duty and inclination.

'I was always,' he says, writing of this time, 'of a studious habit, and often rose early in the morning (sometimes at three o'clock), and sat up late at night, for the purpose of reading ; besides which I often carried books in my pocket, and seized upon every leisure moment for

the improvement of my mind. My reading, too, partook (probably in a great degree through the power of early association) of a religious cast. I was also fond of poetry, and composed several pieces, which I sent to the *Youths' Magazine* and *Teacher's Offering*, under the signature of B. R., and in both of them several were published. My pastor, Dr. Bennett, having seen one of my essays, thought that it betokened the writer to be a partaker of the grace of Christ. He mentioned this to my father, who told me of it.

The result of this was that he was admitted into the membership of the Church (but, as he afterwards thought, prematurely), in the year 1829, at the age of fifteen.

Shortly after this, his uncle Philip and aunt Mary, having no children of their own, proposed to his father to adopt Benjamin as their own son. Although this purpose was not ultimately carried out, it led to his giving up the study of the law, and entering his uncle's counting-house to assist him in his business. Here he had more leisure and opportunity for retirement, which he devoted to study and searching the Scriptures, and from this time he dates his sincere acceptance of the service of Christ in true repentance and faith, though by a slow and gradual process. In the answers given at the time of his ordination to the ministry, he says:—

My religious experience contains in it nothing of a

marked or extraordinary character. . . . It has been my privilege to be blessed with pious parents, by whom I was early taken to the sanctuary, taught to read the Holy Scriptures, and trained up in the 'nurture and admonition of the Lord.' A respect for religious duties was thus imbibed among my first impressions, and an acquaintance with the fallen state of man, and the way of salvation by Jesus Christ, obtained among the first rudiments of knowledge. But I have no reason to conclude that I possessed anything more than a theoretical knowledge of the Gospel, until about the age of fourteen, when I was led to feel more alive to the importance of obtaining a personal share in its blessings by reading in the *Evangelical Magazine* a passage to the following effect : 'Those who have enjoyed the advantages of a religious education, and have not improved their privileges while young, are seldom known to do so when they grow older, and often die in their sins.' I began to reflect on the advantages which I had enjoyed, and the manner in which they had hitherto been neglected. This, however, did not lead me to an immediate decision for God, and an application for pardon through His Son. I went on for some time sinning and repenting, struggling against the convictions of conscience, until at length I began to doubt whether such a sinner as I felt myself to be could obtain forgiveness. The ministry of my respected and beloved pastor, the Rev. Dr. Bennett, was made instrumental in directing me to Him who is 'able to save to the *uttermost*.' To the throne of grace I was enabled to flee, there to confess my sins and plead the merits of Jesus, and humbly hope I pleaded not in vain, but that (to the praise of sovereign grace be it ascribed) even '*I obtained mercy.*'<sup>1</sup>

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<sup>1</sup> Dr. Bennett, at whose church in Silver Street, close to his



Benjamin Rice's parents appear to have always looked upon him as destined for the ministry, probably influenced by his fondness for reading of a religious character. His own attention having by some means or other been directed to the same subject, he felt a strong desire, for which he could not clearly account, but doubtless due in part to the reading of missionary literature, to become a missionary. This was confirmed by a speech which he heard at the Tabernacle by the Rev. John Hands, of Bellary. He mentioned the matter to his pastor, Dr. Bennett, and began to study Hebrew and Greek with him. He also taught in the Sunday school for two years, and engaged in other forms of Christian work. At

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own home, Benjamin Rice, like his parents, was a regular worshipper, was one of the leading ministers of the Congregational body, and was highly esteemed for his scholarship and ministerial zeal. He had been for fifteen years Theological Tutor at Rotherham College. The Rev. John Angell James was one of his early converts. He was the author of numerous works, among which may be mentioned the *History of the Dissenters*, *Lectures on Infidelity*, and *The Theology of the Early Christian Church*. He was an earnest friend of Missions, and acted for two years (1830-1832) as joint Foreign Secretary of the London Missionary Society. He was above all diligent in his pastoral duties, and ministered at Silver Street for thirty-two years, until the age of eighty-six. The church at Silver Street, which was a very old dissenting congregation, was moved in 1842 to another building close by, and is now known as Falcon Square Chapel.

the end of 1833, he was accepted as a student in connection with the London Missionary Society. In his replies to the questions put to him by the Directors of the Society, he gives the following account of his decision :—

A speech delivered by the Rev. J. Hands, of Bellary, at the quarterly meeting of the Tabernacle Auxiliary Missionary Society, was the means of first leading me to form a fixed resolution on the subject ; and I was subsequently aroused to a more serious consideration of it by reading in the *Evangelical Magazine* for April, 1831, 'An Address to Professing Christians in Reference to Missions.' This led me, after endeavouring to inform myself as much as possible of the sorrows as well as the joys attendant on missionary labour, to set apart a day for special self-examination and prayer for direction from on high. The same method I have also adopted on several occasions since, and the desire, instead of growing weaker, becomes stronger.

In January, 1834, he entered Homerton College, which was presided over by Dr. Pye Smith. Dr. Pye Smith is well known, both for his learning and numerous important works, and also for his simple, genuine Christian character. He exerted a very marked influence over all his students, by whom he was much beloved and trusted. A large engraved portrait of him was the most conspicuous object on the walls of Benjamin Rice's drawing-room in his missionary home in Bangalore. A striking illustra-

tion of the simplicity and candour of the doctor occurred, which calls for record here. He had published his own objections to the acceptance of the Song of Solomon as inspired, and Benjamin Rice presumed to reply to him. The Professor himself called attention (in the *Congregational Magazine* for December, 1837) to this essay by one of his own students, as 'the best defence of the inspiration and Divine authority of Solomon's Song which it had been his happiness to read.' This essay appeared first in the *College Repository* for December, 1834, and March, 1835; and was subsequently reprinted in the *Congregational Magazine* for April, 1838.

Several missionaries afterwards well known in South India were Benjamin Rice's contemporaries at Homerton, among whom may be mentioned Edward Porter, of Cuddapah; William Thompson, of Bellary; and Gilbert Turnbull, of Bangalore. With one of them, William Thompson, the father of the present Foreign Secretary of the London Missionary Society, he formed a very intimate friendship. They requested the Directors to appoint them to the same station; but, although the request was at first sanctioned, and although they travelled together to India, circumstances led to their being appointed to different stations.

Benjamin Rice remained in Homerton till July,

1836. How he looked back upon his time of study there will be best seen from the following extract from a letter written to Dr. Pye Smith from India, three and a half years later :—

My own thoughts often recur to Homerton with fond remembrance. There I spent some of the happiest days of my life, there I experienced much kindness, there I received most valuable instruction ; and cold indeed would be my heart were Homerton not associated in my mind with all that is pleasing and delightful.

In the middle of 1836, he was appointed to proceed to South India in company with his two fellow-students, Gilbert Turnbull and William Thompson. He was to proceed to Bangalore, but the place of his permanent location was left undetermined.

On July 27th he was ordained at Silver Street Chapel, in the presence of a crowded congregation. The Rev. E. Crisp, of Kumbhakonam, described the field of labour ; the Rev. W. Ellis, then Foreign Secretary of the Society, asked the usual questions ; and the Rev. T. Lewis, of Union Chapel, Islington, offered the ordination prayer. The charge was delivered by Dr. Bennett from the words of the call of St. Paul : ‘ Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive

forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me' (Acts xxvi. 17, 18).<sup>1</sup>

A week later (August 2nd) he was married at St. Mary's Church, Islington, to Jane Peach Singer, a member of Union Chapel, Islington, and a lady who had already an earnest desire to become a missionary, and was negotiating to become an agent of the Female Education Society for China and the East.

After farewell visits to relatives in Gloucestershire and Monmouthshire, and valedictory services there and at Silver Street, they prepared to leave England. A voyage to India was a much more serious undertaking in those days of slow and infrequent communication, when there were no telegraphs, no steamers, and only monthly mails, which took three months to reach their destination, than it is now. It was in many cases a final banishment from one's home and

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<sup>1</sup> In the peroration of the charge, there occurs a curious illustration of the vague idea of Indian geography common at that time (not to say even now also) among well-read persons in England: 'In the roaring of the Ganges, *which bears you to the field of your mission*, hear the voice, "I send thee."' Dr. Bennett was evidently unaware that the Ganges is at no point within 900 miles of Bangalore, the field of Benjamin Rice's missionary labours, and little thought that during a fifty years' missionary career he would never see the Ganges at all, or come nearer to it than London is to Venice or Vienna.

native land for ever, and consequently demanded a larger self-sacrifice than at present. But for all that it might involve, the young missionary couple had by prayer and self-dedication fully prepared their minds. The following beautiful lines, composed by Benjamin Rice, and written in a friend's album under date August 12th, 1836, will convey some idea of his feelings at this time :—

THE MISSIONARY'S FAREWELL TO ENGLAND.

Queen of the isles! where Hope entwined  
Her silken chains my heart to bind,  
And Youth delighted flew.

No more my Lord permits my stay  
But points to heathen lands the way.  
I would His loved commands obey,  
And bid thy shores adieu.

Jesus, obedient to Thy call  
Behold me here resign my all,  
Thy messenger to be.  
Of earthly joys no more possessed,  
But in Thy gracious presence blest,  
Lord, I shall find my peace, my rest,  
My home, my heaven in Thee.

On Wednesday, August 31st, 1836, the last farewells were spoken to father and relatives, and at half-past six in the evening, the missionary party, consisting of Mr. and Mrs. Rice, Mr. and Mrs. Turnbull, and Mr. Thompson, left London. Journeying by coach all through a calm autumn night, with the

moon shining brilliantly, they reached Portsmouth at daybreak the following morning. By noon they were on board the *Mary Ann*, which lay at anchor at Spithead, and before two o'clock the vessel was under weigh. On the Saturday the pilot left them; and on the Sunday they saw the shores of England fade away in the distance.

The voyage occupied 120 days. The only land seen was a portion of the coast of Spain on the tenth day, and the Madeira Islands on the fifteenth day. On two occasions they were enabled to send letters home by homeward-bound vessels which they met. The week-days were largely spent in the study of the rudiments of Canarese. Every Sunday, weather permitting, three services were held. Conversations and discussions on religious subjects were sometimes held with the other passengers, but on the whole they did not find the passengers much interested in religion.

At last the long four months came to an end. Christmas Day had been spent on board; but on the morning of December 29th, the hills south of Madras were seen standing up like huge sugar loaves on the distant horizon, and shortly after, anchor was cast in Madras Roads. Like all untravelled persons whose first acquaintance with foreign lands is made at Madras, they were immensely struck with the extreme novelty of everything,—the masulah boats, the cata-

marans, the strange fruits and wares brought on board, and especially the all but naked boatmen and their discordant clamour,—these last producing quite a shock on their preconceived ideas of the propriety of things. They noticed also the air of ‘decayed splendour’ which Madras has always worn, owing to the effect of the sea air on its Grecian fronts.

The missionary party were met on the beach by the Rev. J. Smith, who hospitably entertained them. The first place they visited in India was St. Mary’s Church, where they read with deep interest the striking inscription on the monument erected to the memory of that most notable missionary, Schwartz. The Sunday following being New Year’s Day, Benjamin Rice preached in Davidson Street Chapel, from 2 Cor. viii. 9: ‘Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor.’

The missionaries were anxious, however, to reach their respective stations. They therefore remained only a week in Madras. On Friday night, January 6th, 1837, the three missionaries, with Mrs. Rice and Mrs. Turnbull, occupying altogether five palanquins, and accompanied by a strong party of seventy bearers, started for the interior. Resting by day and travelling by night, they accomplished the journey in seven days, *viâ* Vellore and the Nakanéri Pass. At day-



break on Friday, January 13th, they were met two miles from Bangalore by Messrs. Drew and Colin Campbell, who gave them a kind and hearty welcome. The arrival of so large a party excited considerable attention in the station, as the long cavalcade, with its bearers singing energetically, passed along the South Parade to the mission house in what is now St. Mark's Square.

Within a few days, Mr. Thompson continued his journey to Bellary, to which station he had for the present been appointed. In his journal on this date, Benjamin Rice writes: 'I felt the parting much, as I had loved him as my own brother.'<sup>1</sup>

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<sup>1</sup> Mr. Thompson twice visited England during the following twelve years, and on the second occasion accepted the pastorate of a church at Cape Town, where he still lives, highly respected throughout the Colony. After his leaving India, the friends never met again except for a few days in 1853.

To Mr. Turnbull, Bangalore was no strange place. He had already resided here, and was a member of the London Mission English Church for some years, and from here he had gone home to study for the ministry. He was already acquainted with the Tamil language, in which he was appointed to labour. His career, however, was destined to be very short. In less than six months, his health broke down, and after a visit to the coast had been tried in vain, he was ordered to Sydney, where he died in the following year.

## CHAPTER II.

### *BANGALORE AND ITS MISSION IN 1837.*

IT may be well to introduce here, for the information of readers in England, a few descriptive notes of the town of Bangalore, where for the fifty remaining years of his life Benjamin Rice's lot was cast.

Bangalore is a town which enjoys many advantages, which are due principally to its climate. Its situation on the highest part of the Mysore plateau, 3,000 feet above the sea, gives it the pleasant temperature of Italy. Being midway between the east and west coasts of the peninsula, it gets the benefits of both monsoons without the full force of either. Hence its rainy season is light, but long continued, and it wears almost throughout the year a green and verdant appearance not common in Indian stations. Benjamin Rice's first impressions of the place were recorded in these words: 'The appearance of Bangalore pleases me very much. There is a freshness and verdure about it which I have not yet seen





THE MAIN STREET OF THE PETTAH, BANGALORE.

in India, and which reminds me strongly of some parts of England.' Many kinds of European vegetables and fruits are found to thrive here, among which may be mentioned the apple, the strawberry, the raspberry, potatoes and peas, and, among flowers, the rose. The cultivation of these has rapidly extended, and Madras and the European stations for two hundred miles around are very largely dependent on Bangalore for their vegetable supply. Being on the direct road by which Mysore and all the towns of the province communicate with Madras, it is admirably situated for trade. It has always carried on a busy traffic in cotton and grain, to which must now be added garden produce. Its silk goods and carpets have also obtained some note. Its pleasant climate has made it a favourite place for the settlement of Europeans, and it has extensive cantonments of British troops. Bangalore is the administrative capital of the Mysore Province, and contains the principal Government buildings. In 1881 it ranked next after Agra as the ninth most populous city of India, and is larger than any town in South India except Madras.

Bangalore consists of two distinct townships. The first is the Pettah, or original Hindu town, which occupies about two square miles, and is very densely populated by 62,000 people, living in flat-roofed mud

houses, closely packed together. Much brisk trade is carried on in its narrow streets, some of which are quite blocked with the traffic. Immediately outside the Pettah, on the south side, and at the head of its main street, is the Fort, which is oval in plan, inclosed by lofty stone walls and surrounded by a moat.

The other portion of Bangalore is known as the Cantonment. When the British garrison was removed from Seringapatam to Bangalore early in the present century, barracks were built for them, a mile and a half north-east of the native town. These soon formed the centre of a large population of traders, camp-followers, pensioners, etc., so that this second township has surpassed the original town in population, and contains 93,000 people, who are mostly Tamil and Hindustani in language. The space intervening between the Pettah and the Cantonment is occupied by the Parade Ground, the Cubbon Park, the public buildings, and the villa-like residences of Europeans, each in its own spacious compound.<sup>1</sup>

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<sup>1</sup> It will be well to bear in mind that several distinct languages are largely spoken in Bangalore, viz., Canarese in the Pettah, Tamil and Hindustani in the Cantonment, Telugu by many in both quarters, and English, spoken by the European residents, and by a yearly increasing section of the native community. Mahratti, Gujarati, and Persian, as well as other languages, are represented by small communities.

Great improvements have been made in Bangalore during the fifty years of the present narrative, and in this respect it is only a specimen of what has been taking place all over India. The Pettah at the commencement of that period was surrounded by a wall and moat, and by a jungle thicket which swarmed with monkeys. This defence had been necessary to repel the Mahratta and other inroads of previous centuries. The danger of predatory incursions having disappeared under British rule, the moat has been filled up, the thicket cut down, the monkeys captured and transported to distant jungles, and the wall pierced with numerous gateways. At the west of the Parade Ground there used to be a bare, unsightly ravine, with a row of dismal solitary cells, in which refractory soldiers were confined. The cells have disappeared, the bare ravine has been transformed into a most pleasant park, the evening resort of officers and gentry, which is faced by the very imposing range of the Public Offices of the Mysore Government, with its long rows of arches on Ionic columns.

The railway line now skirts the north and west of the town, with two stations, one of which is a junction. Many fine public buildings ornament the city, such as the palace of the Maharajah, the Museum, which stands on what was once the site

of a dirty parcherry (pariah village); the Central College, the Mayo Hall, and three hospitals. The Lal Bagh has been laid out, and has been for many years one of the best horticultural gardens in India. Streets of shops for the sale of European goods have arisen. Many new churches and schools have sprung into existence, a large jail on the radiating plan built, extensive new barracks for all arms erected, and new roads opened up. Large and convenient markets have been erected in different parts of the town, and whole new suburbs of villa-like residences have been built.

The Fort alone has declined during these years. Its houses, once occupied by British officers, are now in a half-ruined condition, and tenanted by much poorer classes. Tippu's harem building has disappeared, and only a fragment of his palace has been preserved. The arsenal has been removed elsewhere, and the walls of the Fort were only saved from entire demolition at the intercession of the Maharajah and people, who pleaded against the total destruction of so interesting an historic site.

As Mr. Rice's history becomes from this point largely identified with that of the Bangalore Mission, it will be well to glance at the state of that Mission on his arrival. The work of the Mission, which had been commenced in 1820, consisted, in 1837, of three



departments, conducted respectively in the English, Tamil, and Canarese languages.<sup>1</sup>

1. A numerously attended *English* service had been held in a chapel in the Cantonment ever since the commencement of the Mission ; and for this a new and substantial edifice (the present Tamil chapel) had been erected by voluntary contributions in 1834.

2. Among the *Tamil* population, there was a considerable Church, which had been gathered by the eminently pious and devoted native pastor, Rev. Samuel Flavel.<sup>2</sup> This congregation met in the English chapel, and was now temporarily ministered to by Rev. W. H. Drew, who was spending a year in Bangalore. Several students had also been trained for evangelistic work, but being all Tamalians, they went away from Bangalore to labour in the Tamil country.

3. The principal work of the missionaries was supposed to be among the *Canarese* people, who form the main population of the Mysore Province. But

<sup>1</sup> The Wesleyan Mission in the town had commenced at about the same date, and was carrying on precisely similar work.

<sup>2</sup> He had been transferred in the end of 1827 to Bellary, where he laboured till 1847. His Memoir was written by his colleagues, Messrs. Thompson and Wardlaw. (Bellary Mission Press, 1848.)

they are a very conservative and caste-ridden people, much less open to innovation of any kind than the Tamil, and many obstacles stood in the way of Christian effort among them. It had only been after considerable difficulty that preaching in the Pettah was permitted at all. It was long before a site for any mission building could be obtained there, or before Christian agents were allowed to reside in surrounding towns and villages. These privileges, however, had been obtained before the arrival of the missionary party in 1837. A small Church had been gathered by the efforts of the Rev. William Campbell. It had hitherto met in the Cantonment, in the same building with the English and Tamil congregations, but from this date it removed to a small school and preaching place in the Pettah (on the site of the present Canarese chapel). It was ministered to by the Rev. Colin Campbell, who had arrived in the country in the previous year. Hard by the residences of the missionaries in St. Mark's Square, there was a Canarese boarding school, and a Christian village of from eight to ten houses, of which more will afterwards be said. Preaching was regularly carried on in the Pettah and surrounding villages, and evangelistic tours made in the district as often as practicable. There were also several small schools, both Canarese and Tamil. But of these branches of

labour it is needless to enter into particulars, as it was still the age of experiments. Schools (in Canarese, Tamil, Telugu, Mahratta, and English) had at various times been opened and closed, outstations occupied and abandoned, and agents appointed and removed.

## CHAPTER III.

*THE FIRST FIVE YEARS OF MISSIONARY WORK,  
1837-1841.*

WE now take up the story of Benjamin Rice's missionary career.

During his first year he devoted his main energies to the study of the Canarese language. Writing to Dr. Pye Smith in December, 1839, he says :—

On my arrival in the country I determined to make the acquisition of the native language the undivided object of attention until I had mastered it. In about seven months I was able to converse a little, and take part in catechetical exercises with the native Christians; and in two or three months after, to commence regular preaching. From that time to the present, preaching and teaching in the Canarese language have been my daily employment.

Every stage of his progress in the acquirement of the language is recorded in his journal, and it may be of interest to some to record them here. It was in May that he first timidly attempted to use the

language for purposes of instruction by examining a class of Christian boys in Scripture. By the end of June he managed, with a little assistance, to tell the Parable of the Prodigal Son to the Hindus in the Pettah. In October he accompanied Mr. Campbell in a rapid tour of ten days through the country north of Bangalore, which gave him more frequent opportunities of speaking; and having thus gained confidence, he gave little addresses to the people of the Christian village. In December he attempted a sermon, and on the 24th of that month, during the absence of Mr. Campbell on a tour, he preached his first sermon in the regular public service in the Pettah, the subject being the story of the Philippian jailer. That same day he also ventured forth, for the first time alone, to speak to the Hindus of Christ. The initial difficulties had thus been successfully overcome, and from this day forth he went in the mornings to the villages round Bangalore to preach, and occasionally took his part in the Canarese chapel. In February of the following year he made a tour to Mysore and back, occupying fifteen days. Being on this occasion alone, he was thrown entirely on his own resources. This tour had its use in strengthening his grasp of the language, in increasing his acquaintance with the country, and with the attitude of the people in respect of religion, and in giving him

an experience of that coldness, indifference, and foolish questioning which are so disappointing to the earnest evangelist.

While learning the language he also preached frequently in English, and superintended a Sunday School, which was commenced in the month of April. His first sermon in Bangalore was preached on January 22nd, from the appropriate words, 'For me to live is Christ.' The extent to which missionaries should feel it an obligation to maintain a service for Europeans has at all times been a matter open to discussion and difference of opinion. On the one hand, they have not liked to appear indifferent to the spiritual needs and to the urgent requests of their fellow-countrymen; on the other, the claims of the non-Christian population have been so imperative, and the number of missionaries so few, that they have felt it difficult to do justice to an English congregation without neglecting their more specific work. This question was much debated in Bangalore during the first two years of Benjamin Rice's residence in the country. His only colleague, Colin Campbell, was strongly in favour of giving up the English service; Benjamin Rice, however, thought that it should be maintained. The result was that the service was discontinued in the month of July, but resumed after three Sabbaths. It was again dis-

continued in November, but resumed after the arrival of Mr. Hands and Mr. Sewell in August of the following year. It was thenceforward steadily maintained (so far as I am aware) until 1864, when it was finally relinquished, many new churches having in the meantime sprung up.

One feature of the Bangalore Mission in 1837 was the so-called 'Christian village.' This had been formed by the Rev. William Campbell, and had gathered round the Canarese boarding school, which he commenced in 1825. A number of persons of good caste renounced their idolatry, and made a profession of the Christian religion, and were allowed to erect houses for themselves on a piece of land adjoining the Mission House, and to occupy these houses free of rent. They supported themselves, either as gardeners, herdsmen, day-labourers, or blacksmiths, as the case might be. They were adherents of Christianity, but not baptized unless they sought the ordinance. The only condition of their tenure was that they regularly attended and paid respect to the means of grace, and that their children should attend the school. To prevent the children from being withdrawn at too early an age, a liberal pecuniary allowance was made for their support. In 1834, sixteen of the adults and thirty children were baptized, and the adults were all immediately admitted to the Lord's Supper. Almost

all the boys who had passed through the school were employed in the capacity of teachers. Mr. William Campbell, when he went home in December, 1835, was very gratified with the result of his efforts, and looked upon the Christian village and its inhabitants with peculiar affection.

