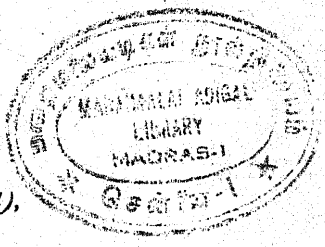
THE LIFE

OF

JOHN MURDOCH,

LL.D.,

The Literary Evangelist of India.



BY

HENRY MORRIS,

Madras Civil Service (retired),

AUTHOR OF

"The Life of Charles Grant," "A Simplified Grammar of the Telugu Language," and other Works.

"This one thing I do."—*St. Paul*

LONDON:

THE CHRISTIAN LITERATURE SOCIETY FOR INDIA,

9, DUKE STREET, ADELPHI.

1906.

CONTENTS.

CHAPTER VIII.

CHAPTER IX.

CHAPTER X.

CHAPTER XI.

CHAPTER XII.

CHAPTER XIII.

LIFE OF JOHN MURDOCH, LL.D.

CHAPTER I.

EARLY DAYS.

A.D. 1819 TO 1844.

"City, I am true son of thine;
Ne'er dwelt I where great mornings shine
Around the bleating pens;
Ne'er by the rivulets I strayed,
And ne'er upon my childhood weighed
The silence of the glens.
Instead of shores where ocean beats,
I hear the ebb and flow of streets."

ALEXANDER SMITH.

Europeans in India—Birth of John Murdoch—His father and mother—Their family—Character of his parents—Religious upbringing—Excursions to the sea-side and the isles—Attendance at the High School, Glasgow—Proficiency in drawing—Looks forward to art as a profession—Visit to Holland—Letters from Amsterdam—Employment of Murdoch's time—Churches

in Amsterdam—Jewish synagogue—Cards on the Sabbath—Letter from the Hague—Abandonment of art—Adoption of teaching as a profession—Attends the Glasgow University—Enters the Normal Seminary—The Rev. Robert Cunningham the Rector—David Stow—Murdoch becomes a teacher in the Private Normal Seminary—Receives appointment in the educational department in Ceylon—Departure from home. Three weeks in London—Difficulties—Visits the sights of London—Self-dedication—Sails in the "Africa"—Letter by the pilot—Puts into Plymouth—Last sight of Britain—Industry on board—Outward passage.

IT is a very rare thing for a European gentleman to remain in India to an advanced age, and a still rarer occurrence for one to remain there busily employed to the very last. The story of one who was engaged in mission work in that country for fully sixty years, and who literally fell asleep in Christ with his pen still in his hand, cannot fail to be an incentive and an inspiration to all who are interested in the spiritual welfare of India.

John Murdoch was born in Glasgow, the commercial capital of Scotland, on July 22nd, 1819. He was the third of a family of twelve, consisting of ten sons and two daughters. The two eldest having died comparatively young, John became the head of the family, and he took the deepest interest in all that concerned them.

His mother's name was Margaret Smith. She resided with her uncle on his farm at Hillhead, near Campsie, whither John Murdoch the elder came to work when he was 33 years of age. He fell in love with Margaret, who, though only in her fourteenth year, was a beautiful and healthy girl. He waited for three years, and then married her on January 5th, 1814.

"In spite of the discrepancy of years between them," writes Alexander Murdoch, their son, "our parents lived very happily together for 33 years. Both of them well deserved our affection and respect, although our father was rather silent by nature, and we stood somewhat in awe of him. He was quick-tempered, a great contrast to our mother, who was of a very gentle and amiable disposition. All of us would admit the careful upbringing we enjoyed in early life. Our father, though very kind to us, was very rigid in the observance of Sunday. It was spent in Church-going and the reading of religious literature; and, in the evening, the whole family, our mother included, assembled to repeat the first half of the Assembly's Shorter Catechism, the second half being taken on the following Sunday. We were all invited once to commit the metrical version of the 119th Psalm to memory, a shilling being offered to the one who was successful in the attempt. John was the

only one of us who accomplished it. In course of time our Sabbath evenings were made rather brighter for us by the introduction of the *Pilgrim's Progress*, missionary magazines, and other literature of an interesting kind."

After their marriage, Murdoch's parents resided in Glasgow. Scarcely anything has been recorded of Murdoch's early life. He had a very serious attack of croup, when a child, which nearly proved fatal. Writing on his seventy-sixth birthday, he told his brother:—

"I have been naturally led to look back upon the past. My earliest recollection is playing with some things in a box, while I was held behind by my petticoats. Another scene imprinted on my memory was a very severe illness in childhood. In the evening the family was gathered around my bed, expecting my death, and Mr. Burgess, the elder, prayed."

Another reminiscence may be recorded here, for it clearly illustrates the popular saying that "the child is father of the man." At the large gathering for the Religious Tract Society in Exeter Hall in May, 1889, he said;—

"One of my earliest attempts at usefulness, when a boy, was to buy a sixpenny packet of your tracts. I vividly remember when I first went out, with rather a trembling heart, to distribute them. My eye caught a short, thickset man in working clothes, who was going along apparently like a person absorbed in thought. I gave him a copy of the admirable tract, 'Do you want a Friend?' It was

kindly received, but my courage was exhausted, and I scuttled off as quickly as possible."

The family used frequently to be taken for excursions to the sea-side, to Dunoon, Millport, or Bute. Alexander Murdoch writes:—"In the year 1839 we spent about six weeks at the then small village of Millport, on one of the Cumbraes. The steamer left for Glasgow early in the morning. The owners warned intending passengers that it was time to start by sending a piper through the village playing the Jacobite air, 'Hey, Johnnie Cope, are you wauken yet?' In the following year we were at the neighbouring town of Largs. The only incident I can recall was a sail all my brothers and I took to Little Cumbrae. It was fair when we started; but, when we were returning to Largs, a violent storm arose, and we reached home with great difficulty, thoroughly drenched with the waves. In 1841 John and I were together during the summer at Port Bannatyne in Bute. He was very fond of this place, and returned to it frequently in after years."

Murdoch thoroughly enjoyed these excursions, and the recollection of them long lingered in his memory. Even late in life he alluded to them in his letters; and, during his visits to Britain, he loved to revisit the old haunts which had charmed him in his boyhood or his youth. The

following occurs in a letter to his brother, dated August 24th, 1875 :—

"Your last letter is one of the most interesting I have received. From my earliest years 'going down the water' was looked forward to with delight, and my pleasure is renewed by you and the 'fry' (as he called his brother's family) enjoying it so much. My interest is doubtless increased by the fact that, if I am spared till next year, I hope myself to join you in some of your sails. Meanwhile, thank you very kindly for the 'full and particular account' of your adventures by sea and land."

In his tenth year Murdoch was sent to the High School in Glasgow, and remained there for seven sessions. He excelled specially in classics and in drawing, and he obtained several medals. When it became necessary to think of a profession, his proficiency in drawing led him to turn his attention to art. His drawing-master was a Dutch gentleman named Van Houten, who advised him to visit Holland for the purpose of studying the master-pieces in the galleries of Amsterdam and the Hague. Following this counsel, he went to Amsterdam in the spring of 1838, when he was nineteen years of age, with the object of prosecuting his studies in this direction. While there he occupied rooms in the house of a fellow-countryman named James Thomson, who had resided in that city for some years, and had become well acquainted with the character and customs of the Dutch. A few

extracts from one of the letters which Murdoch wrote to his parents during this visit will give an admirable glimpse of the manner in which he employed himself, the zeal and industry he displayed, and his early-acquired habit of careful observation.

"AMSTERDAM, 28*th May*, 1838.

"I am glad to hear that Miss Wilson's portrait pleases, for I did not expect it. I think you say in your letter that I should study portrait-painting. I will, therefore, give up all thoughts of the pattern-drawing, and study it alone. I have begun a portrait of Mr. Thomson, the gentleman who was of so much service to me when I came first to Amsterdam. It is about half done, and they are very well pleased with it. I expect to begin his wife's portrait next week. However, I shall not charge anything for these portraits, as they have been so very kind to me, and it is always improving me. I intend to remain another three or four months in Amsterdam, and, perhaps, one or two months at the Hague, if I can get permission to copy there.

"My time is thus employed here. On Monday I go from eight till five to the Museum. I then take dinner, and paint at home till eight. On Tuesday I go to the Museum from eight till four. I then go to the Academy at five, and draw there till eight from nature. At present I am drawing from the skeleton of a man. On Thursday and Friday we are not allowed to copy in the Museum, as it is open to the public; but I can go in and look at the pictures. At present on these days I paint at Mr. Thomson's portrait.

"I begin to like Amsterdam pretty well. There are two English Churches in the town. One is an Episcopal

Church; the other is called the English Reformed Church. I attend the latter. It is nearly the same as the Church of Scotland, only they have an organ. The Church is pretty well filled, as a great many of the inhabitants of Amsterdam understand English. We have generally only one sermon a day, in the morning, and sometimes, but seldom, one in the evening, as most of the congregation go the other half of the day to Dutch churches. I went on Saturday into two of the Jewish synagogues. I saw one of their Rabbis half reading and half singing in Hebrew a part of the Old Testament, and at times they all sang as loud as they could roar, and all the time kept bowing their heads toward Jerusalem. They all had on a kind of white plaid, with a blue slip round the border with fringes. In the Dutch churches all the men keep their hats on during the sermon, and the men and women sit separate, the latter sitting on chairs in the centre of the Church. Last Thursday was Ascension Day. There was service in all the churches, both Catholic and Reformed, and the shops were shut.

"There are a great number of Catholics in Amsterdam. My landlord is one, and he astonished me a little by asking me on the first Sabbath that I lodged with him to play a game of cards. Almost all the shops here are wide open on Sundays.

"I am glad to hear that I am to have a letter from Andrew Kirkwood. I should like if you send, perhaps every six weeks, a newspaper, as I believe the postage will not be much. If you are all quite well, you can send *The Herald;* if not very well, *The Argus;* and if ill, write. I have already copied one picture in the Museum, and have begun two others. Unfortunately we cannot get down the large pictures, and so I will not be able to copy some of the best."

The above letter clearly reveals the innocent surprise of the unsophisticated Scottish youth, when first brought into contact with those who had been trained in a different country and amidst different surroundings. The next letter was written much later, on the eve of his return to his own land, and shows the self-denying side of his character.

"THE HAGUE, *20th September*, 1838.

"I have received your kind favour with the draft for £6. I shall now be able to bring my pictures home with me, and pay the duty on them at Hull. However, I intend to pay duty on only three of them, as I am absolutely certain the others will not sell. I have lived as economically as I possibly can, and for about two months have lived entirely on bread, and have not tasted flesh, vegetables, or soups during that time. I am still keeping my health, although sometimes, like the children of Israel in the wilderness, I sigh for the flesh-pots of King Street (where his parents then resided).

"I will not be able to leave Holland sooner than the 13th of October, as it will take me till that time to finish the picture I am painting. I intend, if spared, to leave the Hague on that date, and go to Rotterdam, and expect to be in Hull on the 14th. I must wait there till the 17th or 18th, when the steamboat sails for Leith, and I intend to take the cabin, for if the steerage passengers are such as they were the last time I went, I have no great desire for their company."

All Murdoch's enthusiasm for art and perseverance in it were ineffectual. His pictures did

not sell, and he was unable to earn his livelihood by this means, so he had to turn his attention in another direction. He adopted education as his profession. In order to perfect himself in this fascinating, but most difficult, art, he attended classes at the University of Glasgow, and he also entered the Normal Seminary in that city. This was the first institution for training teachers which had ever been established in the United Kingdom. It was opened in solemn civic state on November 14th, 1836; and it owed its existence, its prosperity, and its usefulness entirely to the eminent educationist, David Stow. When Murdoch entered it, the Rector was the Rev. Robert Cunningham, who had been in charge of it since November, 1839. Mr. Cunningham's "solid scholarship," it was said, "his knowledge of the practical working of the best institutions on the Continent and in North America, gave weight to his counsels, while his fervent piety and kindliness of heart made him revered and loved by the students as a father."* Murdoch thus began his studies as a teacher in the most encouraging and promising circumstances, and he profited by them. He always entertained a sincere affection for the

* *Memoir of the Life of David Stow, Founder of the Training System of Education,* by the Rev. William Fraser. London: Nisbet & Co., 1868. p. 152.

Rector, and heartily valued his instruction. After completing his course of study there, he was made first an assistant master, and then head-master in the English Department of the Private Seminary for children of the wealthier class. He remained in the latter post until this school was closed in 1842; but he continued his studies at the University for another year, when he obtained the appointment of head-master of one of the Normal Schools under the Government of Ceylon.

Murdoch must have been gratified by the opinion of his character at that time which was held by the Rev. William Fraser, who had been the master of the Senior Department of the Normal Seminary. "I had ample means," he said, "of judging of his qualifications as a trainer of youth, and I feel that they are such as are very rarely met with. His moral work and high attainments have gained for him the esteem of all that know him. The extent and accuracy of his acquirements in literature and science, and his power of rendering that knowledge available in exciting the interest of his pupils, and his theoretical and practical knowledge of the best modes of teaching, eminently fit him to undertake any situation in his profession."

On obtaining this appointment, for which he seems to have been peculiarly qualified, Murdoch

had, with sorrow of heart, to make preparations for his departure from home. He left his dearly cherished home on March 13th, 1844; and we venture gently to lift the veil from the sacredness and privacy of the parting by quoting a few passages from his journal.

"March 12th. Went at four to bid Mr. Kirkwood (father of his dearest friend, Andrew Kirkwood) farewell. Then went to the Seminary to perform the same office to Mr. Hislop. He insisted that I should take tea with him. Spent the evening very happily, talking about India and education. I then went with Mr. Fraser to Mr. Forbes, who gave me a beautiful Greek Testament. Mr. Fraser returned home with me, talking about our future prospects. Commenced packing immediately. Daniel McLean came up with Andrew (Kirkwood), who roped my trunks.