However, the evils of this system had already begun to appear before he left for England, and soon afterwards became openly manifest. The parents, many of whom had two or three or more children in the school, found they could live in idleness on the grants made for the support of their children, and so fell into many temptations. Although professing to be Christians, they still maintained caste principles. And the teachers were found to be unsatisfactory, both in attainments and character. Thus there was almost nothing of Christianity in the village except the name, and its inhabitants were a stumbling-block to those outside. The whole state of the village and of the Church soon proved to be thoroughly corrupt. It became necessary to dismiss every one of the Canarese native teachers from their office, and to separate every one of the Church members from their fellowship with the Church. The principal actor in these steps was Mr. Colin Campbell, but he was fully supported by Benjamin Rice and by the whole District Committee of missionaries. Lengthy letters



exist on this subject, and it will therefore be well to record the facts in Benjamin Rice's own words, written at the time. Writing to the Foreign Secretary of the Society on January 29th, 1838, he says :—

Altered indeed has become the aspect of this Mission within the last few months. All that which before presented so imposing and cheering an appearance has, as far as we can see, deceived our hopes and come to nothing. Disappointed as I was, on my first arrival here, in witnessing the conduct and hearing of the inconsistencies of the catechists and native Christians, I did not then think that their state was so bad as it was afterwards shown to be. The evils which have lately been developed had, without doubt, long existed among them, though concealed from outward view. Certainly the temper and conduct exhibited by most of them, when free from restraint and left to act out all that was in their hearts, was such as manifestly to show that they had nothing of Christianity but the name. Grieving as it is to be obliged to make such a statement after the lengthened profession which many of them have made, the painful fact is too obvious to be denied.

The letter of Brother Campbell related principally to two points; viz., the determined adherence of the members of the Church to caste, and the undesirability (as we conceived) of the mode formerly pursued in the Canarese Boarding School of giving the scholars money to support themselves, by which encouragement was given to the parents of many to become Christians in name, whilst heathens in heart, in order to enjoy the benefit of the assistance thus afforded to their children. In order to remedy

these evils, we had proposed a test to the members of the Church, in order to lead them to the open and complete renunciation of caste, to which test they would not submit, and therefore had been excluded from the Church. We had also mentioned our intention of feeding and clothing the children of the school ourselves, which had been objected to by the parents, and led to the removal of the greater part of the scholars. We did not see it to be necessary at that time to require the parents to leave the Christian village, if they chose to remain. The remnant of the school, eight boys and three girls, were also retained on the new plan, being entirely separated from their friends, fed and clothed by us under the care of the Christian schoolmaster. Circumstances, however, have lately transpired leading to the expulsion of a considerable number from the Christian village, and the entire cessation of the Boarding School.

The circumstances to which I allude are these. A short time ago, two boys, the one Tamil, the other Portuguese, who had been forsaken by their friends, were brought to us, with the request that they might be admitted into the school and taken care of by us. To this we of course assented; and placed them with the Canarese children, that they might be instructed together. Not being 'caste' boys, however, the others absolutely refused to take their food in the same place with them, and preferred leaving us and going back to their parents. My opinion is that the boys themselves cared but little about their caste; what they did was at the instigation of the schoolmaster. . . . Had the school been composed of heathens, of course we should not have thought it right to compel them to do anything which would violate their caste. But in a school composed of the children of professedly Christian parents, who sent

them thither professedly for Christian instruction, we could not tolerate what was so essentially opposed to the very spirit of Christianity. Seeing also that the children were manifestly encouraged by their parents in resisting anything that might in the least degree interfere with their caste, and knowing that many of the parents themselves had for some time neglected the means of grace, and were notorious by living and acting as heathen, it became a question whether such persons should be allowed to remain in a place bearing the name of a *Christian village*, all the inhabitants of which were regarded by others as Christians, and whose conduct would of course be taken as an exemplification of the influence of Christianity. We therefore determined to draw up a few Rules, which all who resided in the village should be required to observe, and in the event of their refusal, to remove away altogether.<sup>1</sup>

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#### <sup>1</sup> RULES.

‘If ye love Me, keep My commandments’ (John xiv. 15).

‘By this shall all men know that ye are My disciples, if ye have love one to another’ (John xiii. 35).

Persons residing in the Mission Compound, professing themselves to be the disciples of Christ, are bound to walk according to the commandments of the Saviour. In order to this,—

1. Abandoning the distinctions of caste, which they observed when in heathenism, all are required to walk in love towards each other.

2. Avoiding contention, quarrelling, the use of improper language, and all such evil conduct, every one should seek to live in peace and follow after holiness.

3. Parents are required to send their children to the Mission School for instruction.

4. All are expected to cherish confidence in their teachers,

These rules were framed with a particular reference to existing evils, and were such as no Christian would have hesitated for a moment in complying with. One of the most important of them was that no distinction of caste should be observed, but that all should walk in love towards each other. In order to test any of them who might be disposed to remain on this point, we proposed, as on a former occasion, that they should eat with us and the Tamil catechist. To this four men, with their wives, agreed. What induced them to consent to this now, when they had refused before, I know not. I would fain indulge the hope that some of them had been led to see their error, and truly to repent; but I cannot say that I can even *hope* so much as this of more than one or two of them. Those who refused to take a friendly meal with us in proof of their relinquishing caste, we required to leave the village immediately. They did so, but in such a manner as fully to convince us of the propriety of the decided step we had taken. Evidently in a spirit of revenge, they wantonly injured the

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and endeavour to regulate their conduct according to their instructions.

5. All are required regularly to attend morning and evening worship.

6. On the Sabbath Day all must abstain from buying and selling, from unnecessary journeys, from all worldly business of whatever description (except what is of absolute necessity), and to observe the whole of the day 'to keep it holy.'

7. Unless detained at home by sickness, all are expected regularly to attend the public worship of God.

8. Those who walk contrary to the above Rules, and, after being two or three times reprov'd, do not alter their conduct, will be required to leave the village.

houses in which they had been living, and the Scriptures and tracts in their possession they tore up and cast out of doors in great quantities. It was quite evident that when the hope of temporal gain was taken away, they cared nothing about Christianity. Some of them we have not seen since they left us. Others sometimes attend our preaching, and visit us occasionally; but the loss of temporal support is the thing over which they appear to mourn most. Signs of true penitence on account of their past sins, and sorrow at having forsaken the ways of God, we look for in vain.

It may perhaps be thought by some that we have acted unadvisedly in what we have done. Had such persons, however, witnessed what we have in the conduct of those who professed the name of Christ, and were they aware of the incalculably pernicious effects which that conduct exerts on the minds of the heathen around, they would see that to tamper with so great an evil would have been to foster self-delusion in the minds of those who vainly thought themselves true Christians merely because they had assumed the name, and so have thrown a stumbling-block in the way of the heathen, which would prove a great obstacle to the progress of the Gospel amongst them. It is better to have *no* Canarese members, and *no* Christian village, than to have them constituted of persons who, instead of shining as lights in the midst of the surrounding darkness, serve rather, by the reproach they bring on the name of Christ, to deepen that darkness. A missionary, above all other men, must see that the edifice which he rears on the true foundation is not composed of 'wood, hay, and stubble,' but of 'gold, silver, and precious stones.'

All that now remains, therefore, of the Christian village, seminary, and Boarding School is the following:—*Four*

*families*, as above mentioned, none of them members of the Church, who, although outwardly walking according to the requirements of Christianity, will need to undergo lengthened trial ere they can be admitted to that privilege; and *two boys*, one the Brahman boy who was spoken of in the last Report as having renounced his caste and come under our instruction, and the other the Portuguese boy mentioned above (the Tamil boy having left us). They are both living with me, and are promising, especially the Brahman. These are but poor remains of the extensive apparatus which was formerly at work here, and it will be painful to the minds of all our friends in England, and especially of our brother Mr. William Campbell, to hear of such a lamentable declension and altered state of things. To us, who came to this land of darkness hoping to be the means of enlightening and saving its inhabitants, but who see all our hopes blighted, and are compelled to stretch out our hands all the day long to a disobedient and gainsaying people,—to us these events are deeply discouraging. We pray, we labour, day after day, week after week, month after month, but still we ask, ‘Who hath believed our report? and to whom is the arm of the Lord revealed?’ Our hearts are cast down within us. We need your sympathy, we need your fervent prayers, lest we should faint and grow weary. Oh, that we had more unwavering faith, more burning zeal, more ardent love, more simple and unreserved devotedness to the glory of our Divine Master. Then surely ‘God, even our own God, would bless us,’ and more eminently prosper us in our work. Then should we be able to take our harps from off the willows, and, in company with truly converted idolaters, tune them to Jehovah’s praise, singing with delight ‘the songs of Zion in a strange land.’

Before the letters of the missionaries detailing these events reached the directors, intelligence of the dispersion of the Christian village had been received by Mr. William Campbell in a private letter. He was not unnaturally deeply grieved and disappointed, and he made a strong representation to the directors on the mischief these young missionaries were working, through lack of discretion and want of knowledge of the people. The directors shared his opinion, and wrote out to the brethren directing them to retrace their steps. It so happened that, at this juncture, the Rev. J. Hands, who had already laboured in the Canarese country for twenty-five years, but who for the previous three years had been exercising his ministry in St. Petersburg, offered to return to missionary work in India. The directors were glad to avail themselves of his experience and knowledge of the people and language, and his amiable, conciliatory spirit; and in six weeks from the receipt of the intelligence from Bangalore, Mr. Hands, accompanied by Mr. and Mrs. Sewell, was on his way to Bangalore. The explanatory letter of the Bangalore missionaries reached the Mission House on the day appointed for bidding farewell to these brethren, and only two days before their embarkation. It produced a very deep impression, and some discussion arose as to the necessity of sending Mr. Hands at all; but as his

own desire was to use his remaining strength in India, he was allowed to proceed. These brethren arrived in Bangalore on August 17th, 1838; but there then remained little, if any, doubt as to the wisdom of what had been done by the missionaries in reference to the Christian village.<sup>1</sup>

Mr. Hands continued to labour in Bangalore for two or three years, when he finally retired. Mr. Sewell remained as Benjamin Rice's colleague for twenty-six years.

In a letter to Rev. T. Lewis, dated September 28th, 1837, Benjamin Rice thus writes:—

In England I had frequently heard and read descriptions of idolatry, and thought I knew what it was. But, oh, the *sight* of it conveys to the mind such an idea of its senselessness, its odiousness, its extreme sinfulness in the sight of the living and true God, as is not to be obtained in any other way. Wherever you go, temples set apart to the worship of images of wood and stone appear before you. Whoever you meet carries the mark of the god whom he adores on his forehead. Wherever you look, there the

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<sup>1</sup> William Campbell came himself, I believe, to concur in what had been done. But in his work entitled *British India*, published in the following year, he still speaks in glowing terms of the Christian village and its inmates. It is to be feared that the whole book, without being inaccurate in details, gave too favourable an impression as to the results of the missionary work described in it, and so raised false hopes and expectations.



debasing and degrading effects of idol-worship stare you in the face. To give you an instance of the senseless nature of that worship, and the hold it has on the minds of some of the poor inhabitants of this country, I will just mention what came under my own observation a few days since. I was going in company with Brother Campbell to a neighbouring village to preach. Near the road which led to the village we saw what at first looked like two shapeless blocks of stone; but perceiving the appearance of smoke on the opposite side, I was attracted to the spot, and found a very hideous representation of the human face painted upon each of these stones. In that part which represented the mouth a piece of plantain fruit had been put, intended, I suppose, to satisfy the hunger of the god; on the head had been poured an offering of butter-milk; and before it incense was burning. On entering the village and speaking to the people on the absurdity of this, we were told that the god of whom we spoke in such disrespectful terms *had just cured a man of a grievous disease with which he had been afflicted!* What wretched ignorance to believe that such a thing, a senseless stone, had power to do either good or evil!

There are, however, a great number who see and hesitate not to acknowledge the folly of idolatry, and yet, although their minds are so far enlightened as to perceive its vanity, their hearts are not so deeply affected by a view of its sinfulness as to lead them to forsake it; and they still continue bound by the fetters of caste to the religion of their forefathers. Never can I think of the moral waste which this country presents, never can I contemplate the condition of its inhabitants, their utter destitution of all that can ennoble and sanctify the mind, of all that can render it peaceful and joyful amidst the labours and trials

of earth, and prepare for an eternity of blessedness beyond the grave, without feeling how immense is the debt of gratitude and love which I owe to Him who cast my lot in a land of Gospel light. Happy, thrice happy England! where Jesus and His great salvation are known, and where all the benign influences of Christianity are felt and enjoyed. Happy, thrice happy was I, that in that land I drew my infant breath, and passed the days of childhood and youth, taught early to know Him whom to know is life eternal. May I be honoured as the humble instrument of communicating to those who are perishing for lack of knowledge some portion of that which Infinite Goodness so graciously imparted to me!

During his second and third years in the country, Benjamin Rice gave his principal attention to public preaching to the heathen, as he recognised this, at that time, as the most essential form of missionary labour. His usual practice was to preach in the Pettah or in neighbouring villages two or three times in the week. His pulpit ministrations on the Sabbath also were largely adapted to a non-Christian audience, as the Christian congregation at that time was but small, and a considerable number of Hindu passers-by were attracted by the singing to enter the small and unpretentious church. The nature, difficulties, and effects of this work are clearly described in the following extracts from letters.

To the REV. DR. BENNETT.

April 22, 1839.

We have a small chapel situated in the midst of the native population, where we hold regular worship on the Sabbath Day. Here the few professing Christians attached to the Mission assemble and form the regular congregation. A space is allotted for the heathen, who also attend, sometimes in considerable numbers. After singing, reading the Scriptures and prayer, a sermon is preached, adapted as much as possible to the heathen as well as to the Christians who are present. An opportunity is thus afforded, not only of explaining the doctrines of Christianity, but also of exemplifying its worship. Besides the above regular service, we attend every Tuesday afternoon for conversation with those who may visit us. As the chapel fronts the street, where there is a great thoroughfare, we sometimes have a considerable number of persons, and I have frequently had very interesting conversations with many of them.

In addition to these indoor engagements we have several preaching stations in the open air. Street preaching is with me an almost daily employment. Selecting a portion of Scripture or a tract, I commence reading. This usually collects a crowd, whom I then address on the subject contained in the passage which I have read. It is not often, however, that I can secure a patient hearing to the end of my discourse. Generally some one or more persons interpose with questions. This would be an advantage rather than otherwise, were the questions pertinent to the subject and proposed with a desire to ascertain truth. But this is seldom the case. And yet, however unimportant in themselves or irrelevant to the matter in hand, they must generally be answered. Always to evade them is

impossible, as this would be construed into an inability to reply, while the nature of the reply necessary to be made to an inappropriate question, too frequently tends to divert the hearers from the subject before them, and check the impression which might previously have been made upon their minds. This disposition of the natives to cavil and dispute to little or no purpose is a great hindrance to the usefulness of street preaching in this country. There cannot but be, however, a considerable portion of Gospel truth thus communicated, and although not communicated in the way which appears most adapted to impress it on the heart, yet we may hope that it is not altogether lost. Often among a crowd of noisy disputants two or three may be seen listening with apparent attention. In the hearts of such as these the good seed may be taking root, when to us it may seem to have been sown in vain.

*To the* REV. T. LEWIS.

*June 24, 1839.*

Upon the whole we have certainly ground for encouragement. Our preaching in the native town continues to be well attended, and symptoms of a spirit of inquiry amongst some of the heathen begin to manifest themselves. Let it not be understood, however, that any of them afford evidence of a change of heart. Would that we could hope this! All I mean is that the prejudices previously entertained against the truth are lessening, that many are alive to the utter absurdity of Hinduism, and have what I should call an intellectual perception of the superiority and intrinsic excellence of Christianity. But Satan yet holds his throne in their hearts. They yet love sin. They are 'of the earth, earthy.' Their thoughts and affections are entirely engrossed with the things of this perishing world. Here it is

they seek, and appear to expect to find, supreme happiness. It is exceedingly painful, after a man has listened attentively to a statement of the truth, and has appeared to feel something of its force, to observe his contemptuous smile when told, in reply to his inquiries on the subject, that he must not expect wealth or honour or any of the pleasures of this world from embracing Christianity, but the joys that are at God's right hand. These are too sublime to be objects of ambition to his sensual mind, and he rejects them with disdain. Oh, for an outpouring of the Holy Spirit! Nothing but His almighty energy can quicken these dead souls and raise them to spiritual life.

Preaching in the streets of the town to a promiscuous audience, as all open-air preachers know, has its trying experiences, and this is especially the case in heathen lands. Proud men of local influence often do their utmost to disperse the congregation, to wrangle about trifles, or to browbeat the preacher, and they stir up 'lewd men of the baser sort' to mock. While some Brahmans are among our most interesting hearers, others are conspicuous for the bitterness of their opposition. Benjamin Rice had his share of this kind of experience.

On one occasion, while a number of Brahmans were thus attempting to interrupt the preaching by foolish questions and vain altercation, chancing suddenly to look round, he saw a man standing close behind him with two horns, which he was just going to blow in

his ears. He turned and faced the man. Thereupon three men in turn continued to blow the horns until they were weary. After fruitless attempts to quiet the tumult, the preaching had to be abandoned, but not until the hearers had been assured that the preacher would visit them again. None of the audience used their influence to stop the noise; and as for the Brahmans, they stood by enjoying the fun. It was experience of this sort that led him in after-years to give up street-preaching, and to advocate in its place the use of halls and preaching rooms, where order could be insisted on.

One or two tours into the surrounding district were undertaken during the first four years, in company with Mr. Sewell, who was studying the language. But as missionary itinerancy became a most prominent feature of his work a few years later (after his return from the Nilgiris) it will be described further on.

I think it would probably be found on inquiry that a large proportion of Indian missionaries are deceived in respect to their first convert, and have to purchase by much disappointment the experience which afterwards makes them excessively cautious about administering the rite of baptism. This seems, at any rate, to have been the case with the subject of this memoir. The first convert from heathenism to whom he ad-

ministered baptism was spoken of in reports and letters as a fine, intelligent Brahman lad. He had been for two years in the Canarese Boarding School under Benjamin Rice's care, who had had several very interesting conversations with him, and thought he saw in him decided evidence of a change of heart. He occasionally accompanied him in preaching to the heathen, and finally made an admirable public profession of faith in Christianity. He was baptized on June 30th, 1839. But in October he had disgraced his profession, being found living an immoral life, and detected in various acts of deceit, for which he had to undergo six months' imprisonment. Writing to the Rev. W. Ellis, the Foreign Secretary of the Society, on March 26th, 1840, Benjamin Rice says:—

I am sorry to say that the Brahman lad mentioned in my last letter as giving such pleasing evidence of a renewed heart has fearfully turned aside from the right way. I have talked frequently to him, but his heart appears callous, and I am informed (though he would not admit it to me) that he intends becoming a Mahomedan. These frequent discoveries of hypocrisy in those who did appear to run well are peculiarly trying and humiliating. Oh, when shall the day of the merciful visitation of this people indeed come? The Lord hasten it in His time!

From the commencement of the third year of his missionary career, his attention was more and more

given to the superintendence of schools, to which, throughout his missionary career, he attached much importance.

*To the* REV. T. LEWIS.

*June 24, 1839.*

I look upon education as a very important means of diffusing the Gospel in India, especially a good English education on Christian principles. The schools in connection with the General Assembly's Mission at Calcutta, Bombay, and Madras, are beginning to tell amazingly upon the people. Dr. Wilson, at Bombay, has lately baptized three young Parsees who had attended his school; and at Madras, I believe, there are many who are fully convinced of the truth of Christianity, and who are only prevented from making a public profession through fear of the consequences. The respectable natives are beginning to perceive what powerful engines these Institutions are in the hands of the missionaries, and are warning parents, through the medium of the native newspapers, not to send their children. They have also attempted to establish opposition schools in which heathenism is to be taught. But these efforts are vain. In spite of all they can say or do, the schools are still full. The advantages of the superior education imparted are too manifest to allow of their being neglected. When it is remembered that every boy who passes through those institutions is thoroughly imbued with Biblical knowledge, who can estimate the amount of influence which a constant succession of such youths, going forth and taking their stations in society, may exert upon the people at large?

At this time the educational work in connection



with the London Mission at Bangalore consisted of three Canarese and three Tamil Day Schools, containing about 180 boys, besides an Orphan Boys' School, taught in English and Canarese, an Infant School under Mrs. Rice, and a Female Boarding School, under the joint superintendence of Mrs. Rice and Mrs. Sewell, and instructed in English and Tamil. A great deal of care was given to improve the organization of these schools.

One great drawback to the prosperity of the Canarese schools was the want of a good series of school books. In fact, all that existed in Canarese appears to have been a single sheet containing short sentences, such as 'God is One,' 'God is Holy,' etc. When this had been read through, there was nothing more in the shape of a school book to be had.<sup>1</sup> Benjamin Rice, with characteristic energy, at once set to work to supply the deficiency. He had already published, early in 1839, his first tract, entitled *Strictures on Hinduism*, consisting of quotations from the Hindu Shastras on the chief doctrines of Hinduism, with arguments in refutation, and a statement of the doctrines of Christianity on the same subjects (pp. 52). This book, subsequently revised, has passed through

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<sup>1</sup> See *Addresses and Presentations to Rev. B. Rice*, July, 1879. This statement is contained in his reply.

many editions, and is still a useful tract. Many instances have come to knowledge of its being the means of awakening Hindu minds to a totally new view of Divine truth. He now set to work on a series of school books. Just at that time (1840) a School Book Society was established in Bangalore, of which he became a member, and to which he offered the books which he successively prepared. His labours on these extended over several years, and included, among others, the following books :—

|                                |     |     |      |
|--------------------------------|-----|-----|------|
| First Reading Book ...         | ... | ... | 1839 |
| Second Reading Book            | ... | ... | 1840 |
| Catechism of Scripture History |     | ... | 1842 |
| Epitome of the Bible           | ... | ... | 1844 |
| Elements of Arithmetic         | ... | ... | 1846 |
| Elements of Geography          | ... | ... | 1847 |

To which in later years were added :—

|  |        |      |
|--|--------|------|
| Third Reading Book (from the Tamil)        | ...    | 1859 |
| First Scripture Catechism (from the Tamil) |        | 1860 |
| Second ditto                               | ditto  | 1861 |
| Outlines of General History                | ... .. | 1870 |

Besides which, he revised and edited a large number of works prepared by other authors.

In January, 1839, a meeting of the Madras District Committee was held at Bangalore, at which two decisions were made affecting Benjamin Rice. One

was, that he should be permanently located at Bangalore. Hitherto his ultimate destination had never been fixed, but it was under consideration whether he should not be sent to open a new station at Fraserpet or elsewhere. Colin Campbell, however, having been appointed to commence work in Mysore, it was recommended that Benjamin Rice be permanently located at Bangalore. At the same time, as the Tamil Church and congregation, which had for some time been under a native catechist, had applied for a European pastor, and no one labouring in that language could be spared, Benjamin Rice was asked to take the oversight of the Church, while still regarding Canarese as the principal language in which his labours were to be carried on. He had already acquired a slight acquaintance with Tamil ; but he now began to study it daily with a *munshi* (native teacher), and with such success that, in the latter half of the year, he was able to take his turn in preaching alternately with the catechist, Shadrach. His connection with the Tamil Church, however, only lasted for a single year ; for in January, 1840, Mr. Regel (an East Indian assistant missionary) was transferred from Pulicat to Bangalore, and he immediately took charge of the Tamil work, which in after-years was superintended successively by Messrs. E. Crisp, Sugden, Sargent, and Colin Campbell. For the last twelve

years of his life, the oversight of the Tamil Church again fell to his lot ; but his knowledge of Tamil had fallen into disuse, and I believe he never used it again for public purposes. There was, moreover, the less need of this, as the Church had the advantage of an ordained native pastor, and the missionary's superintendence was confined mainly to the giving of such counsel as might seem necessary.

The above record will show with what ardour he threw himself into all branches of missionary labour. He had, however, been attempting too much, and the inevitable consequence was that his health began to fail. From October, 1839, he suffered severely in his head, and it was feared that his missionary career, which had opened with such high promise, was to be brought to an untimely end. He was obliged to seek relaxation. Abstention from study, touring in the district, and visits to the neighbouring mission stations of Gubbi, Tumkur, Kunigal, and Mysore, were tried without success. During his stay at Mysore he appeared rather worse than better. His constitution seemed to be completely debilitated. He was unable to read or write for half an hour without pain, and could not so much as conduct family worship in his own home. Desiring to avoid the necessity of resigning missionary work and going to England, he determined to follow the alternative advice of the doctors,

and try the effect of a prolonged stay on the Nilgiri Hills, with total cessation of work.