"Wednesday, March 13th. Awoke about half-past six. Lay in bed about half-an-hour, reflecting on the coming separation. Dressed and arranged little things till breakfast. After she had placed it on the table, my mother retired to her room, and continued there weeping till my departure. Margaret, at the bidding of her mother, came when going to school and shook hands. I then went out to bid Alexander and William farewell; I could not speak, but clapped them on the back. I then went into my mother's room. Her eyes were red with weeping. She rose at my entrance. I said they were waiting. I held out my hand, averted my head, she doing the same, shook her's, and then rushed out of the room, the tears gushing from my eyes. My father spoke a few words about the weather, and said, 'we must part.' I held out my hand, shook his, he saying 'farewell.' I hastened out as before from a similar cause. I dried up my tears, and reached

the railway station about half-an-hour before the train. Andrew Kirkwood waited till the last."

The last appearance of the familiar scenery, which he had known so long and loved so well, was inspiriting. "The day was serene and beautiful. The hills were covered with snow. I sat beside a window, and continued gazing the while on scenes which probably my eyes will never again see."

On reaching Edinburgh, Murdoch went at once on board the steamer in which he was going to London, where, after a favourable, though rather a long, voyage, he arrived late on Friday evening. He amused himself on the voyage by reading *Chambers's Journal* and studying the map of London. On arrival he drove in a cab to lodgings in Falcon Square.

"My feelings at this time," he said, "were of a varied kind. I was driving through London. I said to myself, 'Is this possible? Is it not all a dream?' I went immediately to my bedroom, and there, I hope devoutly, offered my thanks to the great Jehovah for preserving me so long, and bringing me safely thus far on my journey." Next morning he went to see the *Africa*, the vessel in which he was going to Ceylon. "Was much disappointed," he wrote, "with her appearance. She is merely a brig, and apparently an old one. The cabin, however has been newly painted, and has rather a neat appearance. No other person has yet engaged a passage. The captain is a crabbed old fellow; but the mate is very good-natured. She had only a part of her cargo on board, so it will probably be a fortnight yet before she can sail."

Although it was stated that the vessel would sail in a fortnight, she did not start until the 6th of April. Murdoch was much perplexed and troubled by this delay. He had very little in his pocket on his arrival in London, and had nothing to meet the expense which this detention entailed. He changed his lodgings, and took cheaper apartments. He frankly stated, "I am ashamed to say how much I was dejected at changing my lodgings." He had less than a sovereign in hand, and he even contemplated pawning his watch in order to meet his expenses. He was enabled to pay his way by a gift from his father, who sent him some money when he heard of the difficult position in which he was placed. Murdoch spent his time in visiting the usual sights of London and going several times to the British Museum. He also went to various schools to observe the method of teaching, and heard some of the celebrated preachers of the day; but he was often very dejected. He felt lonely and very weary with wandering about so as not to return to his room till late in the evening, for the sake of economy. "During my whole stay in London," he wrote, "I have felt unpleasant and lonely, not seeing a single face in the vast crowds which I could recognise or one house to which I could go, sure of meeting a friendly welcome. I cannot go to

my room till the evening; so I am often compelled to walk about till I am ready to sink." Again, when recording a walk to and from Greenwich Observatory, he wrote:—"I turned my face homewards. 'Homewards' I can scarcely say, for I have felt nothing of home in London. My feelings have been of the most painful description, walking along, seeing myriads of faces, but not one lighted up with an affectionate welcome. How often does home come to my recollection." Another day he wrote: "Thoughts about my future prospects. During the whole day feelings of sadness have influenced me. I now see and feel that I have left home and all its pleasures. Some serious forebodings even about my success in Ceylon."

At length this dreary time of waiting came to an end. On Saturday, April 6th, he had given up hope of getting away, and he was planning a walk to Hampstead, but he first went to the vessel. He was then surprised by being informed that she would sail that very day. "Returned," he wrote, "hurriedly to my lodgings. Got my bag, and went back to the ship, purchasing several things on the way. Reached the ship about half-past eleven." Then his filial affection shone out clearly. The first act on board was to write home. "Sat down immediately and wrote to my mother. At two the

ship left the dock. No friend to bid farewell. Gazed long on the receding view. As the tide was running strongly against us at first, we proceeded very slowly. Reached Gravesend at eight. Evening beautiful. Walked on deck, gazing at the stars, especially the pole-star, and watching its position." Then occurred a sentence, which seems prophetic of his future tastes. "Sat reading the Tract Society's catalogue till about ten."

The spirit in which Murdoch was leaving his country and his home was beautifully devout. On the Sunday before he left he wrote the following prayer of self-dedication and consecration. It was inserted in his diary on August 25th, after his arrival in Ceylon; but we give it here as the secret and the key-note of his whole future life, and the source of inspiration for his lifelong endeavour to work for the benefit of others.

"Sabbath, 31st March, 1844, London. Last Sabbath in Britain. About to leave my native country, perhaps for ever, to embark on the perilous ocean, my mind fails within me; but I would cast myself into the arms of the Almighty. I besought Him fervently, when this situation was spoken of first, that He would only grant it to me, should it be best for His glory and my good. It has been conferred on me. What the result will be, I know not—whether I shall be spared to be useful in Ceylon; whether I shall be spared to disgrace the cause of Christ; or whether my sun shall go down at noon. Gloomy apprehensions sometimes fill my

soul; but now, in the presence of the heart-searching God, would I declare that it is my wish to be His and His only. I would cast myself on His protection for time and for eternity. I have been far too prone to trust in my own righteousness, and to despise the finished work of Christ. I desire to do so no longer. I rest on Him alone for salvation as He is offered to me in the Gospel. So may His Spirit dwell in me, purify me, and make me meet for His service on earth and for His kingdom above.

"I am about to leave all religious ordinances, to be exposed to many temptations amidst heathen gloom. May I shine as a light of the world. May I maintain a walk and conversation becoming the Gospel. May I show by my conduct what a lovely thing Christianity is. May I never be allured from the path of duty by the sneers or the solicitations of those around me. May I never spend my time in unprofitable pursuits or in listless indolence, but be diligent in business and wise in winning souls. I desire to raise my Ebenezer and say, 'Hitherto hath the Lord helped' me. O how good has He been to me! Under what circumstances could I have been placed more favourable to the growth of Christianity? What more could have been done for me? When I was planning other schemes and spending my life in painting, He brought about that I should be on the point of embarking in the glorious undertaking of bringing the world unto God. O what goodness! Bless the Lord, O my soul, and may all that is within me be stirred up to bless and magnify His holy name; but, alas! how unworthy have I been, how have I misimproved my privileges, how unthankful, how impenitent, how hard-hearted. 'God be merciful to me a sinner!' Again do I commit myself and all my concerns to the care of the eternal triune Jehovah."

The *Africa* left the London Docks on April 6th, and in his farewell letter, sent on shore by the pilot, Murdoch wrote cheerfully :—

"I have a nice little cabin," he said, "at the stern of the ship, well-lighted and aired, in which I can sit and read, and not be disturbed by anyone going out and in. Adjoining it is my berth. Below the bed is a range of drawers, where I keep my books. The captain is very obliging, and does everything to make me comfortable. We breakfast at eight, dine at one, and take tea about six. The vessel as yet has been steady and comparatively quiet, so that sometimes, from the gabbling of the ducks, I could fancy myself to be in a farmyard."