He was, however, detained for two months at Mysore, unable to obtain a house. When at last he was able to start with his wife and two children, the monsoon had set in, rain was pouring heavily the whole way to Tippekâdu, at the foot of the mountains. Tippekâdu is the name given to the posting station in the centre of the jungle, which stretches for about thirty miles at the foot of the hills on the Mysore side, and is noted for its dangerous fever. The British Government had issued a warning to travellers against spending a night there. On reaching this place, they found the narrow stream, which is easily fordable in dry weather, swollen to a rapid torrent, so that it was impossible to proceed. The bearers were waiting for them on the other side, but there was no means of reaching them. They were compelled to remain two days, all the time under a miserable shed, with very little food, and in great anxiety of mind through fear of catching the jungle fever. They were obliged at length to retrace their steps fifteen miles to the town of Gundalpet, and wait there until the rain ceased, when they proceeded on their journey, and reached Ootacamund on July 31st, 1840.

He did not return to Bangalore till the end of May

in the following year. During the latter part of his stay at Ootacamund, when health and vigour were returning, he occupied his large leisure in missionary correspondence and in a little literary work. Here also he composed some of his earliest Canarese hymns; for he had undertaken, in conjunction with Colin Campbell, to prepare a number of hymns to English tunes for use in Divine worship.

He was glad when the time came for his return to Bangalore. On July 9th, 1841, he writes as follows to Messrs. Ellis and Tidman, the Foreign Secretaries:—

I am happy to be able to address you once more from Bangalore. This is the spot on which the affections of myself and my dear wife are set, and to which our thoughts were constantly roving when removed to a distance from it; and it excites our warmest gratitude to the Father of all our mercies to be permitted once more to resume our labours here.

In connection with the failure of his health, and his temporary withdrawal from work, together with the loss about the same time, by illness or withdrawal, of several valuable missionaries of the Society, the following portions of letters written at the time may here be appropriately quoted. They express important and carefully formed opinions, to which he gave utterance in many letters at this period.

TO MESSRS. ELLIS AND TIDMAN.

Jan. 21, 1841.

**The great need of labourers.** In consequence of removals, sickness, and death, our mission stations in the Canarese country are becoming very weak. The state of feeling amongst the people is not without encouragement. Had we a sufficient number of labourers to enable us to carry on our attack on the strongholds of idolatry and superstition which Satan has raised in this country, with that degree of vigour with which they ought to be prosecuted, we might entertain strong hopes of soon seeing, by the Divine blessing on our labours, great effects produced. But in our present condition we are in danger of losing much of the ground already gained, and are quite unable to carry out plans of the most obvious utility and importance. I implore the directors to send us out *immediate help*. An addition of six labourers is the *smallest possible number* that would be necessary to carry on with efficiency the various and increasing operations of the present Canarese stations, while many new, large and promising fields of usefulness must be left uncultivated. I know that our esteemed directors are most anxious to respond to the various calls for help, but they want suitable agents and increased funds to send them out. Oh that my feeble voice could be heard throughout the length and breadth of highly favoured Britain, and that I could fill my mouth with such arguments as might be the means of arousing Christians there to an adequate sense of their high responsibilities and imperative duty in regard to the conversion of the world! True, they have done and are doing much for the attainment of this glorious end. But are they doing what they *might* do,—all that they are *bound* to do? I think not.

Missions have long ceased to be regarded with indifference. I trust also that the air of romance with which they are too often surrounded in England is wearing away; and that the impression is becoming every year more deep that we are engaged in a work of overwhelming magnitude, a mighty struggle with the powers of darkness; and that the Christian Church must nerve herself to a united, a self-denying, an arduous, a vigorous, and a well-sustained conflict, ere she can look for extensive and complete success. We want it no longer to be thought (as I have sometimes with pain heard it remarked) that those men will do very well for missionaries who have not such gifts, or who have not received such an education as will qualify them to be popular and extensively useful at home. We want it no longer to be the case that the pence and shillings of the poor and middle classes should constitute a large proportion of the income of the Society. No, we want the most talented, the best educated, most experienced, and influential men to consider it an *honour* to consecrate themselves to this work. We want to see the higher classes of society no longer content to dwell in their ceiled houses, while the house of God lies waste, but of their abundance to give abundantly, in order to extend the boundaries and raise up the walls of the spiritual Zion. My heart warms while I write on this subject. I might enlarge on such a topic, but it is unnecessary, after all the powerful appeals which are being continually made to the Christian public. Oh for the Spirit of God to descend in all His blessed influences upon the Church, that she may give herself to the work of the evangelization of the nations with all that simplicity of motive, self-renunciation, holy devotedness, and power of prayer, which the vastness and the momentous importance of the work demands!



**The reason why missionaries break down in health.** I am not surprised that the directors are pained, and even alarmed, at the numerous instances of the failure of their missionaries' health in this country. It is time, I think, that we should investigate the probable *cause* of this. It appears to me that we err in resolving it *all* into the sovereign and providential will of God. The amount of mental and physical labour which a missionary is frequently obliged to undergo is such as no man would bear without injury, even in England, much less in a climate like that of India. To use the words of Dr. Birch, a medical man of some experience: 'I tell you yours is a killing system, and if it be not altered, all will soon break down together.' What is the reason that a missionary is now obliged to work beyond his powers? The paucity of labourers; he has none to help him. What is the reason that when he feels his health begin to fail, and is anxious to relax in order to recruit his strength, that he cannot do so; but often continues at his post until he is completely disabled or dies? Again, I reply, the paucity of labourers. He has no one to relieve him, and he must do the work, or it will be undone. It becomes us not to look too much at second causes; but when the prejudicial results of a particular course of action are so manifestly bad as in the present case, I think it is our duty to regard them.

**The importance of concentration and division of labour.** In my humble opinion, we ought to act more upon the principle of *concentration*. No new station ought on any account to be taken up until the old ones are thoroughly strengthened, not with one or two missionaries only, but with a considerable number. The plan of the American Missions appears to me to be a good one.

Their object is to bring a considerable amount of agency to bear on each department of the field which they take up. And where this mode has been tried, it has been, I believe, always found successful. A strong body of missionaries being located at convenient distances from each other around a central station, there is a greater division of labour, which makes the burden fall more lightly upon each; a mutual sympathy is kept up; necessary aid afforded to each other; and a greater impression produced upon the people around by their united efforts, than by the comparatively inefficient labours of a single missionary or two at a large station. It should be remembered that even when there are as many as two or three missionaries at a station, it is frequently the case that *one* has to do nearly all the work. The instances are rare of *all* being efficient at the same time. One is frequently a learner, another may be laid aside by sickness, and the remaining one has to bear the burden and heat of the day. The advantages of concentrating the little strength we have at a few principal points, and not scattering it over a wide extent of surface, is therefore evident. I make these remarks with diffidence, and merely in the way of suggestion, as they seem to me to be of great importance.

The same ideas are expressed in the following letter:—

*To the* REV. T. LEWIS.

*Sept.* 22, 1841.

The Divine dispensations in regard to missionaries in India are just now very trying. How many both of our own and of other Societies have been either obliged to abandon the field on account of sickness, or have been

removed by death! If these things lessen our dependence on man, and lead us to lift up our eyes more earnestly and constantly to Him from whom alone our help can come, their result will be eminently beneficial. I cannot say, however, that I am altogether surprised at the sickness and death of so many of our brethren. The amount of mental labour and anxiety which a missionary, if he be ardently and faithfully devoted to his work, has in general to undergo in a climate like this, *must* break down his constitution or shorten his days. *Concentration of effort* and *division of labour* are what we want. I am delighted to see that Mr. Buyers has so powerfully advocated this in his invaluable little work (decidedly the best that has yet appeared) on India.<sup>1</sup> Perhaps he carries his principle too far. Fifty missionaries in one place is more than one can expect to see at present. The plan which the American missionaries are pursuing in Jaffna, the south of India, and other places, seems to me the most practicable, and therefore the best in the present state of things. Fixing upon the most eligible spot for their operations, they locate around a central station a body of missionaries who settle, two and two, at large towns or villages within a circuit of thirty or forty miles. Constant intercourse and sympathy with each other is thus kept up, a well-digested and uniform plan of labour is steadily and vigorously carried out by all, and the various departments are allotted to those most qualified to fill them; while Christian truth is brought more powerfully to bear upon the surrounding heathen than can be the case by the comparatively feeble efforts of one or two isolated

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<sup>1</sup> *Letters on India, with special reference to the spread of Christianity.* By Rev. William Buyers, missionary at Benares. London, 1840.

individuals at the distance of sometimes several hundred miles from each other. There appears to be a growing conviction amongst us here that we should do well to follow out this plan. It is only to be regretted that our stations are already so numerous and scattered, and their location in many cases such, that concentration at a few important points is now to us exceedingly difficult.

Before closing this chapter, it may be well to mention what share Mrs. Rice was able to take in the labours of her husband. She had always had a truly missionary heart, and her letters and journals give frequent expression to her ardent longing for the spiritual good of India's sons and daughters. Although extreme and almost constant weakness, together with the claims of a growing family, prevented her doing as much as she would have wished, she was able to take no mean part in direct Christian work. Soon after her arrival in the country, she commenced teaching in the Sunday School. Not long after, an Infant School, instructed in English and Tamil, was started by a committee of ladies, and was placed under her charge as secretary and treasurer. It rapidly progressed, and in a few months numbered eighty pupils. She was also appointed President of a Maternal Association for the benefit of the wives of soldiers and others. In the meantime she was acquiring a useful knowledge of

Canarese, concerning which her husband writes (Sept. 21st, 1841): 'She has attained, I am happy to say, a very respectable knowledge of the Canarese language, can read and write it very well, and speak it with tolerable ease. This is a great acquisition for one who has been very weakly ever since she arrived in the country, and much hindered by domestic cares.' Early in 1840, the first Canarese Girls' Day School was opened in the Pettah of Bangalore by Mrs. Sewell, Mrs. Rice taking as large a share in the work as the state of her health at the time permitted.

To REVS. ELLIS AND TIDMAN.

*July 13, 1840.*

The Canarese Female School has succeeded beyond our most sanguine expectations. The number of scholars is now eighteen. After Mrs. Rice's recovery from her confinement she united with Mrs. Sewell in visiting and examining the school every alternate day. The fact of Hindu girls being educated, and of English ladies going to instruct them in their own language, seems to have created much interest among the people.

In the following year (1841) there were three such schools, with thirty-five pupils. The girls came once a week to the house for instruction, and on other occasions Mrs. Rice visited them at their schools. 'The presence of a European lady in the streets and lanes of the native town for such a purpose was a

novelty; and a number of Canarese women usually surrounded her, and appeared to be much interested.' The establishment during the following year (1842) of a Canarese Girls' Boarding School under her care brought a still further and very considerable increase to her duties.

## CHAPTER IV.

### *MISSIONARY PREACHING AND ITS EFFECTS.*

As the many duties devolving upon him in the town of Bangalore permitted, Benjamin Rice engaged also in missionary tours through the surrounding district. Itineration in those days was seldom carried on upon the systematized plan now adopted. It had also fewer conveniences, owing to the want of good maps, the fewness of the roads, and the infrequency of travellers' bungalows. The missionary generally travelled on horseback, and stayed either in tents, or in choultries or chatrams, which are nothing but bare, unfurnished buildings, often open along one side. All needful furniture and luggage was carried from stage to stage by coolies.

During the sixteen years previous to his visit to England, Mr. Rice made twenty missionary tours, occupying altogether about 226 days. Of his fifth tour, undertaken in January, 1842, very full and careful notes were made in his journal at the time, ap-

parently for the purpose of transmitting extracts to England ; and I cannot give a better glimpse into the nature of itinerating work a generation ago than by embodying here a portion of the journal of that tour. The narrative will show very graphically that the general attitude of the Hindus is not that of children anxious to hear and embrace a gospel of which they feel the need ; but one of apathy and indifference very difficult to rouse. There is willingness to argue to any length on religious subjects, provided that no change of faith or practice is expected to follow the argument, but strong repugnance to anything like departure from inherited customs.

In many respects the account will apply fairly well to much of the work of the itinerating missionary at the present day, but a few important modifications would have to be made. There would be a greater modesty of theological assertion ; there would be less of polemic and more appeal to the testimony of conscience ; some of the Christian doctrines would be presented from points of view less provocative of dissent, and better adapted for appreciation and assimilation by the Hindu mind ; more satisfactory modes of meeting common questions and objections have in some instances been suggested by experience ; and a somewhat different and, as I conceive, truer standpoint would be occupied from which to approach the



hearers. But as regards the general difficulties of the missionary when he descends into the street of a heathen town, and tries, solitary and unaided, or with only a single native co-religionist, to reach the hearts of a Hindu audience composed of all sorts and conditions of men, it presents a graphic picture true of the present time. It must also be borne in mind that it is not a picked specimen, showing an experienced missionary at his best, but a faithful photograph of a week's work of a comparatively young missionary, selected hap-hazard because it happened to be reported in detail.

*Jan. 13, 1842.* Sidlaghatta (containing 1,000 houses). Preached to a large assembly from Isaiah lv. 1-3 ('Ho, every one that thirsteth,' etc.). I was listened to until the close of my address without interruption, but there was an air of indifference manifested by several, who seemed by their conduct to say, 'The sooner you have done the better.' Gideon spoke when I had concluded, after which I added a few remarks on my motives and design in coming amongst them; but the manner in which our instructions were received was, on the whole, discouraging. But it becomes us not to be weary in well-doing, even when our endeavours do not appear to succeed as we could desire. In the morning we must sow the seed, and in the evening withhold not our hand, since we know not which may prosper, this or that. During the morning very many came to the choultry for books, and several tracts and Gospels were distributed.

In the afternoon a great concourse of people came together at the choultry. Having desired them to sit down, I commenced by reading a portion of a tract setting forth the vanity of their various modes of seeking the pardon of sin, and showing the true way of salvation. One of my hearers said: 'That is all very true, according to your Shastra, but not according to ours.' I replied that many had tried to obtain peace of conscience in the way which the Hindu sacred books teach, but had failed; and moreover that, as there is but one true God, so there is but one true written revelation of His will; and that it was the duty of him and of all to make diligent inquiry after that.

*Heathen.* 'I have done so.'

*Missionary.* 'Did you ever see the Vedas which are the foundation of your system?'

*H.* 'No, but our elders have.'

*M.* 'The Brahmans themselves admit that they have not seen them, and nearly all are content with repeating a few scraps of them in Sanskrit verse, which may be variously interpreted. Even your elders, then, are not properly acquainted with their own sacred books. Have you read the Christian Scriptures?'

*H.* 'No.'

*M.* 'If then you are unacquainted both with your own Shastra and ours, how can you say that you have examined both, and know yours to be Divine? Are you not guilty of sin in shutting your eyes upon the light?'

*H.* 'Am I a sinner?'

*M.* 'Yes.'

*H.* 'And what are your own people?'

*M.* 'They are sinners too. I do not mean to accuse you or your nation only of guilt. I am a sinner. White

people are sinners as well as black. *All men* have sinned and are exposed to the anger of God.'

H. 'Who is the author of this sin?' (meaning, as is usual with the Hindus, and a natural consequence of their system, to insinuate that God Himself is).

M. 'The devil is the author of sin. It is impossible that what is evil can proceed from a holy God. God made our first parents holy, but through the temptation of Satan they rebelled and fell into sin. And he it is who now tempts us to that which is evil.'

H. 'Who is the devil?'

M. 'An evil spirit, the god of this world. All who commit sin are his slaves, and will, if they repent not, have their abode with him for ever in hell.'

H. 'How may we escape hell, and become fit for heaven?'

M. 'You have asked an important question, which it will afford me much pleasure to answer.'

I then proceeded to show that heaven is a holy abode, and that to become fit for it we must be holy; that, in order to this, we needed to have our sins forgiven, and our depraved natures sanctified; and that Jesus Christ is the only Saviour, and the Holy Spirit of God the only Sanctifier; and that, since it is utterly beyond our power to expiate our own transgression, or purge away our own corruption, it is the duty of all *at once* to seek preparation for heaven in this only way in which it can be found. Before I had finished, the individual with whom I had been conversing was called away, but I proceeded for the benefit of others.

There were now some symptoms of commotion in the crowd, and Gideon commenced reading a tract, and making remarks upon it in passing. The people listened for some

time with attention. A Brahman present now and then attempted to excite a little merriment, but did not succeed.

Suddenly there was a stir amongst the people, and way was made for the approach of some of the chief men of the town (Brahmans). The principal man amongst them sat down and entered into conversation with me, wishing to know whence I came, what was my object, and the nature of the instructions which I was communicating to the people. I replied to his inquiries, and gave an outline of the Gospel. While I was proceeding he interrupted me.

‘Does your Shastra permit you to make *jivahatya* (i.e., to destroy life)?’ said he (referring to our killing animals for food).

‘God has given us permission to kill and eat what is necessary for food.’

‘Your Shastra allows you to do this, does it?’

‘Yes; and as to what you think to be such a great sin—*viz.*, the destruction of life—remember that you are yourself constantly doing the same thing, though in a different way.’

‘Indeed, how?’

‘Do you not drink water? That water is full of living creatures, so minute that you cannot see them with the naked eye, but when viewed through an instrument called a microscope, possessed by Europeans, they become visible.’

‘Very well, go on.’

When I had concluded, he asked, on behalf of himself and the others who accompanied him, for some books which would give them a view of the whole of our religion. I gave them appropriate tracts and a copy each of the Gospel by Luke. One of them remarked that it was not proper to condemn anything without first examining it, and that this was a matter which required patient investigation. A short time after they had gone, a man was sent to ask for

two more copies of each of the books which I had given them, as they found them to be very good. The demand for tracts and Scriptures was very great.

I exercised caution in distributing them, giving only to such as could read. This is very necessary, as when the cry for books is once raised, many rush to receive them without any definite motive, and in many cases without the ability to read them, if obtained. In giving a Gospel, I always say a few words explanatory of its nature as distinguished from a tract. I have during the day supplied, I believe, all the native schoolmasters in the place with our First Reading Books, which they gladly received to teach their boys.<sup>1</sup>

*Jan. 14.* Gideon had a long argument with some of the people early this morning. Shortly afterwards I went to the verandah of a native shop and sat down. I was quickly surrounded by as many as could gain a hearing. I spoke to them from 2 Cor. v. 10: 'We must all stand before the judgment-seat of Christ.' Several Brahmans came forward to argue. I had great difficulty to prevent several from speaking together, which is a constant source of annoyance and confusion connected with street preaching in this country. Having at length succeeded, I had a debate of some length with one Brahman, a remark being occasionally interposed by others.

*Brahman.* 'How may I see God?'

*Missionary.* 'You cannot see Him with the eye of flesh.'

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<sup>1</sup> This practice of giving away books in large numbers gratuitously, although wise and proper when missionary work was in its infancy, has since 1854 been exchanged for that of selling them.

He is a Spirit. Your own Shastras say that He is invisible (quoting words to that effect from the Bhagavad-Gîta). How then can you ask the way to see Him ?'

*B.* 'Whatever our Shastra says is true.'

*M.* 'That cannot be maintained. That can only be said of a Divine revelation, and there is abundant proof that your Shastras are not such. In the first place, they are not consistent one with another.'

*B.* 'I say that they are. Prove your assertion.'

*M.* 'To mention only one thing, some of your sacred books speak of Brahma as the only God ; others say that Vishnu is to be thus regarded ; others, again, say that those who worship Vishnu are heretics, and declare that Shiva alone is worthy of Divine honour. Which of these conflicting statements is to be believed ?'

*B.* 'What sort of being is your God ?'

*M.* 'The God whom I worship, and whom I make known to you, is the only living and true God. He is a Triune God, the Father, the Son, and the Holy Spirit, not contending against each other, as the Hindu Triad are represented as doing, but one in nature, will, and purpose. The Father sent His Son to save a fallen world. The Son assumed human nature, and offered Himself a sacrifice for our sins. The Holy Spirit renews our depraved natures, and renders them fit for heaven.'

*B.* 'Who is Jesus Christ ?'

*M.* 'The Son of God, and the only Saviour of men.'

*B.* 'You say that Jesus Christ is the *only* Saviour. How long ago is it since He came into the world ?'

*M.* 'As God, He existed from all eternity, but as *man* He appeared on earth 1,842 years ago.'

*B.* 'What did people do before He came, if He be the only Saviour ?'

*M.* 'God foretold by His prophets the coming of the Saviour, and directed His chosen people, the Jews, to offer sacrifices prefigurative of the sacrifice which the Saviour was afterwards to offer. Whoever did this in the exercise of faith obtained pardon and salvation.'

*B.* 'What God is it that speaks?' (The Hindus suppose that the Deity resides in every man, and that speech is the proof of His presence.)

*M.* 'It is not God that speaks. *We* speak, by means of organs suitable for that purpose, which He has given to us. The Supreme Spirit and the living soul in man are different.'

*B.* 'What form has the soul?'

But I need not proceed any further in recording this conversation. What has been given may serve as a specimen. And it is a specimen of the discussions in which the Indian missionary is called constantly to engage. A Hindu never thinks of keeping to one point in these debates, but as soon as he is worsted in one direction flies off in another. This is very trying to a missionary, but these desultory conversations serve to disabuse the minds of the people of much that is erroneous, and introduce them to some general views of truth.

In the afternoon I read part of a suitable tract to another very large audience, and had a debate similar in its character to that of the morning. . . .

This is a very populous town, and the crowds which followed me about everywhere were great. I have been scarcely allowed to have any rest through the day. Frequent hootings from boys, and much annoyance in many respects, have been experienced. I cannot regard the people here as in general *favourably* disposed, although they have crowded together to see and hear and get books.

I would fain hope, however, that some good has been done.

Came in the evening to Wadigênhalli, distant about seven or eight miles. The reception I have met with here forms quite a contrast to that which I experienced at the place just left. On entering the gate of this town I was greeted by several who remembered my last visit, and when I arrived at the choultry, many came round with smiling countenances, saying that they were glad to see me. Being tired, I desired them to come to-morrow, when I would talk with them. They replied that they would come, and make it their business to listen to me as long as I remain here.

*Jan. 15, Wadigênhalli.* Examined a large and well-conducted native school, containing about thirty boys, arranged in two or three classes, according to their attainments. The little boys write on the sand their accounts and letters. For these the schoolmaster tells me that he gets one *fanam* each (equal to 7*d.*). The bigger boys read verses written on the *kadata* (a kind of blackened canvas used like a slate) by the schoolmaster, and learn to write first on a piece of thick aloe leaf with ink, which is rubbed off by wetting, and after this they write on paper. For these superior boys he gets half a rupee (one shilling) each. An incessant noise is ringing in my ears all day, as I sit in the choultry, from this school, all that is learnt being by dictation from the master, repeated in chorus, so that a continual din is kept up during the whole of the school hours, which, with occasional intermissions, are from six or seven in the morning till seven or eight at night. The master told me that he obtained from such a school about seven or eight rupees (14*s.* to 16*s.*) *per mensem.*



Read and explained the parable of the Prodigal Son to a large audience. I in general make it a point in my first address to give a brief outline of the Gospel, and tell the people that I have come to call them as sinners to repentance. For this purpose I find the parable of the Prodigal Son to be one of the most appropriate texts, as it excites attention, while it enables me to bring forward the precise truths which I am desirous of declaring. Nearly all present heard with attention, and appeared disposed still to do so; but confusion was introduced by an officious Brahman, who, when I had concluded, commenced talking, and would hardly allow me to put in a word. The point of all that he said was this—that I might preach as I liked and talk as I liked, but that if I expected the Hindus ever to give up their religion, and forsake their gods and their customs, and turn to mine, I should be disappointed; they would keep to theirs, and I might keep to mine.

After a good deal of unconnected conversation on this and other subjects, he was at length silenced. I then turned to Gideon, and requested him to speak. Immediately all eyes were turned towards him, as he had before stood amongst the crowd undistinguished from the rest of the people. ‘Who is this?’ several voices inquired. ‘He is one of your own countrymen,’ said I, ‘who has been enlightened from above to see the sin and danger of his former course, and to seek salvation through Christ, the only Saviour; and having thus found pardon and peace himself, he has come to make known to *you* the one living and true God, and Jesus Christ, whom He hath sent.’ ‘What a renegade are you!’ cried one or two of them. ‘What have you got by forsaking father and mother and sisters and brothers, and turning your back on the religion of your forefathers? Do you ride in a carriage? Have you plenty

of enjoyment, heaps of wealth? What are you better than we?’ Gideon replied, ‘It is written in the Word of God, “Lay not up for yourselves treasures on earth, where moth and rust doth corrupt,” etc. I look for my inheritance in heaven.’ He endeavoured to speak to the people, and was allowed to do so for a short time; but so many were determined at length to be heard at once, and so much noise and clamour had been introduced, that I thought it better to withdraw. Gideon afterwards had a quiet congregation in another place, having got rid of some Brahmans and other evil-disposed persons, who had been the source of the disturbance in our former audience.