The winds were light and unfavourable, so that the *Africa* did not reach Plymouth till thirteen days after she had left the dock. They remained there till April 24th, when, the wind being fair, the anchor was once more weighed, and that evening they passed the Lizard light-house. The entry in Murdoch's journal was :— "After tea, walked for a considerable time on deck, looking at the Lizard light. Took a farewell look of England's shores." The missionary spirit was warm in Murdoch's heart. During the run down the Cornish coast he was reading *The Life of Henry Martyn*, with whom that shore is so intimately associated. While he was at Plymouth he records that he had a religious conversation with the mate. He was very anxious to read to the men on Sundays, but

apparently the captain objected. He was very industrious. He took a good many books on board; and, although he very naturally condemned himself for not doing so much as he wanted, he must have studied a good deal, to judge from the following entry in his journal :—

"As four weeks have elapsed since I embarked, I may briefly recapitulate what I have read during that period. Latin—all Cornelius Nepos, the Eclogues of Virgil, and the first twelve chapters of Livy I. Greek—read in the Extracts—Æsop, New Testament, Anacreon, and Lucian's Dialogues. Geography—almost nothing. History—almost nothing. Natural Philosophy—about the half of Herschel's Astronomy. Mathematics—revised Euclid I. to V. Navigation—Plane, Traverse and Parallel sailings. Book-keeping—single entry."

The only letter sent from ship-board, by a passing French vessel homeward bound, was written off the Cape on June 30th. His hopes of a favourable voyage had so far been fulfilled; but the little brig was a decidedly slow sailer.

"The passage," he wrote, "has been as yet most delightful. Till the last fortnight we might have proceeded in an open boat, the sea has been so smooth. At present we are about eighty miles south of the Cape. The sea is tolerably smooth. Around us are flying Cape pigeons, stormy petrels, and albatrosses. We have seen no land since we left England, and do not expect to see any till we reach Ceylon. We have been remarkably favoured as to wind, which has in some degree compensated for the slowness of the vessel's sailing. She is a good sea-boat, and floats like a duck. As you may

suppose, my thoughts often turn homeward. Frequently by night and day I am among you in spirit, and I imagine what you are doing."

He was very anxious about the education of his younger brothers, and kindly promised to send, on his arrival at Colombo, sufficient money to pay for their books and fees. The *Africa* was nearly five months on her voyage, and Murdoch had ample leisure for reading, and for thought about past events at home and the immediate future in Ceylon. So for a time we leave him, pacing to and fro, under the light of the Southern Cross, along the narrow deck of the slow-sailing brig, with the sea-birds wailing around him, as he thinks of those whom he loves in their distant home on the beautiful banks of the Clyde.

CHAPTER II.

EDUCATIONAL WORK IN CEYLON.

A.D. 1844 TO 1849.

"O for the coming of that glorious time
When, prizing knowledge as her noblest wealth
And best protection, this imperial realm,
While she exacts allegiance, shall admit
An obligation on her part to teach
Them who are born to serve her and obey."

WORDSWORTH.

The first sight of Ceylon—Arrival at Colombo—Appointment at Kandy—Resolutions regarding conduct—Commencement of school work—Death of Murdoch's dearest friend—Letter to the Rev. Robert Cunningham—Description of Kandy—Prevalence of Buddhism—Missions in Kandy—Normal schools—Arguments with Buddhists—Friendliness of neighbours—Loneliness of his life—Change of residence—His garden—Mode of spending his time—Account of his pupils—Tract distribution—Baptism of one of his students—Favour with educational officials—Death of his father—Conversion of more students—Doubts as to the validity of his position—Distinction between the educational policy of the Governments of India and Ceylon—Statement of the question—Nobility of his conduct—Thoughts

of remaining—Financial difficulties of the Ceylon Government—Distress in Ceylon—Raising the school fees—Prayer for heavenly guidance—Resignation—Approval of Government—Farewell scene—Letter to David Stow—Application to the London Missionary Society—Appeal to all Missionaries.

THE *Africa* reached Colombo on August 17th, 1844. The first sight of the island to which Murdoch became most heartily attached, and to which, even after he had left it as his head-quarters, he returned from time to time with undiminished affection, is thus recorded:—

"Saturday, August 17th, 6 a.m. I have just seen the land of Ceylon looming through the morning mists. As soon as I saw it distinctly, I withdrew to my cabin, and there offered up the voice of thanksgiving to the great Ruler of the winds and waves for mercifully preserving me alive and well during a voyage of 15,000 miles."

At Colombo he heard with surprise that he was to go to Kandy as head-master of the Government Central and Normal Schools. He had expected to be sent to Point de Galle, but his destination had been altered. He mentions this change in his journal.

"September 8th. To-day I heard that I am to be stationed at Kandy. Had I been told this before I left Glasgow, I should probably never have accepted the situation, from dread of the climate. Now, there is no alternative left. I commit myself and all my affairs into the hands of the great Jehovah. He has brought me

safely through many dangers. He has opened paths of usefulness to me. Let Him do with me as seems to Him good."

Murdoch then wrote the following resolutions in his diary, with the brief observation—"May God give me grace to make them the rule of my conduct." We give these resolutions, because they clearly indicate the spirit in which he began his duties in Ceylon, and in which he desired to regulate the actions of his whole life.

RESOLUTIONS.

"To make the glory of God the great end of my being.

"In doing so, to seek all my strength from Him.

"To suffer no day to pass without twice, at least, addressing the Author of my existence.

"To devote one hour at least every day to religious reading, of which a considerable part will be given to the reading of the Scriptures.

"To maintain the strictest temperance in eating and drinking, and to avoid the use of intoxicating liquors.

"To avoid a censorious spirit.

"To watch over my temper.

"To watch over my thoughts.

"To avoid a captious spirit.

"Carefully to prepare the Biblical and secular lessons for the school.

"Continually to have in view the conversion of those committed to my charge, and to rest satisfied with nothing less, and for this purpose to pray daily for and with them.

"To remember my duty as a son and brother.

"To beware of indolence, a besetting sin in a hot climate; and, in order to avoid it as much as possible, to have my time properly laid out.

"To be neat and clean in personal appearance, both in school and room.

"To rise early and to go to bed at a proper time, and use proper means for the preservation of my health.

"To keep a strict account of all my expenses, so that I may be enabled to set apart as large a portion as possible for the welfare of others.

"To review my conduct at stated intervals."

On September 25th Murdoch left Colombo and travelled by coach along the picturesque road to the capital, and on the 27th he was placed in possession of the school house by the local Committee. He made this brief entry in his diary:—"May I have grace given me to discharge aright the duties of the important station which have devolved on me." At first, he thought that he would be able to rent a tolerably large house, and take in as pupils some of the Normal students, but he found that this would be impracticable: so he took a smaller and, perhaps, more convenient dwelling. He early sought to be of spiritual use to his boys, and he soon began a Sunday school. On November 24th he records the fact that one of the officers of the garrison had volunteered to assist him in this work. At the same time he refers to a very great sorrow that befell him in the death of his dear friend and schoolfellow, Andrew Kirkwood—"a friend," he wrote, "to whom I owe more, perhaps, than I owe to anyone on earth. He enabled me to

acquire noble views, and urged me onward in my spiritual course. His hand was the last I grasped after I left my beloved father."

"The contents of your letter," he wrote to his parents, "filled me with anguish. My feelings I shall not attempt to describe. I had written a letter to my departed friend, which I purposed enclosing in this one to you. That I should have gone the way of all the earth would not have appeared very strange; but that he should have gone! God's ways are not as our ways. One has been taken, the other left. May the survivor prepare for the change which sooner or later awaits him. I most heartily sympathize with his distressed parents. The chains that bind me to earth appear to be rapidly breaking. I must confess that I sometimes say to myself, 'Your father, the old man, is he yet alive?'"

A few months later he wrote again to his parents, who had sent him further information on the subject of his friend's death.

"I am exceedingly obliged to Mr. Kirkwood for the long and deeply interesting letter he sent me. My departed friend showed the ruling passion strong in death. The words, 'Let the children of Zion be joyful in their King,' will often recur to my thoughts. One or two sermons by Andrew, and Mr. Kirkwood's letter, will be carefully preserved by me as exhortations to work while it is called to-day, as admonitions to prepare for that time when I also must leave this transitory scene, and as memorials of my dear friend."

This was his first great sorrow, and it long lingered in his memory.

The appointment which Murdoch had come

out to Ceylon to fill was that of head-master in the central school of three Normal schools established in different parts of the island for the purpose of training young Sinhalese as teachers. This was the employment for which his own training had specially prepared him, and it is one into which he was able to throw all his energy and zeal. Perhaps the description of the place where he was residing, and the work in which he was engaged, will come with greater freshness by being given in his own words, in a letter to the Rev. Robert Cunningham :—

"Allow me to give you a brief description of the scene of my labours. Kandy, the ancient capital of Ceylon, is situated nearly in the centre of the island, at an elevation of 1500 feet above the level of the sea. The town lies on the margin of a small lake, and is surrounded by hills, some of which rise to a height of 4,000 feet. From its elevation, the temperature is not so high as might be expected from its proximity to the equator. The mornings are delightfully cool, and at no time have I found the heat oppressive. Though formerly unhealthy, it is now very salubrious. The scenery around is extremely beautiful, and the island well deserves its title—'The Paradise of the East.'

"The population of Kandy is ten thousand. There are several Hindu temples and Muhammadan mosques; but the Buddhist temples are the most numerous. One of them contains a relic, supposed to be a tooth of the Buddha, and on that account is visited by pilgrims even from Burma and Siam. Baptists and Church missionaries have been labouring in Kandy for several years, with a

success fully proportionate to the efforts made. At one time there were many schools in connection with the missions; but most of them have been abandoned, as they were found to be productive of little good. This arose from the difficulty of procuring properly qualified teachers, and from the missions being unable to superintend the schools.

"To supply the Government schools with teachers, three Normal schools have been established—one at Colombo, a second at Point de Galle, and the third at Kandy to supply teachers for the central parts of the island, which have hitherto been much neglected. Besides training young men as teachers, I have a hundred children under my charge. Forty of these I teach myself. The remaining sixty are taught by an assistant. The school is a most interesting one. I have Sinhalese, Bengalis, Malays, Chinese, Dutch, and Indo-Britons. All read the Bible without offering any objection to the study, of which the first hour is directed in all the Government schools. My success in the school has equalled my expectations. I never attack their superstition in school. Fortunately the Buddhist system of the universe is so connected with its religious doctrines that, if one falls, the other cannot long survive. At the same time that Buddhism is shown to be false, the evidences of Christianity are carefully taught; so that, while they renounce Buddhism, they may not become infidels. Some of the Buddhists have told me that they no longer believe it to be true; while others, who, at my first coming, refused to attend the Sunday school, now come of their own accord.

"The school engages my attention from nine till three. My afternoons are frequently spent in visiting, in company with one or two of my best scholars to serve as interpreters. The Buddhist priests reside together, somewhat like monks in a monastery. As the Buddhists deny the existence of

a God, that is generally the first point discussed. A few of the priests are intelligent; but most of them are very ignorant, and almost incapable of reasoning. Whatever is said, however, is not lost on the interpreters. More than once have I found them talking with their Buddhist companions, and employing the arguments I used in a manner which showed they understood their force and bearing. I have four boys along with me. Two of them are the sons of head-men, the other two purpose becoming teachers. My evenings are spent in teaching them and a few of the older boys who come to my house. I have thus briefly given you some account of the nature of my employments. You often occur to my memory, and I endeavour in some measure to follow the example you set me. While looking back on all the way the Lord has led me, I esteem it as one of the greatest mercies He has bestowed on me that I was privileged to attend the Seminary while it was under your direction. I mention this that you may thank God, and take courage."

The young schoolmaster, as will be seen from the above letter, was delighted with the scenery and the climate of Kandy.

November 26th, 1844. "I am placed," he wrote to his parents, "in much more favourable circumstances here than at home. You will receive this letter in the depth of winter. Here is perpetual summer. The duties of my situation are not laborious. At home I should have required to exert myself three times as much as here, which, added to the cold, would soon have finished my labours. You know how soon I was knocked up last winter."

He liked his work. As early as December in the year of his arrival he wrote :—

December 12th, 1844. "The school is getting on very well. The parents of many of my scholars are chiefs—some of them very rich. They are continually sending me fruit, sweetmeats, and articles of native manufacture. The various officers of the Government with whom I have any connection are very kind, and render me all the assistance I require."

He was, however, very lonely so far as European society was concerned, and he craved for intelligence from home. "Anything connected with home is interesting." The first desire of his heart was to help his parents in educating his brothers, and he also remitted money for books, which in his position became absolute necessities, for he much felt his loneliness. May 7th, 1845. "Not having a single friend around me," he said, "to whom I can go and talk, reading and my solitary morning walks form in one respect my only pleasures." The long solitary voyage must have helped to develop his retiring disposition, and to prevent his rapidly making acquaintances and friends.

Murdoch was not altogether satisfied with the house which he at first occupied, so, after a few months, he removed to another. We give in his own words to his parents the account of this change, because it reveals the frugality of his mode of living, which was evidently adopted with the object of helping his relatives.

January 14th, 1845. "I have removed," he said, "to another house, the rent of which is rather less; but the great advantage of it is that it is in a quieter part of the town. In my former house I was much annoyed by the beating of tom-toms. My 'flitting' did not take a long time. My furniture consists of six chairs, one table, one sofa, one bed, and a sort of book-case, and some pots, pans, and crockery. In my present house I have a small garden in front, eighty feet by forty, containing forty coffee trees, one or two cocoa-nut trees and tamarind, mango, guava, and plantain trees, and also a few flowers. The house itself is not of the best kind. The floor is laid with bricks, and it has no ceiling. This, however, is no disadvantage.....I have found all the Sinhalese with whom I have come in contact very kind. I often visit the parents of my pupils, and some of them come frequently to my house and talk about our two religions."

The following is an account of the manner in which he spent his time, written for the satisfaction of his parents; but it is given here as a specimen of the way in which he employed himself during his early experience of life in the East.

April 14th, 1846. "I may now tell you," he wrote, "how I spend one day here, and my days are alike all the year round, except, of course, Saturday and Sunday. A bell rings about half-past five every morning for the workmen on the Government stores and workshops. My servant then knocks at the shutter of the window near my bed. I get up, dress, and take a cup of coffee and some toast. I then set out for a walk in the Governor's grounds. I come home about half-past seven. I read for three-quarters of an hour, and

afterwards take breakfast. The school begins at half-past eight. I teach till twelve; then I have an hour's interval. I teach from one to four. I then go home and take dinner. Afterwards I generally read. Sometimes I take a short walk, but it is not very pleasant in the afternoons. It is still so hot. At six I take a cup of tea. I learn Sinhalese from seven to eight. Afterwards I read, and go to bed at ten.