Went in the afternoon to a native school, where, after giving the master some books to teach to his boys, and conversing with him a little, a number of people came together. I inquired whether they had read the books which I left with them on my last visit here, two years ago, telling them that my object in giving those books was to make known to them the true word of God, and the way of salvation.

A Brahman said, ‘Ours is the true Shastra; of that we are certain; we have plenty of proofs of that.’

‘Mention one of them.’

‘I shall not now. They are quite satisfactory to *me*.’

‘I cannot consider your Shastras as true. Their contents are such as show that they could not have proceeded from a *holy* God. The characters of your three principal deities, Brahma, Vishnu, and Shiva, as recorded in them, are utterly at variance with the Divine perfections.’

‘What are their characters?’

To this I replied by reading an extract from a tract which I held in my hand, containing extracts from the Puranas on the subject, setting forth their weakness and wickedness.

‘You have mistaken the meaning of those passages.’

‘Indeed! I understand the Canarese language, and interpret the words according to their ordinary usage.’

‘The Shastras are capable of many meanings. Some one who understands their true sense is required to interpret them.’

‘I am aware that you learned men do put various meanings upon them, but if it be indeed that your Shastras are so unintelligible, of what use are they to the mass of the people? A revelation from God must be expected to be capable of being understood by an ordinary mind, or how can it become the guide of human conduct?’

In this way we continued disputing for some time. In the course of the discussion I referred to idolatry, which, to my surprise, he defended. This is very rarely done by Brahmans. I expressed my astonishment at his declarations on this point, and my grief at the state of mind which produced them, pressing upon him and the rest of the people the great sin and danger of idol-worship. He then rose up and went away. Several tracts and Gospels were afterwards distributed.

*Jan. 16, Sabbath.* This is the day of sacred rest. In the midst of a heathen town, and surrounded by idolaters, all occupied as usual in their worldly avocations, it is difficult to realize the fact. I have endeavoured to improve its hours as much as possible in private reading, meditation, and prayer, and felt constrained to praise the Lord that a Christian land was the place of my birth, and that I have been led by His grace to value Christian privileges.

I read to the people this morning the Ten Commandments, with the summary given of them by our Lord Jesus Christ, and showed how all are guilty of breaking these holy

laws, and are consequently exposed to the wrath of God, and have need of a Saviour. I then exhibited the all-sufficiency of Christ to redeem from the wrath to come. A long discussion followed. A Brahman present gave a lengthened description of the geographical system of the Hindus, for the purpose of showing that each portion of the globe had originally been put under the government of certain *rishis* (ascetic sages), who established the present system of things in each, with the gods that were to be worshipped, and that this established order was not to be violated. I replied to each of his assertions, and the conversation was protracted to some length, but without any good result.

Another native present wished me to tell him the way to heaven. This I did as briefly and simply as possible, enforcing the necessity of repentance, faith in the Lord Jesus Christ, and the sanctification of our fallen natures in order to becoming meet for heaven. The Gospel, however, appeared far *too simple* for his comprehension. He saw not its glory, nor its adaptation to the end. Notwithstanding all I said, he still insisted that I had not answered his question. He wished me to do what the spiritual guides of the Hindus all pretend to do,—*manifest the Deity*. All my arguments and illustrations availed nothing. He saw no use in my merely reading and explaining the Word of God, if that was *all* I could do. If *I* had not the power to manifest the Deity to him, and by some rite or ceremony or incantation put him, as by magic, into possession of heaven or a meetness for it, I was no *guru* (spiritual teacher) for him.

While I was thus engaged, Gideon had a long conversation with the people in another place. He afterwards told me that he had met with a man who heard the Gospel

declared the last time I was here, and who appeared favourably disposed. Gideon gave him a copy of the Gospel by Matthew, with suitable advice. May it be blessed to his spiritual good!

The power of Satan over the souls of men, and the destruction of that power by Christ, founded on Luke xi. 21, 22 ('When a strong man armed keepeth his palace his goods are in peace; but when a stronger than he shall come,' etc.), was the subject of my address to the people this evening. It led to a long conversation on various subjects. The general purport and object of our preaching was evidently understood; but all the enmity to God, and all the love of sin, natural to the unrenewed heart, were seen rising in opposition to the truth. It was painful to see men in other respects intelligent so manifestly 'loving darkness rather than light, because their deeds are evil.' A good deal of discussion subsequently took place between Gideon, Moses, and a small company of natives. Upon the whole, I think there is reason to hope that at least a little inquiry has been excited, and a few have shown themselves better disposed towards Christianity than the rest. The Lord accompany the declaration of His truth with the effectual operation of His own Spirit!

*Jan.* 17. Left Wadigénhalli at a little after 5 a.m., and arrived at Dévanahalli, distant seven or eight miles, at seven o'clock. Occupied during the morning in writing home.

During the day a lad, about twelve years of age, came to see me. He is a scholar in one of the native schools here, and had got a tract from me when I was here, two years ago. The tract was *Strictures on Hinduism*. He brought and showed it to me. It was in good condition, and had evi-

dently been kept with care. He said that he had read it through several times, and indeed he must have done, as when I referred to several things in it he immediately turned to the page. He asked for other books, and said that he was very anxious to read them. I gave him a Gospel and two or three tracts, with which he was much pleased, and promised to tell me their contents when I came again. I felt very much interested in the boy, and pray that the perusal of these books may be the means of good to him.

*Jan. 18 and 19.* Remained at Dévanahalli until the afternoon of the 19th. In the evening of the day on which I arrived, I went out to preach, but found the people at first very indifferent and indisposed to listen. I have visited this place twice before, and other missionaries have been here at various times, so that the appearance of a Padre in the streets is nothing very unusual, and does not attract notice, as in those towns where the truths of Christianity have been before rarely, if ever, made known. We succeeded, however, in gathering a small audience, whom Gideon and myself addressed on the all-important concerns of their souls. We were listened to for a short time, and some conversation was subsequently held with several individuals who stood forth as the defenders of Hinduism. The spirit manifested, however, was far from pleasing. It indicated a determination, although 'the better' was perceived, to pursue 'the worse' at all hazards. I left them, and could not help mourning over 'the hardness of their hearts.'

On the following morning our audience was of a more encouraging character. The truths advanced were more favourably received, and appeared to commend themselves

to the judgment of some. I recognised one man, with whom I had a good deal of disputation the last time I was here, and particularly spoke to him on the importance of inquiring into these things with a desire to follow the truth. He acknowledged that all I said was very good, and could not be gainsaid, but 'the way of the world' was at present opposed to the course which I stated to be marked out in the Word of God, and the enmity of the world he could not venture to incur by walking contrary to it. Alas! this is precisely the state of mind in which *very* many of the Hindus (and would that it were confined to them alone!) at present are.

In the afternoon of the same day a considerable number of natives came to see me. Several of them sat down, and a discussion was held on several important parts of religious truth. With one of them in particular, who reasoned very clearly and fairly, I had a long argument on the nature of the Deity. To talk with such a man was quite a relief after the silly, unconnected, profitless conversations into which one is often led in replying to the remarks (for *arguments* they can seldom be called) of this people. Although the premises of my opponent were unsound, and his argument inconclusive, yet he was able to appreciate the force of an objection, and understand the reasoning by which it is sustained, which is seldom the case with that class of the Hindus with whom we are thrown most frequently into contact. I was enabled to meet all his arguments, and to convince him (to his own satisfaction, as he afterwards acknowledged) that the Divine Being is not such an one as he imagined,—a mere metaphysical abstraction. Our discussion on this point led also to a pretty full statement being made of the condition of man as a sinner in the sight of God, and the way of acceptance with Him. I trust the

conversation was not unproductive of some degree of good.

Throughout the last day of my stay at this place the people came in great numbers, and a great many tracts and Gospels were distributed. I had several interesting conversations with individuals, and ascertained that there are a few persons here who are constantly engaged in reading our books, and are quite opposed to the idolatries and other heathenish practices of their own people. I saw three or four of these individuals, and found them not to have a clear conception of the nature of Christianity. They are, however, apparently in an inquiring state of mind. I should judge them to be rather dissatisfied with their own system, or perhaps the grosser parts of it, than alive to the superior claims of the Christian religion. They manifested a good deal of seriousness, and came several times to see me, and appeared to be loath to go away. I endeavoured to lead them to a view of the spiritual and holy nature of the religion of the Bible, and the necessity for repentance and faith in the Lord Jesus Christ; and supplied them with several tracts, such as appeared the most suitable, and a copy each of one of the Gospels. I fear, however, that they are rather disposed to take refuge in the *gnāna mārga* of the Hindus (*i.e.*, that *true* or *divine knowledge* by which final beatitude or absorption into Brahm is supposed to be obtained) than in anything else. May the Lord so direct their present inquiries and lead their minds, as to bring them to that knowledge of Himself, the one living and true God, and of Jesus Christ whom He hath sent, in which alone is life eternal!

Benjamin Rice's letters and journals at this period make frequent reference to the appalling apathy of



the people, with regard alike to spiritual truth and spiritual life. To this day, indeed, the bulk of the natives continue to be an unspiritual people. They have but a slight grasp of the idea of a personal relation to a personal God. They will commonly assent to it in *words*, but what really influences and moulds their lives is the pantheistic idea of a metaphysical God, the impersonal, unconscious, indifferent source from which both good and evil flow. Thus all moral distinctions are confounded, and duty is severed from conviction. The theistic idea (including that of personal responsibility), which must ever precede appreciation and acceptance of the Gospel, is still in the course of being created and disseminated among them by missionary effort and Western literature and other influences. Conversions, therefore, are still few and far between. But when this spiritual standpoint has been obtained, we may reasonably hope that the prophet's metaphor will be realized, and 'a nation be born in a day.' The following extracts will illustrate this point.

*From his JOURNAL.*

*Sept. 5, 1841.*

In conversing with one of the native Christians in regard to the influence of our preaching upon the people, he told me that he has sometimes mingled with the crowd after the conclusion of the service, and listened to their conversation,

which has rarely been in relation to the subject brought before them. Some have been conjecturing how much pay each of our Christians has for coming amongst us! Another would observe that we only wish to injure their caste; and others, that we might preach, but none would walk as we said.

*To DR. BENNETT.*

*Nov. 21, 1842.*

The people are in general disposed to listen with attention, but their minds are very dark on all spiritual subjects, and their hearts fearfully hardened against the truth. If there be a spot on the surface of our globe where it may be emphatically said that 'Satan's seat is,' surely that place is India. The most sublime truths are here listened to as though they were idle tales. The most earnest and solemn appeals produce apparently no impression. And where a gleam of light does penetrate the darkness of the soul, it is immediately resisted, and the declaration openly made that, come what may, the ancient customs cannot be forsaken.

At Chinnapatam, a populous town which I visited a few days ago, having seated myself in the verandah of a native shop, I read and commented upon Paul's discourse at Athens to a large audience. My address was listened to throughout with attention, but the subsequent remarks of some of my hearers proved that they were entirely unconcerned with reference to the great subject on which I had been speaking.

'It is necessary for us to hear over and over again the things which you have now been telling us,' said one; '*gnānā*, or wisdom (spiritual light), might then arise in our minds.'

'True,' I replied, 'and for this very purpose I am come,

that I may explain these important truths to you. If you are desirous of inquiring further into the subject, I will with much pleasure instruct you. Ask me any questions you please with the view to the better understanding of the matter, and I will answer them.'

'Oh, it is of no consequence,' said he.

'But it *is* of consequence,' I answered; 'for you will have to stand before God and give an account of the manner in which you have treated this message.'

'That may be,' he replied; '*but never mind. This is the way in which my ancestors taught me to walk, and thus I shall remain.*'

This is only a specimen of the awful apathy which is constantly manifested by the inhabitants of this country on religious topics. In all that relates to the welfare of the body they are sufficiently on the alert. As it regards the interests of the soul, they are totally indifferent. Tell a man that he is likely to lose to the value of a few pence, and he is all anxiety. Tell him that he is in danger of falling into hell, and he coolly replies, 'Yes, I know it!'

TO REVS. TIDMAN AND FREEMAN.

Dec. 23, 1842.

I endeavour to devote as much time as possible to the proclamation of the Gospel and the distribution of tracts in the streets of Bangalore. Generally I find the people willing to listen, and sometimes forward to dispute; but, alas! the lamentable truth must be told, this is *all* I see. Occasionally the enmity of the human heart to all that is good and holy manifests itself; but, on the whole, a fearful apathy, an awful stupor in regard to all that is spiritual seems to have seized the mass of this people. They 'perceive the better,' they determine at all hazards to 'pursue the worse.'

Nor have the most alarming truths the effect of even momentarily arousing them to a sense of their folly and danger. There is something in this system—certainly the very masterpiece of Satan’s ingenuity for enslaving human minds—which seems to have destroyed all moral sensibility, and rendered them incapable of right feeling on the most momentous of all subjects.

*To the SAME.*

*July 10, 1843.*

I wish I were able to tell you of any decided movement amongst the people in favour of Christianity. Day after day we are engaged in testifying the Gospel of the grace of God, but our cry, alas ! still is : ‘ Who hath believed our report ? and to whom is the arm of the Lord revealed ? ’ The state of things in this country was well described by a devoted brother in Calcutta, when he said : ‘ Missionaries are labouring in their several spheres of action, and a few other Christians co-operate with them ; lips are ever moving, pens are ever running, presses are ever working, but—spiritual deadness remains.’

Our eyes are up unto the Lord. Our help cometh alone from Him. Oh that He would rend the heavens and come down ! Oh that He would subdue the hearts of this people by the power of His omnipotent grace, and fill the whole land with His glory ! Ere long He will do this, for the mouth of the Lord hath spoken it. For that blessed period we pray and wait. Our hands are feeble. Our hearts are sometimes depressed. But we do not despair. The Gospel *is* the power of God unto salvation. It has ever proved itself to be mighty through God to the pulling down of the strongholds of sin and Satan ; and we believe that in this land, where the prince of darkness has so long reigned with

undisputed sway, it will yet triumph. Depending on Almighty aid, and looking and longing for the promised outpouring of the Spirit from on high, we desire to be 'steadfast and unmovable, always abounding in the work of the Lord, forasmuch as *we know that our labour shall not be in vain in the Lord.*'

Nothing is more conspicuous in his journals than his anxious watching for souls. In preaching, in superintending day or boarding schools, in conversations, and in the preparation of literature, to bring souls to Christ was his one great aim. Every conversation which betokened an open mind in his visitor is carefully and thankfully recorded. The eye was ever awake for tokens of a repentant heart, and the ear for intelligence of an earnest inquirer. Visitors from the district who appeared to be really in earnest in their inquiries after Christian truth were speedily visited in their own homes, and not willingly lost sight of. No indication of good done was left unpursued. Each was grasped at eagerly, as possible driftwood from the new but yet undiscovered continent he was hoping to reach.

And yet nothing is so affecting in these journals as the constantly occurring disappointment. We read repeatedly of painstaking and earnest addresses, preceded and followed by prayer for the Divine blessing, and yet—no apparent result. Those that seemed

most impressed shrank from the decisive step. Those that seemed best informed were often the hardest-hearted. Those that came and asked for baptism showed that they had not 'the root of the matter' in them.

And, let it here be said, so it continues still. Despite large accessions among certain classes in certain localities, the general result of missionary effort in India shows that we are still passing through the long, long sowing-time. Nevertheless, neither the subject of this memoir, nor we who succeed to his toil, consent to relinquish or abate our confidence. Every seed we sow we know to be a seed of life. It shall not die, but work as leaven, and upheave the dead though enormous mass above it. Even now we can see the distant dawning of a glorious day for this noble and beloved land, when the Lord Christ shall be owned as its Redeemer, King, and Friend.

' Knowing this, that never yet  
 Share of Truth was vainly set  
     In the world's wide fallow ;  
 After-hands shall sow the seed,  
 After-hands from hill and mead  
     Reap the harvests yellow.

Thus, with somewhat of the seer,  
 Must the moral pioneer  
     From the Future borrow ;

Clothe the waste with dreams of grain,  
And, on midnight's sky of rain,  
Paint the golden morrow.'

During the first three years of his missionary career, Benjamin Rice had resided in the Mission House in St. Mark's Square, situated a mile from the native town. He found, however, that, partly on account of the distance and the difficulty of finding it, and partly because it was in the midst of the houses of European officers, very few native inquirers would visit him. He says :—

Natives have frequently inquired after my place of residence, but on being informed where it was, have very often expressed great unwillingness to come, saying that they could not find it. Of course there would be no great difficulty in doing so, were they inclined to search ; but, from the characteristic apathy of the native mind, they are not always disposed to do this, although they would very gladly come to our houses, were they near to their own residences, and easily distinguishable from others. It is a fact also that some natives, who have unfortunately mistaken the house, and have entered the 'compound' (or garden) of an officer, have met with abuse and even castigation. Such things, of course, deter many from making the attempt to visit us.

In November, 1839, he moved to a rented house in the Fort, where he found himself much more accessible to the people ; and here he remained until his

health compelled him to remove to the Nilgiris. But it was strongly felt that the Mission should possess its own property close to the Pettah, and after considerable correspondence and a little disappointment in losing the site which the missionaries had themselves chosen, another site was obtained, the building of two houses sanctioned, the requisite funds granted or collected, and the buildings erected,—one by Mr. Sewell and one by Mr. Rice. The latter house was at first on quite a modest scale, but being built on a plan capable of convenient additions, it has grown to be a very roomy and comfortable dwelling. Its great recommendation, however, was that it made the missionary more accessible to inquirers, as the following extract will show :—

*To* REVS. TIDMAN AND FREEMAN.

*Dec.* 23, 1842.

In the latter end of April we entered the new mission house, and have every reason to be satisfied with the change. The advantages of so near a location to the native town are abundantly apparent. Our connection with the people is far more intimate and friendly than before, and our opportunities of doing good amongst them greatly multiplied. The number of visitors which come to me almost daily is very considerable. It is not too much to say that I sometimes have more in one week now than I had in several months at our former residence. This is a very important fact, as persons who thus spontaneously visit



us are often better disposed than others towards our message, and the opportunity which we have of impressing Divine truth upon their minds is much more favourable than when addressing a promiscuous audience in the streets. It is a pleasing circumstance that amongst the number of our visitors there have been several females. Curiosity is no doubt the motive by which they were induced to come ; but the opportunity thereby afforded for conversation on religious topics, with a class of persons whom it is very difficult to reach, has been carefully improved. We have invariably found them to be lamentably ignorant, and insensible to the importance of the great truths which were brought before them. Astonishment at what they saw, and surprise at hearing Europeans, and especially a European lady, speak to them in their own tongue, has been apparently the principal effect produced upon their minds. But we persevere in sowing the good seed, however unpromising appearances may be, looking up to the Lord for His blessing, assured 'that in due season we shall reap if we faint not.'

It would be possible to quote from his letters and journals accounts of many inquirers, some disappointing, some hopeful. But, following the plan adopted throughout this memoir, I have thought it preferable to sketch with some fulness one or two striking and impressive instances, rather than to refer more slightly to a multitude.

I propose, therefore, to give at some length in my father's own words the story of Sankarappa, a Brahman who remained a secret disciple to the end of his days,

I choose this partly because it is interesting and affecting in itself, but still more because it is *typical* of many others, and full of instruction to friends and students of Missions. Sankarappa's early delight in the Gospel,—his later attempts to justify his inconsistent position,—his efforts to work out a righteousness of his own on the basis of keeping the Ten Commandments,—his communicating the knowledge of the Gospel to others, as of a priceless treasure which he had found, while himself shrinking from casting in his lot with Christ's disciples,—the reasons he urges for not joining the Christian Church,—his waiting for his mother's death, and when this happened soon after, his still remaining just as he was before,—the want of sympathy and even contempt he endured at home, and his fear of foul play on the part of his heathen relatives,—his joy in Christ, but refusal of baptism,—and even his desire at one stage to go to England,—all reproduce themselves in numerous cases with which the missionary has to deal.

It was apparently at the end of 1839 that Benjamin Rice first met Sankarappa, a respectable Brahman living in the Pettah, Bangalore. For nearly fifteen years he was in frequent communication with him, often paying visits to him and receiving visits from him, every one of which was occupied in discussing the claims of Christ. Sankarappa compared himself

to Nicodemus, and those who read the following extract will scarcely doubt that, although he never entered the Christian Church, he was a true disciple of the Lord Jesus, and is now owned by his Master. He belonged to the army of secret believers, whose number is known to God alone.

*Sept. 14, 1842.* Visited Sankarappa in the evening. I hope he is sincere in his professions ; but he is yet weak in faith, and unable to bear all that a public profession of Christianity is likely to involve. I found him studying the Scriptures. He says that he conforms to no heathen practices, but always bears public testimony against them, for which he suffers a good deal of reproach. I spoke to him a good deal on the duty of acknowledging his attachment to Christ by obedience to His command, ' Believe, and be baptized.' He acknowledged the duty, but seems not to be prepared for it. His difficulties are indeed great. May the Lord grant him increase of faith and holy courage !

*Sept. 15.* Sankarappa called to see me. Had a very long conversation with him. From some of his remarks, it appeared to me that he was seeking to obtain justification before God by keeping the Ten Commandments. I explained to him the spirituality of the law, as taught by our Lord in the Sermon on the Mount, and thence drew the conclusion that all are guilty, and showed the nature and necessity of the Saviour's work. It appeared to give him a new view of the state of his own heart, and the nature of redemption by Christ. I prayed with him, and he seemed to join heartily in the petitions that were uttered.

*Sept. 29.* Sankarappa came, and brought with him

another man, who appears to be favourably disposed towards Christianity. He says that for twelve years he regularly visited the temple of Venkata-ramana, and made offerings every evening, but that he has left off this and all idol worship for the last two years. The conversations which Sankarappa has had with him seem to have led him to this state of mind. Sankarappa has written out for him two prayers, which he found in one of our tracts, which the man says he offers to the one living and true God every morning and evening. I told him this was good so far, and endeavoured to set before him the evil of sin, and the necessity for repentance and faith in Christ in order to salvation. I urged upon him the duty of taking God's Word as a whole, and not avoiding one act of sin, or performing one external act of duty merely, and thinking this was sufficient. I illustrated it by the case of a servant, who should come to pay his respects to his master two or three times a day, but neglect his commands at other times. He replied that a forest of trees cannot be cut down at once; they must be taken one by one. Sankarappa said, 'But what if you die to-morrow? what then will become of you? The work must be done at once.' After further conversation, I gave him some tracts to read at home. He seems an honest inquirer, but not alive to a sense of the *wickedness* of his past course, and without a *clear* idea of what the Gospel really is and requires. May the Lord be his Teacher, and truly convert him to Himself!

*Oct.* 10. Sankarappa visited me to-day with another Brahman. They are anxious to go to England. I advised them to think well on the subject before they set out on such an expedition.

*Dec.* 3. In the afternoon, Sankarappa came with four

other persons, one of them a well-disposed man who had been to me before. . . . I spoke to Sankarappa on the duty of his coming out from the heathen and being separate, and openly professing Christ in baptism. The excuse which both made was alike,—that inwardly they conformed to and loved Christianity, and that amongst their own people they publicly advocated it ; but that the fear of man kept them from coming out altogether and joining the Christian Church. I pressed home upon them the impossibility of serving God and Mammon, and showed them that God would have the whole heart or none at all. They assented to this, but seemed greatly pressed with difficulty, especially Sankarappa, who has the most light. They seem to feel that they would be alone and singular, were they to assume the profession of Christianity. They wish that there were some others to join them ; then they would abandon Hinduism openly. Caste also seems to be a serious barrier to the latter, principally in reference to his food. His prejudices on this score are yet strong, and his faith weak, and courage small. Lord, do Thou strengthen him !

*Dec. 14.* Had a visit from Sankarappa and his friend, who had been to me several times before. I had some close talk with him on the necessity of a public profession of faith in Christ. He said that he had long ago entirely and openly abandoned heathenism amongst his own people, that he was always reading the Scriptures and praying to Jehovah, and endeavouring to walk according to His Word, and ‘is not this enough?’ said he.

‘You must obey the command which Christ has given,’ said I, ‘and come out and be separate. And if you have a proper view of your former state, and true love to Christ, you will delight to do as He enjoins.’

‘I want to find a Brahman to cook my food.’

‘Oh, there are plenty of cooks ; my cook can cook for you.’

‘He does not know how to cook our food.’

‘But you can soon show him, and then he will know.’

‘That will not do. If ever so worthy a man of another caste prepare our food, we abominate it. We make daily ablutions, and are clean. Other castes do not, and are always dirty.’

‘But you may find a man that is clean enough, if you choose.’

‘Any man will not do.’

‘These vain excuses show that you are yet deficient in knowledge and piety.’

‘The fact is, I am *alone*. All are against me. Are there any others who have become Christians? I will gladly join them.’

‘Yes, there are.’

‘Are there any Brahmans among them?’

‘No; and no wonder at the fewness of Christians, for Christ said, “Strait is the gate, and *few* there be that find it.”’

‘If I leave my family, I shall be cast upon the world without anything to support me.’

‘Put your trust in God. He will not forsake you. If you lose your former friends, you will find others.’

‘There is only one hindrance to my leaving all—my poor old mother. If I forsake her, there is no one else to whom she can look for protection. I wait to see her die, or by the grace of God come with me, and then I leave all the rest.’

‘I acknowledge the sacrifices you are required to make

are great. This land is the place where Satan's seat is, and, therefore, if you would come out and be separate, you will have to suffer. But remember that Christ has said, "He that loveth father or mother more than Me is not worthy of Me."'

'True, I do love Him ; but what am I to do ?'

'Your faith is yet weak, and your Christian courage deficient.'

'It is. I am like Nicodemus of old.'

'Pray to God to strengthen you.'

'I do ; this is my constant prayer.'

Poor man ! there is evidently a great struggle in his mind. May the Lord strengthen him !

*Dec. 27.* Visited Sankarappa. His mother died eight days ago. As soon as he saw me, he said that the only hindrance to his acting according to his convictions was now removed. He seems, however, to be conforming to the heathen practices in reference to the dead. He excused himself by referring to the cases of Joseph of Arimathea and Nicodemus. I told him that although they were at first disciples privately, yet that they afterwards gained more faith and courage, and openly acknowledged Christ. He, on the other hand, seemed to make no progress, but to be in the same state in this respect as he was three years ago. To this he could say nothing. His son afterwards came to me complaining that his father was still quarrelling with him for nothing at all. After some conversation on this subject, the son said, 'His mind is not sound ; he is fickle, and not to be trusted.'

'You only say this,' said I, 'because he is favourable to Christianity. On this account you brand him with the name of a fool.'

Upon this, the son smiled and said no more, but abruptly took his departure.

*Aug. 4, 1846.* Had a long conversation with Sankarappa, and a Brahman whom he brought with him. The latter is the Subahdar of Mágadi. They both agreed that Christianity is making progress among the people, that many are prepared for a change, and will by-and-by come out. The great thing which he seemed to feel was, not the loss of caste, but the leaving of children, wife, and other relatives, which a public profession would involve. There is evidently a struggle in his mind. He said that many who assent to our instructions as good are stumbled at what they see of the *practice* of native Christians. He himself still wishes to be a secret disciple. He says that he reads the Scriptures daily. I told him this was good, but that as a child who is continually drinking milk ought to *grow*, so ought he to grow in knowledge and faith by God's Word; but that he appeared to me to remain *in statu quo*. This remark seemed to touch him.

*March, 1852.* Calling on Sankarappa, who had been very ill, he seemed very uncommunicative so long as I spoke in Canarese; and he began himself to speak in English, that those around might not understand. He said that he was greatly afraid of his people, lest they should put poison in his food, or in some other way try to get rid of him, now he was sick. He assured me that he would go to the hospital, if he got worse, rather than stay where he was, as he was sure of being put an end to. He begged me, if he got worse and sent for me, to come *immediately* to see him and get him removed away from his own house, as he feared his own people. He seemed much agitated on this account. He said he daily read the Bible, and used a little tract with



English prayers (the Religious Tract Society's). This he showed me. It was well fingered. Some relative of his had just died, and he described the way in which they had treated him, stuffing the *pancha-gavya* into his mouth, etc., probably hastening his death.<sup>1</sup>

*April 29.* Went to see Sankarappa, who, I had heard, was very ill. Found him very thin and ill, not having tasted food for many days. Disease—inflammation of the lungs. He seemed aware of his situation, said that he trusted in God, and seemed earnest in saying that he depended on the Saviour, clasping his hands together when this was referred to. When I came away, he asked me to pray for him. I talked to many who were standing round. Their minds seemed very dark. The doctor said he must put a blister on. This alarmed them much, but Sankarappa made no objection. He said he left his poor body entirely in the doctor's hands.

*May 3.* Visited Sankarappa again; found him evidently worse. Talked to him on his prospects for another world. He decidedly and steadfastly expressed his disbelief in Hinduism, and his trust in Christ,—said he did not feel fear, but peace in resting in Christ. I prayed with him. He was very earnest during the prayer. I told him he ought

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<sup>1</sup> The *pancha-gavya* is a mixture of the five products of the cow. This pleasant mixture is believed to have great cleansing efficacy. A small quantity is administered on all occasions when caste defilement has to be removed,—*e.g.*, on restoration to caste after excommunication or after a visit to England. It is also always administered to the dying, and corresponds, in this respect, to extreme unction among the Roman Catholics.

to admonish his household of the truth of Christianity, and the insufficiency of Hinduism to sustain the soul at such a time. He said he had done so often, but none would hear. I was struck with the cold, forlorn appearance of all around,—the vacant stare of his Brahman friends,—the group of children seated sadly in one corner. How different from a Christian sick-chamber! O Lord, grant me Thy presence in the dark valley!

*May 6.* Sankarappa died to-day. I called to see him, but he had expired about half an hour before. I inquired of some of his Brahman friends the particulars respecting the state of his mind. They said that he had spoken scarcely at all since yesterday. They said that his mind was with us, not with the heathen. *Nimmalli tumba viswasárittu* (*i.e.*, all his confidence was in you) was the expression. I cannot but hope that he is a sinner saved.<sup>1</sup>

The following is another narrative of much interest; but in this case the persons spoken of were early received into the Christian Church. While on a visit to Hosur, Benjamin Rice met two men who

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<sup>1</sup> The following words from Stanley's *Eastern Church* (lect. vi.) respecting the death-bed baptism of the Emperor Constantine will be an instructive comment on the above, and will indicate one of the many parallels between the history of the early Christian Church and modern missions in India: 'Incredible as it may seem to our notions, he who had five-and-twenty years ago been convinced of the Christian faith; he who had opened the first General Council of the Church; he who had called himself a Bishop of bishops; he who had joined in the

belonged to the town of Kávéripatna, sixty miles south of Bangalore. They at once struck him as deeply in earnest. They were full of admiration for Christianity, and were convinced that it was the true way of salvation. They were willing to come into Bangalore for further instruction and for baptism. They both were merchants of good means and position. One of them was a Komati named Chinnappa, the other a Lingait named Basappa. The Komati was an elderly man, about fifty-seven years of age; the Lingait a young man of thirty. Basappa, the younger man, had received some tracts twelve years before, but not caring to read them, had given them away to others; for he had heard people say that the missionaries were men zealous for the honour of their own caste, and who wished to increase its numbers by bringing all men into it. However, about three years previously, one of his own priests, a Jangama *guru*, had come and settled at his town. This man had brought with him

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deepest discussions of theology; he who had preached to rapt audiences; he who had established Christianity as the religion of the empire; he who had been considered by Christian bishops an inspired oracle and apostle of Christian wisdom, was himself not yet received into the Christian Church. He was not yet baptized; he had not even been received as a catechumen. A death-bed baptism was to the half-converted Christians of that age what a death-bed communion often is to those of our own.'

a great number of Christian books, and seemed, as the Lingait expressed it, to know the *marma*, or *secret* of the doctrine, which he had learnt by long conversation with Benjamin Rice at Hosur. By means of this priest the Lingait had his mind gradually enlightened on the true nature of Christianity. Then a few months previously a Christian catechist had visited his town, whose preaching and conversation led the Lingait at once to come in to Bangalore to inquire further about Christianity. It was on this visit, he said, that *he* also discovered the 'secret.' From that time he believed that Christianity was the true way, and he began to pray to Christ. He communicated what he knew to the Komati, and they both came in together to receive baptism. The Komati spoke with much feeling of how, for the past twelve years, he had been seeking to put away sin and obtain peace, by following the *tattwa marga* (Pantheistic philosophy), but had found no satisfaction. Now at last, he said, he had found what he had been seeking, and his soul was full of joy. He wished to have nothing more to do with the world, but at once to go to heaven.

Those who have endeavoured through long years to lead Hindus to embrace the Gospel in its fulness, but have experienced disappointment after disappointment, and have been inclined to cry out, 'How long, O Lord? All day long have I stretched

out my hands to a disobedient and gainsaying people,' will enter into the joy with which these two earnest inquirers were hailed. The following is the entry in Benjamin Rice's journal under this date:—

*Sept. 25, 1848.* Conversed at length with the two men from Kávéripatna. Their sincerity, earnestness, firm faith, and intense delight in the things of God are truly gratifying, and to us, who see but little of such things in this country, most surprising and cheering. The hand of God seems to be most evidently working, and we would glorify His holy name.

*Sept. 26.* The more I hear of them, the more interesting their case appears. Moses says that they pray in secret, and that he overheard one of them shedding tears this morning in prayer. They are both respectable men. The Lingait has property to the amount of 5,000 rupees, but expects to lose all by becoming a Christian. He speaks of this, however, without regret, and never alludes to it except when the conversation happens to turn upon it.

A striking illustration of their earnestness occurred in one of the first conversations held with them. Mr. Rice suggested to the Komati Chinnappa that he might use a little policy, so as not to expose himself by his baptism to the anger of his people. Instantly he turned round and rebuked the suggestion. 'What,' he said, 'are *you* also advising deception?'

On October 1st, 1848, they were baptized, Chinnappa under the name of Abraham, Basappa taking

that of Paul ; and two days after they returned home, not knowing what things would befall them there. Two native teachers, Noah and Moses, accompanied them. On the road they fell in with three Mohamadans, who had been sent from Kávéripatna to search for the new converts, and who now abused the teachers in no measured terms for having perverted them. Shortly after, Benjamin Rice, accompanied by his colleague, Mr. Coles, also set out for Kávéripatna to watch the course of events.

The next few days were days of much anxiety. A great uproar was made about Abraham, the old Komati, by the men of his caste. They refused to let him come into their houses, or to touch anything that belonged to them ; and they attempted to seize and beat him, but he effected his escape. His son, too, through the influence of the men of his caste, was obliged to tell him that he could not receive him into his house, but must leave him to provide for himself. He sat down by the roadside, a homeless man in his own town, with nothing but the clothes he wore. To those that taunted him and asked him what he had got by becoming a Christian, he answered, 'I have got peace.' To one who inquired with curiosity what was the 'essence' of the new way, he simply repeated the Lord's Prayer. 'I have learned,' he said, 'to say, "Our Father which art in heaven, hallowed be

Thy name." Speaking of this answer, during his visit to England, Benjamin Rice said: 'This may seem to you a very little thing to have learned. Little children in this country lisp that prayer by their mother's knee; but I assure you that it was a grand discovery to that old man that he had a Father in heaven, who loved him, and whom he could love in return. He seemed as if he would say, in the language of Simeon, "Lord, now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation."' And his release, indeed, was not far distant. He settled on a piece of land which he possessed in a neighbouring town, which sufficed him for a living for twelve months, and then God called him higher.

Paul, the Lingait, being a man of substance, his case occupied longer. His friends were in great consternation respecting him, and collected here and there in groups, debating as to the course they should pursue. They compelled a widow woman, who had given lodgings to the native teachers, to turn them out of her house. They called a meeting of the chief men of their caste, and sat in judgment a whole day upon the case. During that time they kept Paul fasting, and ordered his own wife, who was herself in great terror and distress, not to give him any food. The decision was that, although they had nothing to

say against the new way that he had embraced, still, unless he would again wear the *linga*,<sup>1</sup> and put on his idolatrous marks, and conform at least *externally* to the world, he must be put out of their society. He remained firm in his adherence to Christianity, and in his determination not to conform to the world. He was consequently cut off from them. Respecting the property, no decision was at that time come to, owing to the absence from home of the elder brother. But Paul was turned out of house and home, and his wife and children left him and removed to another town. He was treated as though he had been worse than a leper, or, as the Apostle truly expresses it, 'as the offscouring of the earth.'

What wonder that those that saw him six weeks later reported that he had become much altered in appearance by the sorrow through which he had passed. As he was now utterly destitute, it became necessary, a few months later, to advance him Rs. 100, to commence trade on his own account. It appears that his brothers resorted to the expedient of getting by bribery fictitious bonds signed and sealed, stating

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<sup>1</sup> The *linga* is a small black stone, representing the phallus, and is worn by all Lingaits, usually in a silver box suspended from the neck. For an illustration of the extreme regard paid to this *linga*, see an anecdote respecting this very convert, page 138.



that they were indebted to certain money-lenders to the full extent of the property which they possessed. These bonds they kept *in their own possession*, so that they could not be put in as a real claim against them by the money-lenders, but might be shown by themselves, as occasion might serve, as though they were real bonds. A few years later, his brothers, finding that they could no longer withhold Paul's portion of the property, without coming within reach of the law, restored his money to him.

## CHAPTER V.

### *THE CANARESE BIBLE.—LABOURS PREVIOUS TO HIS VISIT TO ENGLAND.*

TWO or three other branches of labour remain to be mentioned, in order to give an idea of the multiplicity of labours in which Mr. Rice was engaged during the first half of his missionary career. In 1840 he was appointed a member of the Committee for the Revision of the Canarese Bible, and from the first took a prominent part in the work, which was not completed until 1859—a period of nineteen years.

This is not the place to relate in detail the whole history of this undertaking. A few notes will be all that is necessary. The Canarese language is spoken by about eight and a quarter millions of people, living in the Mysore country, and in the districts to the west, north, and north-west of that province. It belongs to the Dravidian family of languages, which occupies the greater part of the peninsular portion of India.

It boasts of a literature as ancient as that in any of the existing vernaculars of India,—its oldest extant works going back to the tenth century, and making mention of a long line of earlier poets, whose works, if they have not wholly perished, have not yet been recovered.

When the Serampore missionaries formed their great scheme to translate the Scriptures into all the languages of India, a translation of the New Testament was made into Canarese. That edition is now very difficult to obtain. I understand that the work was done by heathen scholars, and much of the Christian meaning was greatly obscured.

The first complete translation of the Canarese Bible was made by Messrs. J. Hands and W. Reeve, of the London Missionary Society, and occupied them sixteen years. It was completed in 1827.

In 1837 the revision of this translation was commenced by John Reid, of the London Missionary Society, Bellary, aided by a committee. It was to this committee that Benjamin Rice was appointed. But before long, the chief reviser, Mr. Reid, was removed by death, and the work was for some time in abeyance. It was in response to a joint letter, written by Benjamin Rice and Colin Campbell, in November, 1842, that the undertaking was recommenced. They pointed out that at that time some portions of the

New Testament were entirely out of print ; and they drew up a series of proposals for the enlargement of the committee, and the fuller and equal representation upon it of different missionary bodies.

During 1843 and the following years, much correspondence on the subject took place. It was agreed that instead of a revision of the existing version, a re-translation of the whole from the original languages was desirable ; and various principles of translation and orthography, etc., were agreed upon, which greatly facilitated the subsequent work.<sup>1</sup>

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<sup>1</sup> The following is the statement of principles drawn up by the Revision Committee, and printed and published at the time :—

The highest aim of translators of the Holy Scriptures being to present the inspired writings in their own unaltered and undiminished beauty and power, in language simple, perspicuous, and dignified :—this Committee records it as a *first principle* that their great object is, to furnish a *faithful* and *idiomatic* TRANSLATION—not a paraphrase or explanation—of the Bible in the Canarese language.

In pursuing this object, they resolve to keep in view the following regulations :—

### 1. *General Principles of Translation.*

1. The translation to be as *literal* as the *idiom* of the Canarese will allow.

*a.* Etymology and usage of words in both languages to be carefully attended to.

*b.* Ambiguity in the original to be retained, if possible, in the translation.

Three meetings, occupying altogether exactly a hundred days, were held, in 1847 at Mysore, and in 1848 and 1849 at Ootacamund; and by the united labours of the Committee, the New Testament was completed. Exactly a hundred days more were spent over the Psalms, Proverbs, and Ecclesiastes, and a few further corrections of the New Testament, at a session held at Ootacamund in 1851. All of these meetings

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*c.* Peculiar Biblical terms and phrases to be imitated as far as possible.

*d.* Idiomatic phrases not capable of a literal translation to be rendered by the best corresponding Canarese idioms.

*e.* The original names of Birds, Beasts, Fishes, Reptiles, Trees, Plants, Metals, and of whatever belongs to the Natural History of the Bible, shall be retained, unless the nature and properties thereof are so far understood as to enable us to point out and establish their identity, and terms exactly equivalent to the original are found in the Canarese or Sanscrit languages.

2. The translation to be as *uniform* as possible.

*a.* The same words and phrases in the original to be always rendered, if possible, by the same words and phrases in Canarese.

*b.* Cognate words in the original to be rendered, if possible, by cognates in the translation.

### 2. Selection of Words.

1. Preference to be given in all cases to pure and generally understood Canarese, or naturalized Sanscrit, words.

2. In cases of real necessity, partially obsolete Canarese, or less common Sanscrit words, may be employed.

3. In cases of very urgent necessity only, can *grāmya* (corrupted) or *anyadēsha* (words of foreign origin) be admitted.

were attended by Benjamin Rice. The completion of the Old Testament was entrusted to Rev. G. Weigle, of the Basel Mission, subject, of course, to the criticism of the Committee. In 1854, however (while Mr. Rice was in England), Mr. Weigle was removed by death, leaving behind him a rough draft of his translation of the Pentateuch, Poetical and Prophetical Books. The remaining work was therefore divided between Benjamin Rice and Colin Campbell. The share of the former was the completion of the translation of the Prophetical Books on the basis of Mr. Weigle's draft. The entire Old Testament was thus finished

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### 3. *Orthography.*

Uniformity, Consistency, and Accuracy to be sought after in the following manner :—

*a.* Reeve's Carnataca and English Dictionary to be regarded as the best standard we have.

*b.* Hebrew and Greek proper names to be imitated as closely as Canarese pronunciation will allow.

*c.* Hebrew names in the New Testament to take their Hebrew form.

Various other rules only intelligible to the Canarese scholar were also discussed and determined upon. The first letter written by Benjamin Rice on the subject in 1840 contains among other matters a plea for the use of the *shortest possible forms* for familiar Christian terms. The word *cross*, for example, had been rendered in the previous edition by a compound word of five syllables, which made its introduction into a Canarese hymn almost impossible.

in 1859. Although this occupies but a small space to record in this Memoir, it will be observed that it covers a period of no less than nineteen years, and implies a great deal of painstaking work.

Another branch of labour which belongs to this period was the establishment and superintendence of Boarding Schools for boys and girls. There had, indeed, been a boarding school for *Tamil* children established as early as 1822. There had also formerly been a Canarese boarding school in connection with the Christian village. This, however, had come to an end in the manner described in Chapter III. In 1842 a Canarese boarding school on improved principles for boys and girls was re-established. The children in these schools were entirely under the control of the missionary, but were brought up in dress, food, and domestic habits to the kind of life which they would have afterwards to lead among their own countrymen. They naturally came to regard the missionaries who cared for them with something of the affection of sons and daughters, as they themselves were cared for, in sickness and health, with nearly all the affection which parents could bestow on children. Letters received from those who have married and left the school constantly bear testimony to the good they received here, and to the gratitude with which they look back upon the days

spent within these walls. These schools have been maintained almost entirely from the special contributions of a few Sunday schools and churches in England, never having been recognised as a direct portion of the work of the Society. The following extracts will give the best idea of the plan and purpose with which the schools were founded, and some slight indication of the constant care and thought which they involve.

*To* REV. DR. BENNETT.

*Nov.* 21, 1842.

The education of the young is a very interesting part of our work here. We have lately commenced two boarding schools, one for boys and the other for girls. The design is to get the children of Christian parents, orphans, or any others whom we can bring under our influence, and train them up under our own eye in Christian principles, guarding them as much as possible from heathen associations. Such schools, wheresoever they have been established, have been found exceedingly useful ; and I trust we may be permitted to see the same results from ours.

*To* MESSRS. TIDMAN AND FREEMAN.

*Dec.* 23, 1842.

The importance of paying particular attention to the education of the young is now generally admitted. My own mind is increasingly impressed with the conviction that in this country it occupies a prominent place amongst the means of usefulness. Orphan and boarding schools



have here been especially honoured of God, not only in imparting Divine knowledge to a much greater extent than can be done in ordinary day schools, but also in making many souls wise unto salvation, and raising up useful instruments to assist in carrying on the various branches of missionary work. I am therefore happy to say that the boarding schools, a plan of which was submitted to the directors, and received their sanction at the beginning of the year, have now been some time in progress. At present we have only three boys and six girls in these schools, but hope that the number will shortly increase. One of the children is an orphan, three belong to members of our Canarese Church, three others are connected with Roman Catholics, and the remainder have heathen parents.

Instruction is communicated principally in the Canarese language, but it has been thought desirable to teach English also. The boys and girls occupy separate schoolrooms at some distance from each other, and are each under the special charge of a native Christian in whom we can confide. I conduct family prayer with them myself every morning, when I make it a principal object to lead them to as extensive and accurate an acquaintance with the Scriptures as possible, and also do what I can to impress the truth upon their hearts. In the evening, worship is conducted by the persons under whose care the children are placed. They are kept as far as practicable from heathen association, and it is our constant endeavour to promote their spiritual interests.

Mrs. Rice devotes her attention to the girls, and spends two hours every day in teaching them sewing, marking and knitting, besides regularly examining them in their lessons. The erection of schoolrooms cost us between £50 and £60. This we were enabled to pay by the kind donations

of money, and boxes of useful and fancy articles, sent out to us from England. In the same way we have been hitherto able to meet the current expenses of the school. But our funds are now quite exhausted.

To MESSRS. TIDMAN AND FREEMAN.

Aug. 8, 1845.

The Boys' School, as you will perceive, stands greatly in need of pecuniary aid. Indeed, owing to the want of funds, it is with extreme difficulty that it can be carried on at all. Our friends in England appear to feel a lively interest in the prosperity of *female* orphan and boarding schools, and I do not desire to see their interest in these institutions lessened; but I wish it were possible to produce a similar state of feeling in reference to establishments of this kind for boys. These are certainly *as* important, and in some respects even more so, than boarding schools for girls, inasmuch as they afford an opportunity for giving a superior education to those who, should they subsequently prove qualified by the gifts and graces of the Spirit, are likely to become efficient preachers of the Gospel to their countrymen. Viewed in connection with the raising up of a native agency, therefore, boys' boarding schools cannot but be regarded as a promising branch of our missionary operations, and as such deserve to be liberally supported by the Christian Church. *It is a fact that many of our best qualified and most useful native assistants were trained up in schools of this description.* Let this fact be considered, and surely it is a strong argument why such a means of usefulness should not be neglected or suffered to languish, for want of that support which so many of the people of God are able to afford. If you could in any way bring this

subject to the notice of the friends of missions in our native land, I should be glad (and I hope some may be disposed to render that assistance in support of the object referred to, which it so much needs and so justly deserves).

The matter referred to in this last extract seems to have remained unrectified to the present time. It was apparently owing to the difficulty of maintaining the Boys' School that it was allowed to die out about 1863. It was started again at the time of the Great Famine, when so many orphans were cast upon public charity, but is again dying out. But the Girls' Boarding School has always been steadily maintained.

At the same period, much thought and care were expended on the improvement of the day schools for Hindu boys, of which the following letter speaks.

*To MESSRS. TIDMAN AND FREEMAN.*

*Dec. 23, 1842.*

My conviction of the benefits likely to arise from Christian education in the vernacular language has led me to employ a good deal of time in the remodelling of our day schools upon a plan which, I trust, will increase their efficiency. Each school is now divided into six classes, and the course of instruction through which the children are designed to pass embraces, in addition to Scriptural truth, which forms a chief part of the lessons taught in every class, writing, the elements of arithmetic, grammar, geography, astronomy, natural philosophy, and the outlines of history. The introduction of such subjects as these will

tend to make our schools popular. The minds of the children will also be thus expanded and filled with important truth, while many prevailing errors will be corrected, and the absurdities contained in the Hindu Shastras more fully exposed. The monitorial system is acted upon. A confidential native Christian is employed daily in inspecting and examining the schools, and about an hour and a half is spent, by Brother Sewell and myself alternately, two or three days in the week in personal inspection and examination of the boys. The masters do not receive a fixed salary, but are paid according to the number and progress of the scholars. This is a wholesome stimulus to exertion, which we find to be quite necessary in this country. We are greatly at a loss for school books, and until this want is supplied we cannot carry out our plan as we would desire. This department of labour is one, therefore, to which I have felt it to be my duty to give as much attention as possible. Several books have been prepared and printed, and others are in progress.