"July 10th, 1846. For my morning walk I always go the same road. It belongs to the Panlian, the residence of the Governor. It is sheltered from the sun, and from it a beautiful view of the country around is obtained. On the other side of Kandy is an extensive valley, through which winds the Mahawelli Ganga, the largest river in the island. This plain is surrounded by mountains, which rise wooded to their summits to the height of five or six thousand feet. No one scarcely goes that road except myself, and I enjoy the solitude and the scenery extremely. My thoughts there often tend homeward, and often do I imagine myself among you. . . . . I have a hundred scholars of different nations, tongues, and religions. All have to read and study the Bible for an hour every morning. You ask the result of my labours. Through the blessing of God they have not been in vain. Nearly all my advanced scholars are convinced of the folly of idolatry and the truth of Christianity. Some of them are candidates for baptism, and will be admitted into the Christian Church at an early period. They have hitherto maintained a consistent walk; but I rejoice over them with trembling. They are surrounded by many temptations. I hope, however, that they may be spared to become lights in this dark land. They will hereafter occupy important stations either as teachers or in the employment of Government, and their welfare engages my most earnest attention.

On Sundays I have to look after a Tract Distribution Society, of which I am Secretary. Several persons go out every Sabbath morning with tracts in different languages, and leave one at each house. This was only started recently, and I expect real good from it. At two o'clock I go to my Sunday School, and come home about four."

In the above letter Murdoch mentioned the change of mind which some of his favourite pupils were experiencing, and he was looking forward with the deepest interest to one of them coming forward for baptism. His hope was soon fulfilled. In a subsequent letter to his mother he expressed his joy at this expectation having been carried into effect.

June 8th, 1847. "This youth had all along," he wrote, "clung most tenaciously to the religion of his fathers. A few months ago, however, a change took place from the study of some Christian publications. His faith in his own system was shaken, and his views of the truth of Christianity were confirmed; and, after a long and severe mental struggle, he at last publicly confessed himself a follower of Jesus Christ. Should he be spared, and hold fast his faith, he may be the means of effecting immense good. He possesses excellent talents, and he has studied several years under many advantages. I trust that your prayers will ascend with mine for him—the first fruits of my labours in this island. You ask about the telescope that you sent to me. It answers the purpose tolerably. I may mention that it had a considerable effect on the mind of this youth in causing him to disbelieve Buddhism, as it showed the mountains of the moon and the satellites of Jupiter. This may, perhaps, surprise you. I have, how-

ever, only room to mention that the religion of the people is quite opposed to European geography and astronomy, and, consequently, if the latter are true, the former is false. I still live," he added, "on the most friendly terms with all the officers of Government with whom I have any connection. The school is well attended, and the people appear satisfied. I hope, however, that I do not trust to these things, knowing how uncertain are all things here below."

About this time a great sorrow befell him. He received the mournful tidings of the death of his father, to whom he had been most tenderly attached. This event took place on March 19th, 1847, on the anniversary of his eldest brother's death. He felt this loss very keenly. Thanking his mother for kindly sending him his father's gold watch as a keepsake, he wrote on October 11th, 1847, "I shall gratefully receive it and carefully preserve it as a memorial of a kind, warm-hearted, and affectionate father." The following is the entry in his journal on receiving this sad intelligence:—

May 2nd, 1847. "Yesterday I received the melancholy tidings of my dear father's death. In the short note which he wrote to me by the preceding mail he stated that his health was not so good as before, but still I apprehended nothing serious. The shock was, therefore, violent, although not so much as it ought to have been. Though quick-tempered, he had a warm, generous, and kind heart, and sincerely loved me. His want will be a great loss. Well do I remember the last grasp I had of his warm hand

when he uttered 'farewell.' My thoughts turned also a good deal to my mother, and how affairs are to be conducted."

Murdoch appears to have been at this time very successful and happy in his work. He felt much encouraged by the conversion of more of his pupils, and the way in which he expressed his joy and satisfaction at this shows clearly how thoroughly he possessed the missionary spirit. His allusions to these events read more like the narrative of a master in a Mission School or College than the statement of the head of a Training School belonging to the Government. This very success in Christian effort, however, seemed to suggest to his mind doubts as to the advisability of retaining his position as a Government official. We will quote what he said regarding his influence over his pupils' hearts before noticing the gradual change in his views which eventually led to his giving up his position as head-master of the Normal School at Kandy. Writing to his mother, he said:—

February 12th, 1848. "You ask about the young man who was baptized some time ago. I am happy to state that he continues to behave in a most exemplary manner. In a short time I expect that he will leave me to take charge of a school in the neighbourhood. There is another fine youth of whom I have good hopes. He is the only son of an old Kandian chief. He reads tracts and religious publications very carefully, and, so far as I understand, is in the habit of daily prayer. I rejoice, however, with fear

over the best of my scholars, knowing the many temptations to which they are exposed. I can now well appreciate the saying of the Apostle, 'Now we live, if ye stand fast in the Lord' (1 Thess. iii. 8)."

A few months later he wrote:—

August 12th, 1848. "I have had the pleasure of seeing another of my pupils baptized. This is the third of them who has made an open profession of Christianity. Their number is small, yet, as they are comparatively well instructed, and have hitherto maintained a consistent walk, I hope they may be the means of doing some good. I think I wrote to you before about prayer for such persons. Pray earnestly for the missionary labourers that they may be encouraged to persevere in spite of all the difficulties they meet. Pray for young converts, who are exposed to many temptations to draw back. You may wonder, perhaps, why so few have embraced Christianity, although several are persuaded of its truth. The great reason is that most of my pupils are the sons of chiefs closely connected with Buddhism. Many of their relatives are priests; and, as several of the most hopeful boys are yet young, they scarcely venture to make an open avowal of their belief."

From all this it would appear that the time of John Murdoch's residence in Kandy was very happy and useful. He was successful in his work; he received the approval of his superiors in the Educational Department; and he was cheered by the clear evidence of his influence over his pupils by several of them being converted. He also held an important position in the Government of the Colony, as he had been appointed to a seat in the Legislative Council.

He was, moreover, usefully employed in the preparation and distribution of Christian literature, and he took part in the edification of the Sinhalese Church by having a gathering for prayer in his house, which was attended by Sinhalese Christians and Burghers. When he had been there for two years, however, though engaged in such congenial work as this, his mind was disturbed by the thoughts of the manner in which he received his stipend, and the position in which it placed him both with regard to the Government and with regard to the people. He was a Government servant, and his school was a Government school. The policy of the Government of Ceylon as a Crown Colony was very different from that of India. There the ruling power always maintained an attitude of strict neutrality, and, even at that time, before the Educational Despatch of 1854 had been promulgated, the reading of the Bible and instruction in the Christian religion were not permitted in Colleges or Schools instituted by Government. In Ceylon, on the contrary, the first hour of the school day was set apart for instruction in the Bible, and the Inspector of Schools was bound to see that this was done. The money set apart for educational purposes was, of course, taken from the revenue, which was obtained from the inhabitants of the island by taxation. The

vast majority of tax-payers belonged to various religions, some being Buddhists, and others Hindus or Muhammadans, and very few were Christians. It was, therefore, a question whether it was just to use money thus acquired in communicating instruction in Government schools, which might lead to the conversion to Christianity of the sons of tax-payers, who disbelieved in the truth of that religion. This was the question which, when it presented itself to Murdoch, much agitated his mind. At first he considered that he was justified in remaining where he was, after stating the case to his pupils and their fathers; but after further thought, self-examination, and prayer, he was of opinion that it was his duty to give up the position he was holding as a servant of Government, and to seek employment elsewhere. We do not think that we are called on to give our own opinion on this difficult question; but there can be no doubt that Murdoch acted in the noblest spirit, and that he was right in his resolution to obey the command of conscience—to follow the call of God rather than yield to the counsel of man when he considered it erroneous. We give his account of the matter. The first mention of it was made in a letter to his mother.