Our present location affording us the means of superintending the Pettah schools with more facility than formerly, the number has been increased. Four new schools for boys and one for girls have been commenced. The girls' schools are conducted essentially in the same manner as the boys, except that the course of instruction is not so extensive. All the girls come regularly to our house once a week for examination, when Mrs. Rice catechizes them on what they have learnt. To us it is a very interesting sight, considering the prejudices which exist on the subject of female education, to see fifty intelligent native girls thus brought together and receiving Christian instruction. We have many difficulties to contend with, and the knowledge which we are able to impart is much more limited than we

would desire. We do what we can, and look to the Lord for His blessing. I have reason to believe that our schools are rising in the estimation of the natives. They have sufficient discernment to perceive the immense superiority of our mode of teaching over the dull and uninteresting routine pursued amongst themselves. A respectable native lately said to me, 'Formerly our people entertained many doubts about your schools, but now they have confidence, and almost every one is willing to send his children. If you go on establishing such as these, our own will soon come to nothing. The Brahmans keep all the knowledge to themselves ; and if we do attempt to learn, it is but little that we understand ; but you make everything plain and easy, even to the comprehension of children.'

The original draft of the above letter contains also the following important suggestion, which is as appropriate now as it was when first made :—

I wish the British and Foreign School Society would extend its operations to India, and send out a number of well-qualified men who might give their whole time and attention to this department. I am persuaded that it would be attended with the happiest results. Missionaries might then confine their attention to the important work of preaching, pastoral oversight of the native Churches, and other duties connected with their own appropriate sphere. On this subject I shall not now enlarge, but may take some future opportunity of doing so, as it appears to me to be a matter worthy of serious attention.

## CHAPTER VI.

### *SOME EXPERIENCES OF MISSIONARY LIFE.*

**I**N this chapter are gathered together various entries scattered through Mr. Rice's journals, prior to his visit to England. They will help to fill in the background of the picture of his life, by representing some of the sights and sounds and varied experiences amid which missionary work in India is carried on.

**Ashamed of their god.** 'Riding through the Pettah this evening, I met a crowd of people celebrating some festival. They were carrying an image, which they had evidently made very hastily for the purpose, as it consisted merely of a piece of dirty cloth tied over a stick, and a turban placed upon the top to give it somewhat the appearance of the human form! In passing by, I looked intently at the image, and at the men who were carrying and accompanying it. I said nothing, but a look appeared to be

sufficient. They instantly lowered the image, as if wishing to hide it, and looked evidently ashamed. This speaks volumes for the influence which the proclamation of Christian truth has exerted upon their minds, and manifests how slight is the hold which idolatry, at least, has of them.' (*June 4th, 1842.*)

**The missionary worshipped as a god.** 'For the last few days the old man who owned the ground on which the present mission house stands has brought me presents of guavas regularly every morning, under the idea of making *puja* (worship) to me! I reproved him for this; but he persists in saying that he regards me as god, and that he is prompted to make these offerings with that view. How powerful is the hold which many parts of the Hindu system have upon the minds of the people! Lord, do Thou enlighten and save them!' (*August 29th, 1843.*)

**A telescope to discover water!** 'Report seems to have stated that we possess a telescope which has the power of looking into the earth and discovering whether or not there is water! When we were coming away from preaching, a man who had been unsuccessful in finding water in several places where he had dug, asked us to lend it to him.

He seemed surprised when he found that we had no such instrument.' (*March 13th, 1844.*)

**A glimpse at Hindu customs.** 'Met with an interesting lad, whose history gives some insight into the customs of the people. He is now fourteen years of age. His father died two years ago; and he, being the eldest son, has the care of the whole family devolving upon him. He has been Shânbhôg (village revenue accountant) for two years, and writes the accounts of several villages. He has been married since twelve years of age (*i.e.*, betrothed). Has his mother and ten sisters to support. The latter he must marry, and unless the husband be a rich man, and, as a matter of charity, pays the expenses himself, this lad must pay the expenses of the marriage feast of each of his sisters, amounting in each case to about 300 rupees. This sum he borrows on interest. Of course it will probably never be paid off; and thus the great body of the people live and die deeply in debt, and entail debts upon their children from generation to generation. He has a piece of ground (not very large) given him by the Government, the fruit of which he reaps. The people give him a small annual present in money. Out of this he gives the superior officers above him, one five rupees, another three rupees, and



others one rupee each. These are bribes. If these are not given, they will give him endless trouble in passing his accounts.' (*Feb. 20th, 1845.*)

**Strange doctoring by incantation.** 'San-karayya told me a fact respecting the death of Narasayya, which I had not heard before ; viz., that from the commencement of his illness (fever), which lasted about fifteen days, he was attended by an apothecary from the hospital, under whose treatment he was getting better ; but as he was not quite well, those about him persuaded him to send away the apothecary, and use other means for his recovery. A woman, a relative of Narasayya's, was said to be possessed with a devil. It was confidently affirmed that if she were called and her advice attended to, Narasayya would get better. She was accordingly sent for from a distance. She came, and said that Narasayya's disease was in consequence of his having killed a Brahman in a former birth ! which Brahman had a devil. This devil, it was stated, now cleaved to Narasayya. Besides which, he was guilty of Brahmanicide. In order to expel the demon, incantations must be used. The sin of Brahmanicide the woman declared that she would herself put away. Narasayya, with all his knowledge of the truth gained in connection with the Bellary Mission, sub-

mitted to this mummery, and refused to take the doctor's medicine. The consequence was that he died the next day after the incantation had been made.' (*Aug. 4th, 1846.*)

**Twelve years' vow of silence.** 'Met with a native who was formerly a peon (messenger) in the employ of Government, but at an early age became a *vairâgi* (ascetic). Nine years ago he became sick, and vowed that if he were restored he would maintain silence for twelve years. He has now passed nine years without speaking. He looks a very intelligent man, and answered all our questions very readily by signs and in writing, but would not utter a word.' (*Feb. 11th, 1847.*)

**An inquirer staggered by the doctrine of eternal punishment.** 'One man struck us as a more earnest and sincere inquirer than the rest. He said that although he had read many of our books, and had conversed much with the catechists, still he had many doubts; such as—Why, if this were the only true Shastra, God had not given it to all? The eternity of future punishment; this struck him as very fearful, and inconsistent with the character of God. "What!" said he, "will God never have mercy?" Another stumbling-block to him was the death of Christ. On all these subjects we did what

we could to satisfy his mind, . . . but at length he abruptly left us.' (*Sept. 7th, 1848.*)

**A timid inquirer.** 'A native, who has often been to me from the Pettah for books, came into my study this afternoon (the door being open), and after looking round at each door, to make sure that nobody was within hearing, sat himself down, and at once said, "If you will conceal me for a year somewhere, I will join you." At first I thought him not in earnest, but upon further conversation found that he really was. He said that after the reading of the books which he had got from me (*Luke, Strictures on Hinduism, and On Religion* were mentioned by him), he had for two months past made up his mind that this was right. He has also heard preaching in the Pettah chapel. He seems to think that if he could be baptized, and then go away somewhere for a few months, the rancour of his friends would subside. He said: "What is the use of paying so much attention to the world, when we must leave it so soon, and can take away nothing with us? The salvation of the soul is the great thing to be sought after. All else is worthless without this." He states that he prays to the One God, the first thing in the morning and the last at night; that he trusts in Christ for salvation, and is copying out *Luke* with his own hand, in order that

he may get it, word for word, impressed upon his mind. He is a weaver, and has a wife (who, he says, will come with him) and a female child. Some one coming in, he left, saying that he would come again to-morrow. He seemed to be in some trepidation, and anxious to be away when other natives came about.' (*July 11th, 1849.*)

**Belief in the non-existence of the soul after death.** 'Catechist Moses mentioned as one cause of the indifference of the people to spiritual things, the idea that at death man's life has finally ceased. He says that this idea is very prevalent. The notion that the five elements of which the body is composed will separate, and each rejoin its kindred element, extends to the soul. In fact, they have no proper idea of the individuality of the soul of man apart from the all-pervading Deity, as was evident from the remarks of one of the people this evening. If the belief of the non-existence of a future state be so general as Moses stated, no wonder at the callousness of the people respecting the things of eternity. This idea alone would be sufficient to account for their indifference, though many other things in their system, apart from the natural depravity of the human heart, combine to produce it.' (*Nov. 4th, 1849.*)

**A heathen funeral.** 'Witnessed a heathen funeral this evening. The corpse was tied with ropes upon some bamboos, with a single cloth over it, and just in the position in which the man (a very old man, nearly ninety years of age) had died, *i.e.*, with the legs drawn up in a distorted manner. A chatty (earthen vessel) is broken near the head of the corpse on the way to the grave. The person who does this is the nearest of kin, who thus is recognised as the possessor of the deceased's property, and responsible for his debts. The grave was dug about four or five feet deep. Some water was sprinkled at the bottom, and ashes smeared on the sides. Meanwhile, flowers were placed upon the breast of the corpse, and some raw rice thrown at its feet, while the nearest of kin was distributing a few pice, tied up in a small piece of cloth, to the *dasas* and *jangamas* (religious mendicants and priests). The body was then placed in the grave just as it was. The sacred string was taken off the body. The wife stood at the head and threw in some rice ; also she broke several of her glass bracelets off her wrist and threw them in. She then, with one or two women, made a short wail, beating their mouths, while the men threw in the earth. After the grave is closed, a *tulasi* plant is placed on the top with some flowers and incense. The deceased was a Shivite weaver.

‘At this funeral—1. There was a long and fierce quarrel over the corpse on the road. On coming to the place where the chatty of rice should be broken, all who were in any way related to the deceased refused to do it, as the deceased was a poor man, and was in debt, and they did not wish to become responsible for his debts. 2. There was the most perfect indifference pervading the whole crowd of persons that were present. 3. At the grave, several things that are required had not been prepared in readiness, and were to be sought for at the time. 4. Discussions were held at the grave as to who was to pay those engaged for their trouble. 5. When the grave was about to be closed up, the men *told* the women to raise a wail. I saw no spontaneous manifestation of grief, except very slightly in one woman, as the body was being lowered into the grave. 6. The whole was marked by the entire absence of seriousness, and seemed indeed to be conducted as a business transaction.

‘I spoke to several of those present on death. They said the five elements had now returned to their original,—that the “game” of this life was over. No solemnity of feeling appeared to be called forth at the thought of death. I spoke to them seriously on the subject, and I thought conscience seemed to speak, but their moral sensibilities are fearfully

blunted. Lord, enlighten and save them!' (*May 9th, 1844.*)

**Caste prevents the posting of a letter.** 'Mr. James (the postmaster) took tea with us this evening. He mentioned that a Brahman stood from three till five o'clock at the Post Office, saying that he could find no opportunity of giving in his letter, as there were so many Pariahs about!' (*Aug. 12th, 1850.*)

**A native's argument against caste.** 'I find that, after I had been preaching a few days ago in the Pettah, and had met with much opposition, one of the people said, after I was gone, "He is right," and then, referring to some things that had been said about caste, remarked that, if it were true that God made men of different castes, He ought to put a mark upon them at birth; the Brahman ought to come into the world with his sacred string, the Lingait with his *linga*, etc.; but that since this was not the case, the whole was nonsense.' (*June 23rd, 1849.*)

**'Making a god.'** 'Walking out this evening, saw a great concourse of natives, who were apparently just returning from a feast, for there were a great number of women and children with them carrying baskets, chatties, etc. I asked one of the men what it meant. He said: "*We have been making*

*a god.*" On further inquiry I found that a *whole village* near our house had turned out thus to a neighbouring tope, that an image of clay had then been made (of Mâramma), a sheep had been sacrificed by decapitation at a stroke; they had then feasted, and afterwards *thrown the god into the tank.* This they are in the habit of doing annually, and, as the consequence, *cholera never comes to their village.*<sup>1</sup> (Aug. 9th, 1851.)

**Distress at loss of an idol.** 'Speaking to Paul about his feelings when a heathen, with reference to the *linga* which he wore, he said that he really regarded it as God. That one day when he was bathing, his box (*i.e.*, the silver box containing the *linga*, and suspended round the neck) dropped off in the water. He returned home before he missed it; and when he did miss it, was in the greatest distress, and had no rest till he found it, which was not until after seeking for it a whole day. When he got it again, he

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<sup>1</sup> Mâramma is supposed by the people to be a malevolent female demon, who is the author of cholera, small-pox, cattle disease, and similar evils. She needs therefore to be pacified by bloody offerings. As her vengeance is so terrible, her worship is carefully attended to. She and her innumerable sisters are the principal objects of worship among the ryots and other villagers.



rejoiced as one who had found great spoil.' (*March*, 1852.)

Coming a hundred miles for the **Epistle to the Romans**. 'A very interesting-looking Brahman came to me yesterday, and stood at my door asking for a book. He had also another interesting young man (a Brahman) with him. He asked specifically for the Epistle to the Romans in Canarese, and said that he wanted to compare it with a Tamil copy which he had. I had no separate copy by me, but gave him Luke and Acts, and one or two suitable tracts. This morning I went to the Book Depository in the Cantonment, and found the same two young men there, seeking for the Epistle to the Romans. I was struck with their perseverance and earnestness, and gave them a copy of the Epistles complete. They then followed me home, running all the way behind the coach; which I did not know till I got home, when, to my surprise, I found that they had arrived too. On conversing with them, I found that they had come a distance of nearly a hundred miles, *simply to seek after Christian books*. The elder said that he had been to Mysore about two years ago, where a missionary gave him a book, *Strictures on Hinduism*. That, he said, was quite sufficient to convince him that Hinduism was false, and he had him-

self written out, since that, many more objections against Hinduism. He gave me a long account of a disputation he had had with some Brahmans. He had met with another Brahman, a schoolmaster, who had obtained other books (Tamil) from Coimbatore, and whom he described as well read in Scripture books. This young man seeing it mentioned at the bottom of one of the tracts that information on the subject might be obtained at Bangalore, Bellary, and Cuddapah, came here simply with that intent. I then gave him the New Testament and a variety of tracts, which he seemed greatly to prize. He evidently had read the Gospels, for he repeated the beginning of Mark. He also asked for the Ten Commandments, and for a book of prayers. I talked to him a long time. He seemed loth to go, and said that "he felt as though he were in heaven" while I was conversing on these things, but that he would have no one to explain them when he returned home, it being upwards of a hundred miles to Coimbatore, and nearly a hundred miles here. He could not stay in Bangalore longer, as he had no means of supporting himself. He has no friends here, and came simply to obtain Christian books. He promised to read them carefully, and come again to Bangalore when he could, and bring the other Brahman with him, whom he described as being well versed in our books. He

said he was obliged to conceal the books, as, if his people saw him reading them, they would be angry. They say now that he is a Chândâla (outcaste).’ (*Dcc. 11th*, 1852.)

**A despondent missionary comforted by a Brahman.** ‘Some time ago a missionary wrote to me saying that, being cast down about his work, he one day mentioned his discouragement to an intelligent and influential Brahman, when this Brahman himself became his comforter. These are the words which the Brahman used: “Compare the state of things now with what they were only a few years ago, and you will see the change that has taken place. Persevere; your religion must prevail. Years may elapse ere you attain the victory, but you must know that an enemy who feels that sooner or later he will be defeated is, in a manner, already a conquered foe.”’ (*May*, 1856)

## CHAPTER VII.

*VISIT TO ENGLAND, 1853-1856.*

WE have now reached the period of Mr. Rice's only furlough to England. Early in 1853, accompanied by his wife and four younger children, he revisited his native land, from which he had been absent more than sixteen years. His two eldest children had preceded him five years before, and were now completing their school education. The necessity for making arrangements for their future life, as well as for putting the younger children to school, was one reason which drew him to England ; but his own health, which had for some time been in a low state, also made the step desirable. He preached his farewell sermon to the Canarese Church, on January 30th, from the words, 'Though I be absent in the flesh, yet am I with you in the spirit' (Col. ii. 5); and on the following Sunday bid farewell to the English congregation.

On February 26th he embarked on board the ship *Trafalgar*, which weighed anchor the following morn-

ing. The voyage occupied 108 days. The only noticeable incidents of the voyage were—that six very pleasant days were spent at Cape Town, in company with his old comrade and dear friend, Rev. William Thompson,—and a stay of a few hours was made at St. Helena. At last, on July 14th, he landed at London, when he was unable to recognise the children who had preceded him.

He spent three years in England, during which he resided at Islington, London. His own time, however, was mainly occupied in travelling over England, preaching and speaking on behalf of the London Missionary Society. In this way he visited every part of England, and a few chief towns of Scotland. Altogether, he travelled 16,865 miles, and delivered 504 sermons and addresses. Like other missionaries engaged in similar work, he met everywhere with the most kindly reception, and was treated with great hospitality, and carried away pleasing reminiscences of the Christian homes he visited, and the great kindness he had received.

When on the eve of returning to India, he spoke at the annual meeting of the Society, at Exeter Hall, and a summary of his speech on that occasion will best show what were his views of the state and prospect of Missions in India at that time. After declaring his unabated joy in missionary work, and referring

with patriotic pride to the wide extension of British authority during the twenty years since he had first sailed for India, he proceeded to enumerate some of the beneficial effects of missionary labour in India in reply to those who, then as now, derided their efforts as failures. He specially dwelt on the following points:—

1. It was chiefly through the representations of missionaries and their friends, that the Government of India was led to abolish *sati*, suppress human sacrifices, put down female infanticide, and to sever the connection between Government and idolatrous rites and festivals. The legislation giving the Hindu freedom to change his faith without loss of property was prompted by them; and it was their educational labours which had mainly led to the Government educational scheme, and the famous despatch of 1854, then only recently issued.

2. Missionaries had largely contributed to change the character of European society in India, and to raise the level of its morality.

3. Missionaries, besides preparing grammars, dictionaries, tracts, and school books, had translated the Bible in whole or part into nineteen different languages of India.

4. They had weakened the supremacy of the priestly caste.

5. They had raised up an educated and enlightened youth, who were largely emancipated from ancient superstitions, and were now on the path of inquiry.

6. They had gathered a considerable Christian Church, numbering nearly 113,000 professing Christians, with 700 trained native teachers.

7. They had produced a profound conviction of the truth of Christianity on the minds of many, so that many were Christians in heart who did not dare to avow it openly.

He then dwelt on the enormous magnitude of the work, on the slenderness of the agencies, and the great need of more labourers. 'If you ask me,' he said, 'what as a missionary I consider the great want of India to be, I answer—Our first want in India, our second want in India, our third want in India is *men*,—men of ability, men of spiritual power, men who can grapple with the subtle Brahman, as well as bring down truth to the untutored mind of the ryot, men of wise discernment and comprehensive views, who will throw themselves heart and soul into the great work which is now going on in that land, with a believing perception of the grand results towards which events are gradually tending.'

On June 16th, 1856, he went on board the Nile at Portsmouth, and for the last time bid adieu to old England. He took with him his eldest daughter,

but left five other children behind him,—a trial of a parent's love none the less keen that it is the lot of so many whose career is laid in India. No land was sighted the whole way until the vessel neared Madras, where they landed on September 10th, after a speedy voyage of only 86 days. On October 5th he preached again to the Canarese congregation, from words as appropriate to his own circumstances as those with which he had taken leave of them three years before —‘ We, brethren, being taken from you for a short time, in presence, not in heart, endeavoured the more abundantly to see your face with great desire ’ (1 Thess. ii. 17).



## CHAPTER VIII.

### *MISSIONARY LABOURS AFTER HIS RETURN TO INDIA.*

THE year 1857 is memorable for the outbreak of the terrible Sepoy Mutiny, which has given such a tragic interest to Meerut, Cawnpore, Lucknow, and Delhi. But this was confined to the northern half of India, and did not extend, in any marked degree, to South India. It was, of course, a time of very great anxiety. The heartrending accounts received, week after week, of the dangers and atrocities to which friends and relatives in North India were exposed kept all minds at extreme tension. Bangalore had a large number of sepoy troops, and there was a continual uncertainty as to whether or not these would prove loyal to the British. One of the cavalry regiments, indeed, ordered from Bangalore to another station, did break out into mutiny on the march. The anxiety was increased by the fact that the Cantonment was necessarily somewhat denuded of

European troops on account of the large demands made by North India. No actual outbreak, however, took place in Bangalore, and the danger passed by, leaving the English with grateful hearts for their preservation. While the Mutiny was in progress, Benjamin Rice was engaged in the quiet translation of the Bible (as above mentioned), and in educational and pastoral labours, to be described in the present chapter.

Great, indeed, is the change that has passed over India and its 256 millions during the thirty years since the Mutiny was quelled, and through which the present narrative extends. Silently and peacefully there has been taking place one of the most notable revolutions of history. The rejuvenescence of India is comparable to the Renaissance of Learning in Europe, which ended the Middle Ages and inaugurated the modern period of European history.

In the midst of the tumult of the Mutiny the three Indian Universities were founded at Calcutta, Madras, and Bombay; and so extensively have the people availed themselves of them, that in the ten years ending 1882-1883, no less than 23,472 candidates successfully passed the Matriculation examination, and 2,725 graduated at the three universities. Two additional universities have since been added to the number.

A network of 15,000 miles of railway have been spread over the face of the country, bringing together the inhabitants of provinces which had hitherto been like foreign countries to one another, and tending to the large development of commerce and manufactures.

Female education, before smiled at with contempt, is now patronized by native princes and nobles; and qualified Hindu women are beginning to take their places in charge of hospitals and other institutions for their own sex.

English has become a *lingua franca* and means of communication between the inhabitants of distant parts of the empire, who would not otherwise be able to interchange thoughts. The leading English periodicals are read by the people of India in all the larger towns of India, and large audiences gather to listen to English lectures.

Great changes have taken place in the thoughts and ideas of the people. Many irksome social customs, supposed to have been ancient, are now discovered to be only mediæval, and are being reformed. Even the hoary system of caste, although still far from being shaken off, is slowly but surely relaxing its iron grasp. A great awakening of national feeling is taking place, and the multitudinous 'peoples, nations, and languages,' of which India is composed

are being, for the first time in the history of the country, welded into a single nation.

The chief labour in which Benjamin Rice was engaged during this period will now be briefly noted. For some years, however, previous to his visit to England his journal was kept only hurriedly and fitfully; and after his return it was never resumed. The materials, therefore, for this Memoir grow more scanty, and it is not possible to present more than a slight sketch of his work in the different departments of labour in which he was successively engaged during the remaining thirty years of his life.

One of the first subjects to which he gave his earnest attention after his return from England was the higher education of the people in the English language. English had, as early as 1822, in the very infancy of the Mission, been employed as a medium of instruction for *Christian* students; and indeed, in 1826, a very imposing scheme had been matured for a 'Mysore Mission College' at Bangalore, to which, it was hoped, students from all parts of India would be attracted to read under a staff of European professors, aided by the most learned pundits in the land. This scheme, however, was ultimately abandoned.

As a medium for instructing *Hindus*, the first distinct mention of the English language which I have been able to trace in the London Mission dates from

1847; but even then very few English schools existed in India. In that year an Anglo-Vernacular school was started in Bangalore, the English studies being superintended by the Rev. J. B. Coles, and the vernacular by Benjamin Rice. For the first five years it was conducted in the mud building in the Pettah which served the common purpose of chapel, mission hall, and school. When that building was replaced by the present more ecclesiastical place of worship, the school was transferred to a rented house opposite, where it had its home for the next ten years.

It continued to contain about a hundred scholars until 1858, when Benjamin Rice, just returned from England with renewed health and zeal, brought his energy to bear upon it. It then rose rapidly in numbers; a second school was opened in the Cantonment, and in 1859 the two institutions contained 397 pupils. The rented house in which the school was held being very inconvenient for school purposes, it became necessary to seek for better accommodation. Within the crowded Pettah no site was available, but just outside the gate there was a shallow portion of the old Pettah moat. For this unpromising-looking site Benjamin Rice applied in 1861, not without exciting curiosity as to what use he could make of it. It chanced, however, that a pond was being excavated almost immediately opposite, and he asked that the

soil might be cast into this hollow ; and when it had been thus filled up, a neat little school was erected, which was the germ of the present High School building.

A second branch school was opened in 1863, and the school went on and prospered. Until 1866 the three institutions had an average of 350 pupils. Since that date it has been under the care of Mr. Walton, and has now about 600 scholars, of whom nearly 100 form the Matriculation class. It has shared in full measure the popularity of similar institutions, and has been the means of training large numbers of Hindu young men of the higher classes, as well as of giving a good education to the children of native Christians.

During all this time he continued to preach to the native congregation in the Canarese language ; and this is a department of labour in which he attained great eminence. Preaching of equal interest, clearness, point, and ease, if delivered in the English language to a London audience, would have raised him to a conspicuous position amongst pulpit orators. Never did he seem more happy in his work than when in the pulpit. His whole features were aglow with enthusiastic interest in his subject ; and because *he* was interested in his own subject, and had it clearly pictured to his own mind, his sermons were

interesting and picturesque to all who heard him. It was a rare thing to see any one inattentive while he was preaching. All eyes were fixed upon the speaker, and every one was evidently following him from point to point.

Every sermon was most lucid in its arrangement, so that it was an easy and delightful task to follow it. The language was extempore and very simple, easily followed by the young persons who formed a considerable proportion of the congregation. A long and complex sentence or an uncommon word almost never occurred ; all was in the short, pithy, graphic phrases which are characteristic of the genius of pure Canarese colloquial speech, and was accompanied by vivacious and appropriate gestures, which were an essential part of it. Probably those sermons would not have read flowingly, if printed in a book, but as *uttered*, with the accompanying tone and expression, they were always effective, and carried the hearer beyond the preacher to his subject.

In a funeral sermon, preached by the Rev. James Jollie, on the death of Mr. Rice, he thus refers to this subject : ' While speaking of the character of Mr. Rice's public ministerial services, I may remark that it is well known that he carried the same carefulness and thoughtfulness into his services for the native Christians, for whom he considered nothing to be too

good. As one of them once said to me, "Every word that falls from Mr. Rice's lips is gold."

The almost uniform course followed was—first, an exordium leading up to the subject, and putting it into a bright and attractive setting; secondly, a careful and progressive study of its various parts; and lastly, a gathering up of the principal lessons of the sermon into a few brief practical paragraphs at the end. The clearness and orderly arrangement of his sermons have probably had much to do with the very excellent preaching of the native preachers in Bangalore. The native Christians regarded him as the best of their preachers. He frequently went *seriatim* through great portions of Scripture history, and in a 'Biblical Series,' consisting of a hundred tracts, he afterwards published the outlines of the sermons in English and in Canarese. I have heard of these outlines being made use of by native preachers in other and distant parts of India as the basis of discourses of their own.

In 1871 the Rev. J. Paul was elected pastor of the Canarese Church, but Mr. Rice continued to preach about twice a month to the close of his life. His last sermon was preached on December 19th, 1886, nearly two months previous to his death, when there existed no suspicion that his earthly course had been so nearly run. It was from the words, 'Ho, every one



that thirsteth, come ye to the waters,' etc. (Isa. lv. 1, 2). With unconscious appropriateness to this closing service of his earthly ministry, he chose for the Scripture lesson that last chapter of Holy Writ which tells of the restored Paradise of God, with its pure water of life, clear as crystal, and its groves of the Tree of Life, and its endless bliss, and its vision and higher service of the Father and of the Son, into the full fruition of which he was so soon to enter.

The year 1864 was an eventful one in his private history. In the month of March he lost the partner of his life, and the sympathetic sharer of all his missionary hopes and experiences. Despite much weakness and the claims of a family of children, of whom two died in infancy and six survived her, she had laboured unremittingly for the welfare of the women of India, especially giving a large amount of attention to the Girls' Boarding School, and carrying on an extensive correspondence (for which she was eminently gifted) with friends and supporters of the Mission. The loss of her presence and pious example was deeply felt by the whole native Christian community, and by a large circle of European friends, by whom she was deeply respected.

At the same time his colleague, Rev. James Sewell, was on the point of his final departure from India, after twenty-six years of harmonious companionship

in mission work. Thus, at one and the same time, there fell upon his shoulders the responsibilities connected with the Theological Seminary and Secretariat of the District Committee (which had hitherto been held by Mr. Sewell), the whole work of the Female Department of the Mission, now deprived of the superintendence of Mrs. Rice, and also the entire responsibility for the English service. These were all in addition to the pastorate of the Canarese Church, the superintendence of the English School, the editing of an Anglo-Vernacular Magazine, and other Mission duties. It was impossible for a single man in a time of grief and loneliness to bear all these burdens. The English service was accordingly given over to the Rev. Stewart Wright, who had just arrived in Bangalore to start a chaplaincy in connection with the Church of Scotland, and who had commenced his services in a large tent. He was glad to relinquish the tent, and to take the services in the Mission Chapel, pending the erection of a Presbyterian Church, into which the whole congregation shortly moved. The Mission services in English, which had been carried on for forty-three years, were never resumed.

Another result of the position in which he found himself was his remarriage, in December of the same year, to Mrs. Catherine Müller, the daughter of Rev. C. T. E. Rhenius, the well-known missionary of the

Church Missionary Society, and the widow of the Rev. J. J. Müller, of the same Society, who had laboured for many years at Suvishapuram in Tinnevely.

The Theological Seminary, of which he now assumed charge, contained students from the Canarese and Telugu stations of the Society, who were preparing for the work of evangelists and pastors. The studies were conducted chiefly in English, and were of great interest to the tutor himself. The great difficulty of the work consisted in the lack of text-books suited to the requirements of the country. Much labour was spent in the preparation of lectures for the students; and some of these were published, first in the *Arunodaya*, and then as separate volumes, and are still in use in the country. A Church History in English was carefully compiled, some small works translated into Canarese on Christian doctrine and Homiletics, and a manual prepared of Bible History in connection with the general history of the world. The patience and pains he bestowed upon the students, and the interest he took in all their affairs, bound them to his memory by ties of affection, and he has ever continued to be lovingly remembered by them.

He continued to preside over the Seminary until 1872, and the standard of education attained by each generation of students was steadily rising. In the

height of its prosperity, however, it was closed by order of the directors, who had an idea that the number of native agents was already too large. The step was deeply regretted and strongly deprecated by all the missionaries of the Committee, but their pleadings were in vain. The error then committed has now been recognised, and since the death of Mr. Rice, arrangements have been made for the re-opening of the Seminary. In the interval, however, there have almost always been a few students reading partly in English and partly in Canarese, preparatory to work in connection with the Canarese Missions.

The origin of the Girls' Day Schools has already been mentioned as having taken place in 1840. This department of labour was given over in 1865 to the Misses Anstey, who had arrived from England for that purpose. Under their superintendence the schools were extended and improved. They reverted again to Mr. Rice's care after nine years, the younger Miss Anstey having married, and the elder having left the Mission to open work of her own. He entered heartily into a work of which he had always perceived the great importance. Aided by Mrs. Rice and her daughter, Miss Müller, he carried on the schools until the time of his death, and brought them to considerable prosperity. There were throughout this period four schools, with an average attendance

of about 400 girls, of whom a considerable proportion belonged to the infant classes. The following are the closing words of his last report of this department :—

It thus appears that encouraging progress is being made in the department of female education. The great drawback is still the evil custom of the country in removing girls from school at too early an age. We are endeavouring in some measure to compensate for this by employing one of our female workers to visit the homes of old pupils, and to endeavour to keep up their interest in reading and study. There are many indications that our efforts for the improvement of our pupils are not in vain ; and when we compare the present state of female education with what it was only a few years ago, there is abundant reason to anticipate a yet brighter future.

In 1877-78 occurred the Great Famine, which, in spite of heroic efforts on the part of the Government and of the British people, deprived the Mysore Province of one-fourth of its population, and South India of no less than 5,250,000 souls. The effect of that famine in the Mysore Province is thus described in the *Imperial Gasetcer of India* (vol. x. p. 105) :—

Here, as elsewhere, the calamity suddenly swept onward with a rush which foresight could not anticipate, and which measures of palliation were unable to cope with. Actual starvation, with its attendant train of diseases, soon became common. The miserable inhabitants, losing all traditions of social cohesion, flocked into Bangalore by thousands, only to die in the streets of the cantonments.

On the one hand, grain was poured into Bangalore by the Madras Railway ; but the means for bringing the food to the hungry mouths were inadequate. When the rains of 1877 again held off during July and August, the crowds at the relief centres increased, and the mortality became very great. It was in these circumstances, at the beginning of September, that the Viceroy visited Bangalore, and directed the adoption of a system of relief based on that followed in the Bombay Presidency. The labourers were to be concentrated on large works, and the relief establishment was generally augmented. The suffering reached its worst in September, 1877, when a total of 280,000 persons throughout the State were in receipt of relief, of whom only 24,000 were employed on works under professional supervision. In that month the famine deaths reported in the town of Bangalore averaged about forty a day, while double that number perished daily in the relief camps and hospitals. . . . It is estimated that one-fourth of the total population, or about a million, were swept away by starvation or disease ; the mortality among cattle is returned at a quarter of a million, besides crops the value of which would have been nine and three-quarter millions sterling.

Benjamin Rice was a member of the local Famine Committee which sat during the crisis. And when large numbers of fatherless children were left on the hands of the State, and were being entrusted to various philanthropic agencies and missions to be cared for, he resolved, although he had no resources on which to depend for their maintenance, to receive a number of boys and girls, and for this purpose to

re-establish the long-closed Boys' Boarding School. Seventy boys and girls were thus received, all in a very emaciated condition. It was found that the boys had passed through much greater sufferings than the girls,—for while the girls had, on the death of their parents, come straight to the Government relief camps, the boys had generally wandered about for some time, satisfying the pangs of hunger on the pith of trees and other injurious substances, and had thus contracted diseases to which they sooner or later succumbed. Many of the boys thus died, but almost all the girls survived; and those who should now see them, some in homes of their own, and some still in the school, would never imagine what scenes they had passed through in that time of trial. Of the boys, one has been accepted as a student in the Theological Seminary; the others are nearly all earning their own living. Many both of the boys and girls have become members of the Church, and by their conduct have rejoiced the hearts of those who have cared for them.

## CHAPTER IX.

### *SECRETARIAL AND LITERARY WORK.*

NO notice of Benjamin Rice's life and labours would be complete which did not notice the prominent place which desk-work occupied throughout his life. The clearness of his writing, the perspicuity of his language, his neat, orderly, and methodical habits, and his punctuality and promptness in the despatch of business, combined to make him an admirable secretary. He disliked debate and divided responsibility, but he was fond of working alone and thinking out missionary problems in his study, unhampered by divergent views. During all the latter half of his life, he tended to settle down more and more to this kind of labour. He was secretary for many years, and at the same time, to the Bangalore Bible Society, the Bangalore Tract and Book Society, and the South India District Committee of the London Missionary Society. To this must be added the vernacular literary work in which



he engaged purely from a perception of the immense need that existed for healthy literature in the native language, and from a knowledge of the slenderness of the efforts being made to supply the deficiency. These engagements and responsibilities involved a great deal of correspondence, and occupied much of his time and thought; and each demands a few words of description.

Reference has already been made to his share in the revision of the Canarese Bible, which was completed in 1859; but this was not nearly the end of his labours for placing the Scriptures in the hands of the Canarese people. He had already in 1857 been appointed secretary of the Bangalore Branch of the Madras Bible Society. It was through his advocacy that, in 1857, this branch became an independent auxiliary in direct connection with the Parent Society in London, and charged with the duty of providing for the needs of the whole Canarese country. He retained the secretaryship until his death, a period of thirty years. His intense admiration for the Bible made all his labour for its spread a delight to him. His very first report, in 1857, shows that he brought new energy to the work; for it records how that year the depository had been enlarged and the first two colporteurs employed. He superintended the translation for the Canarese Bible of the headings of chapters

and marginal references, and the printing of this edition was completed in 1865.

Although the Bible had now been translated with an amount of care and accuracy which, though not perfect, was so far satisfactory that it was acquiesced in, and has since been exclusively used by missionaries of all sections of the Christian Church labouring in the Canarese country, yet much more remained to be done before it could be made really accessible to the people. The editions of the Canarese Scriptures existed in only two forms, one in four bulky volumes octavo, and the other a great quarto, the size of a pulpit Bible. Even the publication of this latter was hailed as a blessing, because it offered the entire Scriptures in a single volume. But its size made it very inconvenient for use. It could not be easily carried about or taken to school and chapel. It was too big a burden for a colporteur. Inquirers among the heathen were often afraid to be seen studying so conspicuous a book. The Bible, therefore, was chiefly used throughout the Canarese country in the form of an Epitome, or book of selections, prepared by Mr. Rice and Mr. Sewell, and published by the Bangalore Bible, Book, and Tract Society in 1844-45. He earnestly set himself to remedy this state of things, and was aided by the enterprise and excellent workmanship of the Basel Mission Press at Manga-

lore. New founts of type were cut, and first a single-volume octavo edition of the Bible of a tolerably portable size was published in 1877, and then the still smaller 12mo edition, now in general use, in 1884,—the publication of which editions conferred an immense boon on all Canarese Christians.

Concerning the first and larger of these portable editions, Mr. Rice wrote :—

The influence which the production of this new portable edition has had upon the circulation of the Bible may be judged of from the fact that in 1874, when the old bulky editions alone were available, only four complete copies of the Canarese Bible were issued from the Bangalore Depôt ; whereas in 1877, when the new edition also came into circulation, the issues of complete Bibles from the Bangalore Depôt rose to 301, and in 1878 to 315. Adding the issues from the Mangalore Depôt, the circulation in 1878 was 512.

Much thought was also given to a reorganization of the work of colportage, which was carried out in 1876, and led to its considerable extension, the three colporteurs employed at that date increasing to seventeen in 1886, who sold more than 6,000 Bibles and Scripture portions, and 40,000 tracts and books.

In 1872 he became secretary of the Bangalore Tract and Book Society, an office which he retained till his death, a period of fourteen years. He had

previously for two and a half years (1850-52) been secretary of one of the two Societies which had been the forerunners of this, and he had always been an active member of both. Thus, from 1875 he was secretary of both the Bible and Tract Societies, whose depositories occupied different parts of the



THE BIBLE AND TRACT DEPÔT, BANGALORE.

same building. During his tenure of office, reports were for the first time regularly issued; the depository was enlarged, and everything in the depôt reduced to order, system, and neatness.

It has already been stated how much literary work he did in connection with these Societies, in the preparation of vernacular tracts and school books during the earlier period of his missionary life. After

his visit to England he was no less industrious. For six years (1862–1867) he conducted an Anglo-Canarese monthly illustrated magazine, called the *Arunodaya* (or ‘Dawn of Day’), which was much valued. He prepared a Liturgy for use in the native Church, and several small manuals for theological students, among which may be mentioned his *Elements of Church History*, and *Outlines of Bible History in connection with the General History of the World*.

His literary and other labours in connection with the Bangalore Tract Society are thus described by the Rev. J. Hudson, Chairman of the Wesleyan Mission in Mysore, who was his neighbour and intimate fellow-worker for many years:—

In later years he felt the need of publications which would more fully set forth Christian truth, and accordingly he prepared a series of a hundred Biblical tracts, which contain the substance of the Bible in Scripture language, with suitable explanations and reflections appended. The native Church in the Mysore is indebted to him more than to any other man for its literature. The hymn book, which he repeatedly revised and enlarged, and which now contains two hundred and fifty hymns, more than a hundred of which are from his own pen, is the only Canarese hymnal used in the Mysore. His musical taste helped him much in preparing this book. The translation of the Religious Tract Society’s New Testament Commentary, executed under his care, has been a great boon. . . . As secretary,

Mr. Rice had entire charge of the Bible and Tract and Book Depôts, and the editing of all the publications of the two Societies. Practically the entire work was in his hands. He was himself secretary, treasurer, editor, and committee. In Mr. Rice's opinion, the best kind of committee was a committee of *one*. About October we used to meet together to listen to the report and to pass a vote of thanks to the secretary, and then we separated, sometimes for an entire year. It was difficult to suppress a smile as Mr. Rice assured us with perfect *naïveté* that there was really no business for the committee to transact—a statement that was quite true, as he had done it all himself. A delineation of Mr. Rice's character would be incomplete if this trait were left out, but we have no idea of drawing the lines heavily enough to constitute a blemish. It would doubtless have been better if he had taken the committee more fully into his confidence, but the course he followed was perfectly natural. He knew far more about the work than any one else; he was stationary, while the committee changed; and those who bear the burden have most claim to exercise the power.<sup>1</sup>

For business purposes the missionaries of the London Missionary Society are distributed into committees, of which that known as the South India District Committee, and embracing all the stations of the Society in the peninsula of India, with the exception of Travancore, is the largest. The missionaries meet in rotation at the different centres once

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<sup>1</sup> *Harvest Field*, April, 1887.

a year, and spend about ten days in their deliberations; and a good deal of correspondence has usually to be conducted during the course of the year. The arrangements for the annual meeting, the record of the minutes, and the conduct of the correspondence make no small demands on the time and thought of the secretary. Of this large committee, Benjamin Rice was secretary from the time of its constitution and during the last fourteen years of his life, as he had been for eleven years previously of one of the smaller committees, out of which, in 1872, the larger one was formed. It is impossible to record more than the fact of the work, in order to complete the picture of the multitudinous demands often made upon a missionary owing to the scantiness of men in the field. Frequently he received the commendation of the directors for the neatness, lucidity, and despatch of all his official correspondence. More than once he was invited and urged by them to take a second furlough to England; but he clung to his post and his work.

When speaking of his labours as secretary of the Bangalore Tract Society, mention has already been made of the books he prepared in the Canarese language; and no restatement of them is here required. What he was able to do in this direction was only a small instalment of what he felt ought to be

done by missionaries generally. For many years he perceived that one of the greatest needs of Missions in India was the recognition of the value of the Press. While much money is annually spent in educational and other efforts, scarcely a single missionary in India is allowed much leisure from other duties for literary work. Consequently the supply of Christian vernacular literature is of the most meagre description, and very inadequate attention is paid to the subject at all. At both of the great South India Missionary Conferences, held respectively at Ootacamund in 1858, and at Bangalore in 1879, Benjamin Rice prepared papers on Vernacular Literature. The earlier paper is valuable even now, and shows what a clear perception he had at that time of the needs of India in this matter, and of how they should be supplied. It is sad to think that all that has been done during the succeeding thirty years, for *Canarese* literature, at least, is but as a drop to the ocean of what is needed; and the statements of that paper will apply with very trifling modifications to the present time. At the latter Conference, unfortunately, the whole subject was crowded out of the deliberations. In the paper prepared for this occasion Mr. Rice says:—

Most fully do I endorse the remarks with which the



Report of the Punjab Religious Book Society recently issued concludes:—‘There is apparently no lack of funds for almost *every other* kind of missionary work in India; nor is there apparently any lack of means for the publication of Christian religious books *in Europe*. But as regards religious books for *India*, the work is almost starved. After the greatest efforts it would seem as if the Church could give only very meagre supplies for this very important work, which all unanimously recommend in the strongest expressions that can be made use of. . . . Whether new Societies for India are needed now at home, or new Committees for India are needed in our old Societies, we do not know; but the present poor state of things seems to show that considerable improvement is necessary, and that more special efforts are urgently required if we really desire to influence this country by means of books.’

The Bangalore Tract and Book Society was established in 1825, and, with the help of the Religious Tract Society of London, has produced a large and valuable series of tracts and books, notwithstanding the comparative smallness of funds referred to by Mr. Rice. Foremost among these issues stands the *Annotated New Testament*, a translation and adaptation of the Parent Society’s well-known *Commentary*. This is a work of 852 pages; and the Parent Society contributed £286 in money, in addition to all the paper required. Among other large works also issued by the Bangalore Society are *The Pilgrim’s Progress* and *Holy War, A Compendium of Church History*,

*Evidences of Christianity, A Bazaar Book*, comprising 444 pages, *Spiritual Meditations*, and many others.

In addition to the above, the Religious Tract Society, during the time Mr. Rice occupied the post of secretary, contributed £510 in money, £10 in electros, £135 in English tracts for soldiers and English-speaking natives, and no less than 2,447 reams of paper.

## CHAPTER X.

### *RECOGNITION OF HIS LABOURS, AND CLOSING SCENES.*

THE labours in which Benjamin Rice had been quietly and perseveringly engaged for so many years were not of the conspicuous kind that calls out the applause of men. However, as he began to approach the age of threescore years and ten, many of the native Christian community felt that their public recognition of his work should no longer be delayed. Immediately after the close of the South India Missionary Conference held at Bangalore in June, 1879, when he had completed more than forty-two years of missionary service, they presented him with grateful addresses, together with a gold watch from the congregation and a gold pencil-case from the Young Men's Fellowship. In his reply he says:—

I will not conceal from you that, long as I had laboured for the prosperity of this Mission and of many of

its members, I was not unfrequently cast down with the thought that very few seemed to appreciate what had been done. This meeting, with its attendant circumstances, will entirely and for ever banish this mistaken idea which sometimes troubled me. I now see and feel that my friends here, although not always so demonstrative as they might have been, have, nevertheless, been by no means unmindful of the efforts put forth for their good. My only regret is, that they should have gone to such expense in testifying their regard. Much less costly gifts would have sufficed. But I accept these as a proof of the warmth of your feelings, and as a grateful stimulus to myself to labour yet more earnestly in the great cause which we all have at heart.

He then briefly reviewed the progress made in India and Indian Missions since his arrival in the country, and gave some words of faithful advice to the members of the native Christian Church. This part of his speech may here be quoted, as throwing light upon the state and needs of the native Christian Church at the time.

A few words of advice to my friends, the members of the native Churches and of the Young Men's Fellowship, I may be permitted to offer. My brethren (and I would add, my sisters also), your position just now in this country is a very important and responsible one. The Lord has called you by His grace to be partakers of the blessings of the Gospel, and gathered you into that Church which He designed to be a witness for Him in the midst of an

ungodly world. If you are true to your duty, you have a great future before you. Christians from foreign lands have rescued you from the darkness of heathenism, and brought you into the glorious light and liberty of the children of God. It is now your duty, so far as in you lies, to hand on the lamp of truth to those who are still sitting in the shadow of death. That the Indian Churches may fulfil their duty in this respect, several things are specially necessary. 1. That by mutual love and sympathy, and holy conduct, they take care to impress their fellow-countrymen with the conviction that there is a Divine reality in Christianity. 2. That they regularly attend the ordinances of Divine worship in *their own native Churches*. There is no objection to those who are acquainted with English attending English services, when this does not interfere with their attendance and aid to their own Churches. But to forsake the one for the other cannot be right. The native Churches can never become strong if thus treated by their more influential members. 3. The Churches should sustain to the utmost of their ability their own native Pastorate. 4. And when this has been effected, they should support their own Catechists, to spread the Gospel in the region around them. 5. All those who have the ability should also give their services gratuitously in this work, as I am glad to know the Young Men's Fellowship is doing. I know you cannot do all these things at present, but all should earnestly contribute their part towards their accomplishment. And you should not think it a hardship, but an honour, to have this duty pressed upon you. The Lord Jesus Christ has said truly that 'it is more blessed to give than to receive.' And so long as dependence is unduly placed on foreign support native Churches can never rise to true Christian manhood.

A still more striking and enthusiastic and representative meeting assembled to celebrate the completion of the Jubilee of his missionary labours in January, 1887. The missionaries of the Society from other stations of South India were then holding their annual District Committee Meeting in Bangalore. The brethren of the Wesleyan Mission in the Mysore were also holding similar meetings at the same time. Both bodies combined to congratulate him on the successful completion of fifty years of labour. The Directors sent a congratulatory Minute, with a gift of £25. The missionaries presented him with a fine life-size protrait of himself, together with an illuminated address.<sup>1</sup> The native Christians gave him a handsome clock and a pair of gold spectacles; and the Christian employés of the Bible and Tract Societies gave him a silver tea service. The chairman of the assembly, when opening the meeting, referred to the rejoicings then taking place in celebration of the Jubilee of the accession of Queen Victoria, and said that they had met that night to celebrate the Jubilee of a Missionary King. The following hymn, composed for the occasion by the Rev. W. Robinson, was sung:—

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<sup>1</sup> These addresses are given in the Appendix.