"KANDY, *August 14th*, 1847.

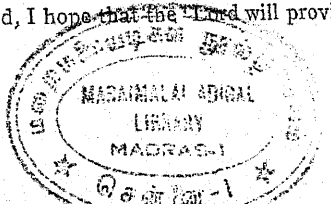
"I have selected a larger piece of paper than usual to mention to you a subject which has occasioned me, most

unexpectedly, great mental anxiety during the past twelve months. It was occasioned by reading accidentally the following passage in an Indian newspaper. The editor, speaking of the proposed introduction of the Bible into the Madras Government schools, says, 'We have urged that such a proceeding would be a breach of faith; but, in truth, the question at issue is one of common honesty; without a gross and palpable deviation from this, it is plain that we cannot apply the money of the Hindu and Muhammadan people to the purpose of overturning their religion.' These words fastened on my mind with irresistible force, clinging to me wherever I went. The justice of them appeared unquestionable; but I felt that, if such were the case, I could no longer conscientiously remain in the service of the Ceylon Government as a teacher, as I was paid by Government to teach what will most certainly overturn the religion of the inhabitants of Ceylon. We believe Christianity to be true, but the people here look upon it as we do upon Socialism. It struck me, what would the people of England say, supposing the officers of Government in England were Socialists, and established schools at the public expense throughout the country, in which during the first hour the works of Owen are read, and that during the rest of the day science is taught so as to make the children disbelieve the Bible? Taking this in connection with the precept, 'Whatsoever ye would that men should do to you, do ye even so to them' (Matthew vii. 12), it appears unjust in Government to establish Christian schools with the money of heathens. It is true that their religion is God-dishonouring and soul-destroying, and that every effort should be made to enlighten them; but the end will not justify the means. The subject has occupied my thoughts and taken up much of my mind during the last two months. I have endeavoured to dis-

cover 'What saith the Scripture' on the question, and begged the assistance of the Counsellor, but without coming to any change in my sentiments. As a last resource, I have sent enclosed a list of the principal books on the Voluntary Controversy. These books, if spared, I shall study carefully and deliberately, in connection with the Bible; and, though it should cause fearful sacrifice, I hope, through the grace of God, to be enabled to follow the dictates of conscience.

"I may mention the two points on which the question turns:—Is the religious training of the people a part of the duty of Governments? Is it just in a Government to compel the people to pay for the teaching of what the great majority of them consider deadly error? I shall do nothing rashly. There may be error in my reasoning, from taking only a partial view of the subject. There may be higher reasons which justify Government in providing education for the people who are perishing from lack of knowledge. At the same time I ought to act according to my convictions of duty, after having used proper means to obtain light. You will probably wonder why I did not look upon the subject in this light before. It never, however, so far as I recollect, occurred to me till suggested by the newspaper referred to. The liberal Christian spirit in which the Government schools are conducted, and especially the rule which leaves every child at liberty to attend or not, as he likes, during the first hour, in which religious instruction is communicated, hitherto led me to look upon the schools as reflecting the greatest credit on Government.

"You will probably wonder what I will do, should I leave the service of the School Commission. As yet, it is uncertain. That event will probably not take place for a year, before the expiration of which time, should my doubts not be removed, I hope that the 'Lord will provide.' What-



ever it may be, however, in a pecuniary point of view, my circumstances will be altered very considerably. I trust this will not weigh with me in considering the question of duty simply. In mentioning the favourable report of the School Inspector on his last visit, I was chiefly pleased since it gave me the hope of being able to assist the family. Should my means of doing so be contracted, I trust you will not be displeased. Wherever I am, I hope to live on the coarsest food, and to limit my expenses to the lowest farthing, to do something for you."

We have thus given in Murdoch's own words a description of the thoughts that were stirring in his heart. Whatever may be the opinion which we may entertain regarding his scruples, there can be but one opinion regarding the sincerity of his views, the careful consideration which he gave to the subject, and the noble disinterestedness of his conduct. He loved the work that had been entrusted to him, yet he was prepared to forego it at the command of conscience. He was perfectly alive to the sacrifice it would entail, yet was ready to undergo any privation in order that those he loved should not suffer. He longed for the spiritual benefit of his pupils, yet he felt sure that the Lord would provide, if necessary, some other way for him to advance His cause and kingdom. In the first instance, the study of this subject ended in quieting his scruples, and Murdoch considered that it was his duty to remain in the position to which he had been called, and to

continue his labours in the Central School at Kandy. We give the conclusion at which he had arrived, in his own words. Writing to his mother on November 13th, 1847, he said:—

November 13th, 1847. "I have again and again alluded to my regret at having been obliged to write to you about the possibility of my being compelled to give up my connection with Government from certain scruples. I now think I see my way clear as to retaining it. I give all religious instruction at an extra hour. I printed an address in Sinhalese to the parents of all the heathen children, stating what is taught at that hour, and telling them that they need not send their children unless they choose. As this hour is in addition to the time fixed by Government, and I endeavour to say nothing contrary to their religious belief during other parts of the day, I think I may conscientiously retain my situation. I am well aware, however, how very prone a person is to deceive himself when his interest is concerned; and, perhaps, a person not biassed by selfish considerations would at once detect some flaw in my reasoning. I can assure you that I often look up to the Father of lights, craving His direction, and pleading His own promise, 'I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight' (Isaiah xlii. 16)."

The following year passed in the cheerful performance of his daily duties. There were various rumours afloat concerning impending changes in the Educational Department, as well as in other ways, owing to financial difficulties troubling the Government of Ceylon. Referring to this, he wrote to his mother:—

August 12th, 1848. "Sometimes this occasions me a little uneasiness, since it may deprive me of the means of usefulness I at present enjoy. Generally, however, I am comforted by the thought that God will look after His own work, and that I may safely leave the disposal of my future lot to His unerring wisdom. When I look back on all the way by which He has led me, I can say, richly has God cared for me. I have now entered on my thirtieth year. I remember I used to think that an advanced period of life. It has come, however, quickly. May the rest of my life, whether long or short, be dedicated to the service of Him who is 'the same yesterday, and to day, and for ever' (Hebrews xiii. 8)."