## JUBILEE HYMN.

‘ With grateful hearts we praise Thee, Lord,  
 For all the mercy and the grace  
 Thou dost from age to age afford  
 To all Thy sons in every place.

Pour out Thy blessing, whilst we meet  
 To celebrate Thy gracious care ;  
 And from Thy glorious mercy-seat  
 Accept our praise, regard our prayer.

We thank Thee for Thy servant here,  
 Who from the time of early youth  
 Has kept his trust in holy fear,  
 A faithful steward of Thy truth.

The long half-century’s growth and peace  
 From Thee have come, and we rejoice  
 To see Thy Church’s large increase,  
 Won by the shepherd of Thy choice.

Still let the work begun by him  
 Prosper and grow on every side :  
 When strength shall fail and sight grow dim,  
 Be Thou alone his help and guide.

Bless Thou the brother of our love,  
 And from this land let there arise  
 Souls, won from error, who shall prove  
 His crown of joy beyond the skies.

Thine be the glory ! Lord and King,  
 So may the world be gained for Thee ;  
 May every heart be tuned to sing  
 Thy praises through eternity.’

It is needless to say that he was deeply touched by this outburst of congratulation and kindly feeling. In his reply to the addresses he reviewed rapidly the marvellous changes, political, social, and religious, which had marked the half-century over which his labours had extended, and referred in the following terms to the development which he had himself witnessed in missionary work in India.

And in India, considering the gigantic difficulties which have to be overcome, the progress made in missionary labour is remarkable indeed. It is not sixty years since an order was issued by the Indian Government that 'missionaries must not preach to natives.' Now the officers of Government themselves praise the work done by missionaries. *Then* it was with difficulty that Hindus could be induced to send their children to Christian schools. *Now* they flock to them by thousands. *Then* few natives would take Christian books even as a gift. *Now* they buy them in great numbers. *Then* the education of women was looked upon with utter contempt. *Now* the education of the girls of India receives more attention than did that of the boys forty years ago. Nor is the increase in the number of native Christians less encouraging, the number in Protestant Missions having risen from 27,000 in 1831 to nearly 500,000 in 1881, when the last census was taken.

Here in the Mysore Province also the progress has been very marked. When I came to India, Bangalore was the only Canarese Mission station in the Mysore. Now numerous stations and out-stations are established, and in active operation, throughout the country.



So far as my own station is concerned, *all* the results of the past five decades of missionary work are known to God alone. So far as they are tabulated, the report for 1836 states that the number of native Christians, Canarese and Tamil, *then* in connection with the London Mission was 100; communicants, 26. In 1886 the numbers reported are 444; communicants, 171. To these numbers should be added fully half as many again, for deaths, and removals to other stations. In 1836 there were only two or three small schools—and school books *none*. *Now* we have schools numbering hundreds of pupils, well supplied with teachers, books, and school apparatus. *Then* there were scarcely any suitable tracts for circulation amongst the people, and the Scriptures were only to be had in an inconvenient form, and in a translation which though good as a first effort, yet needed much revision. *Now* we have a variety of publications—the Scriptures have been revised, and published in convenient forms—and instead of being *given away*, Christian books are *sold*. The number of native evangelists has increased. Native pastors have been appointed to the Churches. Out-stations have been formed. And the progress of the Mission would have been greater still, had the directors of our Society been able to respond to the appeals we have made from time to time for extension of our work.

Nor must the blessing which has attended the efforts of the female members of the Mission be omitted; witness the pious and intelligent wives and mothers raised up in the Boarding School, and the flourishing girls' day schools that have been established.

So much for the past: what of the future? Have we not good grounds for believing that progress will go on in an increasing ratio—that the results in coming years will be

even greater than in the past? As a recent writer has truly said: 'India is just entering upon a career of transition, preparatory to the establishment of a new order of things, and we have every reason to believe that the native Christian community, which is making steady and solid progress in every direction, is destined to play by no means an insignificant part in the regeneration of their country.' Yes, faith can realize even now a glorious prospect. Steadfast and persevering effort is alone needed to bring about a grand consummation. For myself, I sometimes feel the fire of youth still stirring within me, and could wish that I were young again, to carry out the many plans waiting to be executed, and the numerous openings for usefulness which on every hand invite the labourer. This, however, cannot be. But others will carry on the work, which may God yet more abundantly bless! The time will come when they that have sown, and they that shall reap, will rejoice together.

'The happiness of that evening was unshaded by any foreboding. There was no cessation of work, no sign of the coming end. As he sat on the rostrum, the snow-white hair seemed the only sign of age. The fresh, ruddy complexion and the small, well-knit frame were in harmony with the confession that sometimes he still felt the fire of youth. And yet when he uttered those words he had practically finished his work.'<sup>1</sup> He had always dreaded the prospect of re-

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<sup>1</sup> I quote from Rev. J. Hudson's article in the *Harvest Field*.

tirement and of feeble old age, and had desired to labour till the very end ; and his desire was granted. One of the most striking features of his life was the perfect way in which it was rounded off, his labours, so long ploddingly pursued, coming to a natural consummation and coronation just before he laid his burden down to enter into eternal rest.

The end came with strange suddenness. On the morning of Friday, the 4th of February, he attended a committee at the Mayo Hall, convened to arrange for the celebration of the Queen's Jubilee. It was a very misty morning. He was unwell when he went, and worse when he returned. He complained of fever, and retired to bed. Mrs. Rice was already laid down in another room by fever, from which she did not recover for another day or two. At first there was nothing whatever to cause alarm, as fever is common enough in India, and it did not appear to be complicated with any other disease. But during the next two or three days the symptoms showed no abatement, while the strength gradually waned.

Once he rose from his bed, and leaning on his stick and supported by his wife, he insisted upon walking into his study, where he had worked so laboriously and so long, and looking round at his papers, he said : ' There is nothing more for me to do here ; ' and then he returned to his couch, to rise no more. On one

occasion when the medical men were standing by his bed, and he seemed to be wholly unconscious of their presence, he twice said, with a clear, loud voice, ' Jesus I know, and Paul I know ; but who are ye ? '

He was spared the trial of severe pain. His semi-conscious thoughts were occupied with the glories of the celestial country whither he was hastening. Talking to himself, he quoted some words of the Apostle Paul about that Better Land, and added : ' We know no more than that ; ' and then, after a brief interval, he continued : ' It is wonderful that God should put such beautiful thoughts in the mind—beautiful thoughts—beautiful thoughts ! ' Thus his spirit was already wandering round the suburbs of heaven, and ' telling the bulwarks thereof.' At half-past four, on the morning of Wednesday, February 9th, without a pang or a struggle, he gently fell asleep ' in Jesus.'

The shock was very great to the native Christians, when the tidings of his critical state and then of his peaceful passing away were received by them in quick succession. Most of them had been baptized, educated, and married by him, and had sought his counsel in all the experiences of life ; and it was hard to conceive what the world would be without him. Now, as his cold form lay with every wrinkle smoothed away, a wondrous light irradiating the countenance, and a majesty of expression greater than in

life, they came in great throngs to bid adieu to the earthly remains of their beloved teacher.

Early on the following morning, a long procession, in which members of various Churches and some Hindu friends took part, followed the body to the cemetery. Loving hands had woven many wreaths of the beautiful Eucharis lily, to show their affection, and to typify his victory over death ; and these were borne by leading members of the native Church by the side of the coffin. The service was conducted by his colleague, Mr. Slater, and by the Rev. James Jollie, chaplain of the Church of Scotland, and the former, with much tender feeling, gave the following brief and appropriate address :—

DEAR CHRISTIAN FRIENDS,—A few words on such an occasion as this will, I am sure, be in harmony with the feelings of us all. Only one short month ago, we gathered round our honoured friend, and rejoiced with him in the completion of fifty years of missionary service, and we hoped and prayed that his valued life might still be spared ; and now we are called to pay the last earthly tribute of respect to his fragrant memory. Such are the changing scenes of our life here. This vast assembly of mourning friends is in itself a sufficient testimony to the reverence and love in which our dear departed one was held. Many, many here have lost their spiritual counsellor and friend, whose earnest voice from the pulpit and whose gentle words in private they have listened to for so many years ; many have grown up, and have advanced in the spiritual life, under his

faithful teaching and consistent example ; many have been comforted in hours of sorrow and bereavement by his helpful sympathy. Multitudes in this province have had the way of life set before them through his never-resting pen ; and not a few have been led to treasure for themselves that Word of God which was his daily companion and delight, and which he has been instrumental in spreading far and wide. He being dead yet speaketh, and will speak as the years roll on, and we now unite to praise his God and ours for His faithful servant's devoted life, and for his peaceful and triumphant death. *Farewell!* beloved father, and genial friend ; farewell ! 'Till the day breaks and the shadows flee away !' By the eye of faith we follow thee where thou hast gone ; released from pain and earthly weakness ; entered into rest ; passed within the vail ; a glorified and happy saint—for ever with the Lord !

At the close, the native Christians, their voices broken with weeping, sang his own Canarese rendering of 'Safe in the arms of Jesus.' It was the first missionary's grave in the new cemetery. On the monument, since erected, are the fitting words, 'Well done, good and faithful servant ; enter into the joy of thy Lord.'

On the following Sunday funeral sermons were preached in the Canarese, Tamil, and English pulpits. 'Know ye not that there is a prince and a great man fallen this day in Israel ?' 'For me to live is Christ, to die is gain.' 'Blessed are the dead that die in the Lord from henceforth ; yea, saith the Spirit, that

they may rest from their labours, and their works do follow them.' These were the passages of Scripture chosen to illustrate the event. With a few extracts from the sermon by Mr. Jollie, I close this Memoir :—

In my conversations with him it always struck me how very near to his heart his work lay. I do not think that I ever talked with him for any length of time, without the conversation turning round to the conversion of the people of India, and the advancement of the Redeemer's kingdom throughout the world. If he was a faithful worker, he was also a most hopeful and enthusiastic one, and latterly he used to speak quite in a tone of triumph about the progress Christian Missions had made in India and elsewhere during his own lifetime ; about the much greater progress which, judging from what he himself had seen, he had not the slightest doubt they would make in a generation or two more, or even within a shorter period. He thoroughly believed in his work, and gave his whole heart to it ; and if all ministers and missionaries were possessed by his faith and zeal and hope, who would tremble for the future of Christ's Church anywhere, among any peoples ?

The last time I met him, except when I pressed his hand on his deathbed the day before the end came—my final farewell to my dear venerated friend, as I knew at the time—was just about a month ago, at a gathering of his own family. I was struck by his brightness and kindness, and, even more than usual, by that courteous manner which an inspired apostle so expressly recommends, and which was so marked a feature in Mr. Rice. Mrs. Hemans' beautiful song, 'I hear thee speak of a Better Land,' was

sung, and it greatly delighted him. Little did he, or any of us, think that it was so appropriate to his circumstances, that he was so near that Better Land. That evening he was full of the subject of our Lord's Second Coming. He might not have committed himself to any exact opinion about the time and the immediate results of this great event, so fateful a one for the Church; but it was evident that it had become with him a subject of loving meditation, and that he was, at least, in sympathy with the Christian faith and feeling of those who believe that 'the Lord is at hand.'

On the day of his ordination in London, already referred to, after having, with great modesty and simplicity, answered various solemn questions that were put to him concerning his own faith in Christ, and his conception of the true spirit and work of an ambassador of Christ to the heathen, he concluded by saying, 'Let me entreat an interest in your prayers and the prayers of this assembly, that my course, whether long or short, may be honourable and successful; that I may be kept "faithful unto death"; and that in the prospect of appearing in the presence of the Judge of the whole earth, I may with humble confidence and joyful hope be enabled to say, as did the Apostle of the Gentiles in similar circumstances, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."' With the prayers that were offered for him on that occasion, which the Church unceasingly offers for its faithful ambassadors and workers; with his own diligence and watchfulness and prayerfulness; with the blessing of God upon him; with the Master, to proclaim whose name he came to this land, ever near him,—we have



seen, after more than fifty years, his wish for his course and its close amply fulfilled. He fought a good fight. He was faithful unto death. He has received a crown of righteousness.

Brethren, if the empty seat here this evening reminds us that the night surely comes after even the longest day, and warns us to work while the day lasts, is not the remembrance of all that our friend and father was, and did, and of how he died, a bright light to guide us on our way? encouraging us day by day to frame our lives in accordance with the wish, 'Let me die the death of the righteous, and let my last end be like his.'

## APPENDIX.

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### CONGRATULATORY ADDRESSES RECEIVED AT HIS JUBILEE.

#### I.

#### RESOLUTION ADOPTED BY THE BOARD OF DIRECTORS OF THE LONDON MISSIONARY SOCIETY,

At their Meeting on Monday, June 28th, 1888.

THAT the Directors express to their venerable and honoured friend, the REV. BENJAMIN RICE, of Bangalore, their cordial congratulations on the completion of his fiftieth year of connection with the Society as a Missionary in active service. They thank God, the Giver of all good, on behalf of their friend, for having preserved his useful life through so remarkable a period of service in a tropical climate, and they rejoice in the indications that even now he is able to prosecute his multifarious labours with remarkable energy and success. The industry, the consecration, the vigorous mental and spiritual en-

dowments, and the untiring devotion of voice and pen to the work of spreading the Gospel, which have been characteristic of Mr. Rice as a member of the South India Mission, have obtained for him in a high degree the respect and confidence of the Directors, and have made him a bright example of faithful life and true service to those with whom he has been associated in Christian work ; and the influence of his able and faithful labours in training catechists, providing Christian literature, ministering to the infant Churches, and proclaiming the Gospel to the heathen, has had a very powerful effect in developing and strengthening the Christian community in the town and district of Bangalore. The Directors pray that the eventide of this honoured life may be bright and calm with the constant experience of the Divine Master's approval, and that the great day of reckoning and reward may reveal that these prolonged and varied labours have been owned by God as the means of bringing a multitude of souls to the enjoyment of His great salvation.

Signed on behalf of the Directors,

R. WARDLAW THOMPSON,

*Foreign Secretary of the*

*London Missionary Society.*

## II.

From the  
MISSIONARIES OF THE SOUTH INDIA DISTRICT COMMITTEE,  
To the REV. BENJAMIN RICE,  
Secretary of the South India District Committee,  
London Missionary Society.

DEAR AND HONOURED BROTHER,—

WE, the members of the South India District Committee, in session at Bangalore, deem it a great privilege to be with you at this most interesting time, and in fellowship with those of our number who, absent in body, are present in spirit, to be able to congratulate you on the attainment of the Jubilee of your Missionary service in India. With heartfelt joy we unite with you in praising Him who called you to this ministry, and who has sustained you for half a century in your varied and successful labours. Having arrived in Bangalore as far back as the year 1837, you are in a position to estimate, as few can, the wonderful progress that has taken place since then in the Mysore Province, and in other parts of the country. To this progress, and to the spread of that Gospel which is the pioneer of all true progress, your own abounding services have largely contributed. In your

watchful care of the native Churches, Canarese and Tamil, now growing up under native Pastors ; in your earlier Evangelistic efforts in the district ; in the work of Christian education and of training theological students, many of whom have filled important positions in the Mission field ; in the cause of Bible revision ; and in the preparation and circulation of the Scriptures and Vernacular Literature, in which as Secretary of the local Tract and Bible Societies you have long rendered such valuable and catholic service ; in labours such as these, too numerous and varied to be noted in detail, the native Christian community and the people of this Province generally will possess an abiding memorial of your long and useful life. With you we magnify the grace of God that has kept you steadfast and faithful through so many years, and now permits you to rejoice in the fruits of such honoured service. We delight to see you in the midst of us to-day, hale and hearty, occupying that position which as Secretary, first of the Madras Western Committee, and then of the United Committee, you have filled for twenty-five years with disinterested ability ; and we beg your acceptance of the accompanying life-size portrait of yourself, as a token of our affectionate esteem. We pray that you may still be spared to render ripe and happy service in the vineyard of the Lord, and to inspire by your

presence, and benefit by your experience, the members of this Committee. And when the toil of earth shall be exchanged for the service of heaven, may many who have been helped and won by your long Missionary life and labours join in the Master's welcome—'Enter thou into the joy of thy Lord.'

WE ARE, DEAR BROTHER,

Yours affectionately,

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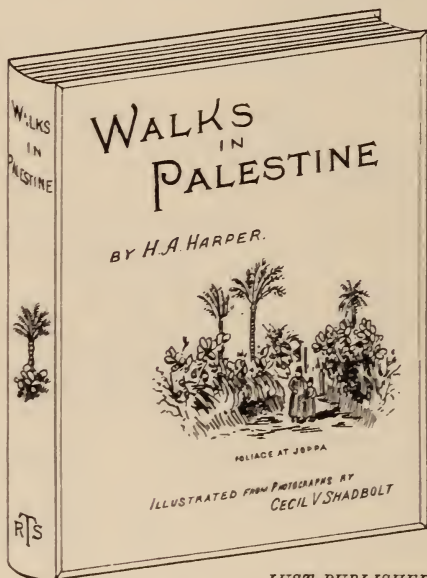
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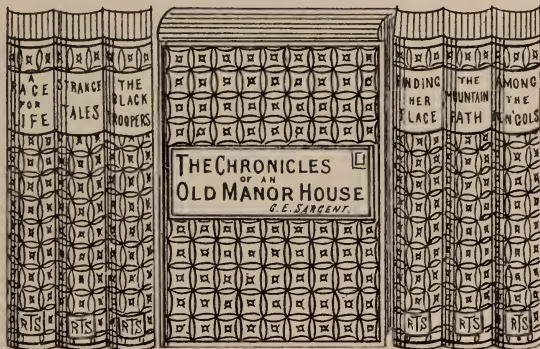
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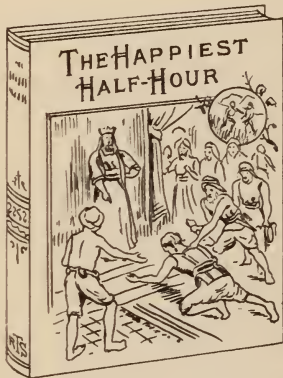
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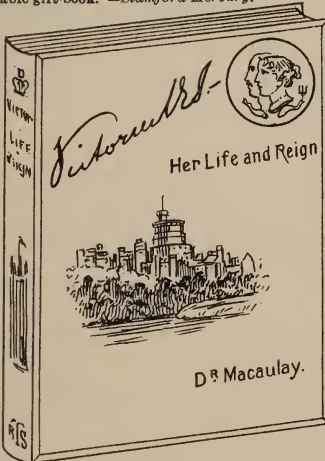
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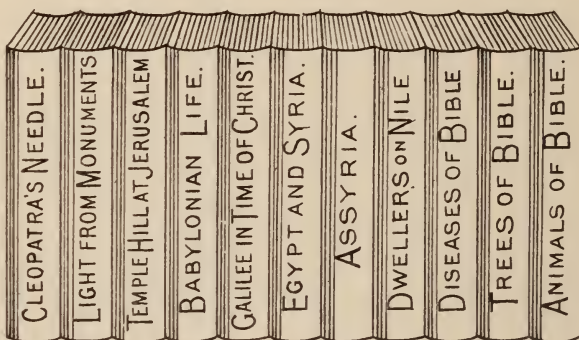
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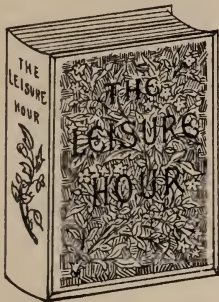
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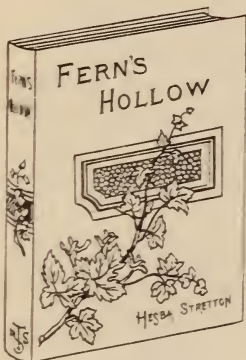
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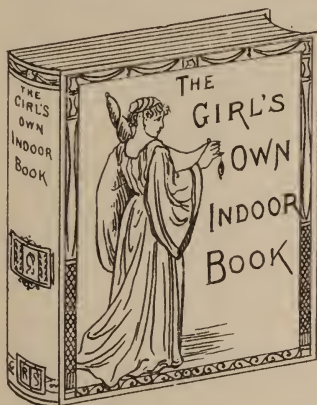
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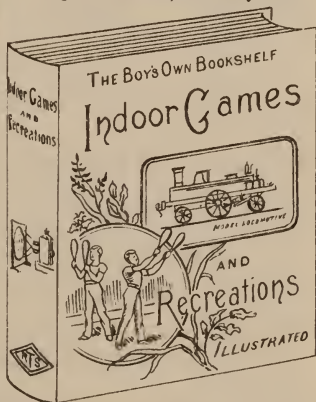
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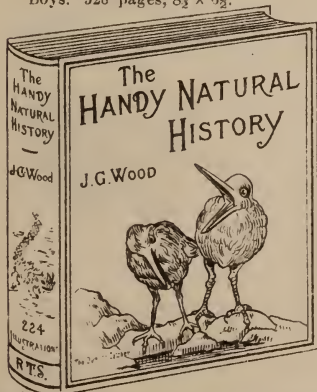


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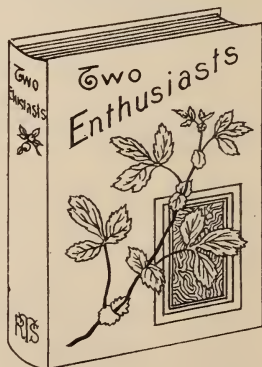
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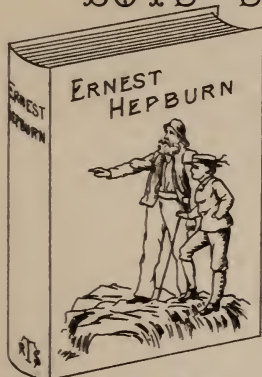
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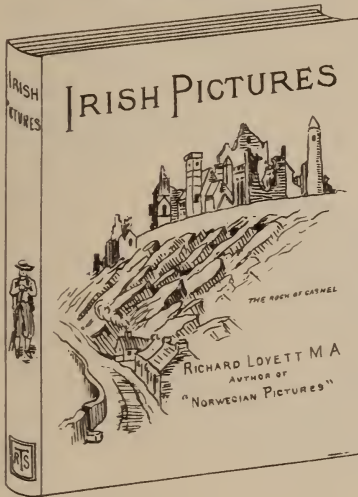
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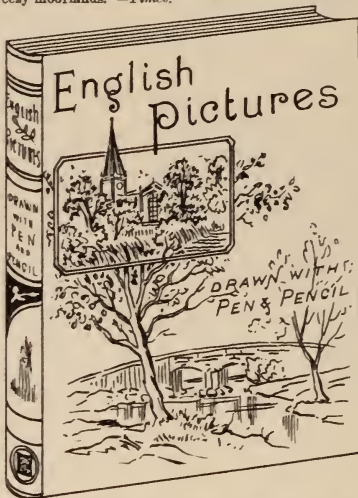
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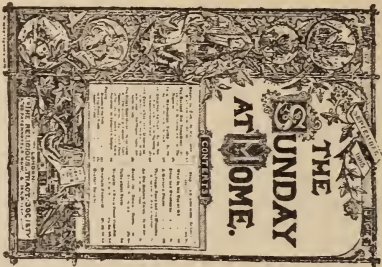
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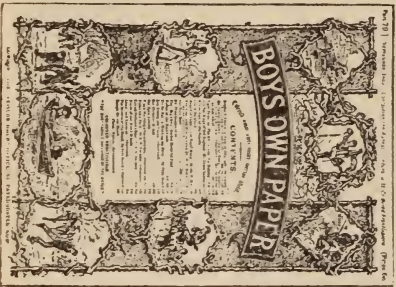
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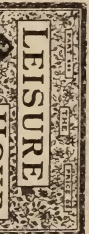


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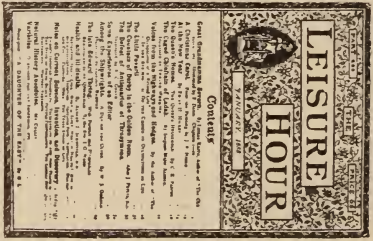


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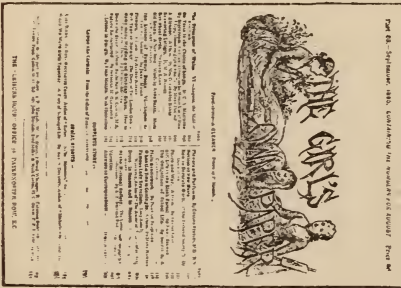
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