The anticipated reductions in the Educational Department were not long delayed. The condition of affairs in Ceylon was very depressing at the end of the year 1848. Many respectable merchants failed. The coffee crop was a failure, because the coolies who usually came to gather it did not make their appearance at the proper time, and in many places the planters saw their crops rotting on the trees. This completed the distress of the community, and a subscription was raised to enable the Europeans who were out of employ to emigrate to Australia. On account of the sad state of the Colonial Revenue, about half of the Government Schools in the island were abolished. The grant for educational purposes was reduced by one half, and the fees charged in the remaining schools were raised. This very much troubled Murdoch; and, early in

January, 1849, he went to Colombo, at the invitation of the Secretary of the School Commission, with the object of pleading against the increase in the school fees. The result of this interview much disappointed him. He thus described it to his mother:—

February 13th, 1849. "I have been to Colombo to try and get a proposed alteration in the school fees set aside. I thought I had succeeded in some measure. I told the authorities there the consequences of it, and offered to pay out of my own salary the additional sum they expected to get from the school fees. Since I wrote to you last, however, I have received a letter ordering me to raise the fees a hundred per cent. No boy is to be exempted, however poor. Neither have they given me leave to charge the boys a lower rate, I making up the deficiency myself. . . . . I anticipate leaving Kandy in July. What may occur hereafter is uncertain. I often repeat the verse—

'What may be my future lot,
Well I know concerns me not:
This should set my heart at rest,
What Thy will ordains is best.'"

The result of raising the fees was as Murdoch expected. The school was ruined. Writing on August 13th, 1849, he stated: "To-day I had only thirteen boys. Last year I had a larger attendance than ever I had; but I have seen the boys gradually dwindle away, and now it is most disheartening to go to school." All this led him to return to his former views, which he had abandoned only for a time. "They came

upon me," he said, "once more in all their former vividness." They had only been put aside, but by no means given up. In another letter to his mother, he repeats his previous arguments regarding the voluntary principle, which need not here be repeated, and he then tells her how earnestly he had thrown himself on Divine guidance.

August 13th, 1849. "Another reason," he wrote, "which makes me think I am right is, the leading of Providence seems to mark out my course. Last year I set apart a season for special prayer regarding my Government connection. I prayed God to be the maker of my way, to fulfil that promise in Isaiah in my experience. I prayed that, if it was His will that I should retain my situation, He would deliver me by enabling me to see the path of duty straight before me, and to relieve me from those doubts which harassed me, and interposed, like a cloud, between Him and my soul. I prayed that, if it was His will, I should abandon my situation, He would mercifully open some other course of usefulness. I prayed thus for about a year. Scarcely a day passed without commending these things to God. For the last six months I have not had the slightest doubt about the propriety of giving up my situation. Here again, so far as the school itself is concerned, my way is just as clear. On the other hand, I see a course open to me, in which I think I may do great good."

On August 1st Murdoch sent in his resignation of his appointment, which would take effect on October 1st. On receiving it the Secretary of

the School Commission replied:—"I am directed by the Commissioners to express the deep regret with which they accept your resignation, and the sense they entertain of the energy and judgment which have characterised your services in the Colony." Thus the phase of John Murdoch's life as a schoolmaster came to a close. We cannot help observing from his letters that it was a happy one, and certainly he was permitted to see the fruit of his labours in the affection of all his pupils and in the conversion of some. He gave an account to his mother of a farewell gathering of his pupils. October 12th 1849. "Before I left Kandy," he wrote, "I had a very interesting meeting of my old scholars. I gave them a parting address. Several of them were so sorry that they wept. Two of them came to me at night, and talked of being baptized." He had for some time been busy thinking of plans for his future employment. Several schemes of usefulness were floating through his mind, about which we propose to write in the following chapter. We here give an interesting extract from a letter which he wrote at this period to David Stow.

"The longer I live," he wrote, "the more I love your system of instruction. When I left Glasgow, I had some heterodox notions; but I have been forced to abandon

be found in the Creator, immersed in sin, and sunk in spiritual debasement. We have everywhere employed the same means for their elevation, and everywhere, blessed be God, have our labours been crowned with success. . . . . Still, beloved, we cannot rest. We are pressed in spirit by the magnitude of the work which remains to be accomplished, and the necessity which exists for additional effort. . . . .

"We have placed before you the appalling condition of the heathen, their vast numbers, the small proportion receiving instruction, and the scanty resources at the command of Christians to provide for those who are now unsupplied. What is required to remedy this state of things? The answer is plain—a copious outpouring of the Holy Spirit:

"1.—On Christians at home, to awaken them to a sense of the awful responsibility which devolves on them with respect to the diffusion of the Gospel.

"2.—On missionary agents, that they may be endowed more and more with the spirit of the great Missionary to the world Himself.

"3.—On all native converts, that they may have strength to resist temptation, and shine forth in all the beauty of holiness before the surrounding heathen.

"4.—On all who come within the range of Christian instruction throughout the world, that adamantine hearts may be broken by the hammer of God's word. Such an effusion would be the source of every blessing we desire. The way in which it is to be obtained is well known; its adoption is easy. 'Ask, and it shall be given you.' The object of this memorial is to solicit all who love the Lord to entreat more fervently for this great blessing, and especially to set apart some time on the morning of every Lord's Day for special private prayer for this one subject. We hope

that the great majority will become acquainted with the proposal, so as regularly to unite in it from the first Sunday in May, 1850.

"Could the Church universal be persuaded to adopt this plan, that would be the commencement of a new era in her existence. Beloved, do you believe God's eternal truth? Do you wish the glorious promises of Scripture realised? Do you wish fallen man everywhere raised from his degradation? Do you wish that multitudes whom no man can number should drink unceasingly of the tides of ecstacy which flow from the throne of God? Do you wish the Redeemer to see of the travail of His soul and be satisfied? Then we entreat you to arise and give the Lord 'no rest' 'till He make Jerusalem a praise in the earth.'"

At the end of June, 1849, Dr. Alexander Duff spent a few days at Colombo. He stated that the circulation of this impressive appeal was what delighted him most during his brief visit. and, on his arrival at Calcutta, he published it with the remark, "No earnest missionary can peruse it without responding to the noble and magnanimous spirit of Moses, when told of Eldad and Medad prophesying in the camp :—'Enviest thou for my sake? would God that all the LORD's people were prophets, and that the LORD would put His Spirit upon them!' (Numbers xi. 29)."*

**Life of Alexander Duff*, by George Smith, C.I.E., LL.D. London: Hodder & Stoughton. Vol. II., p. 163.

CHAPTER III.

TRACT DISTRIBUTION.

A.D. 1849 TO 1854.

"O tarry thou the Lord's leisure: be strong, and He shall comfort thine heart; and put thou thy trust in the Lord." Psalm xxvii. 16 (P.V.).

New employment—Need of Christian literature—Plans for preparing it—Prospect of leaving Kandy—Frugality of living—Learning Sinhalese habits and customs—Mode of spending his holidays—New schemes—Approval of Bishop Chapman—Printing tracts—Editing a Sinhalese Magazine—Temperance efforts—Letter to Dr. Robson—Long journeys in Ceylon—Visitation of coffee plantations—Description of services—Indian coolies on the estates—The Church Missionary Society's Tamil Cooly Mission—Trip to Tinnevelly—Extracts from Murdoch's Journal—Visit to Madras—South India Christian School Book Society—Encouragement from Bishop Chapman—Proposed trip to Britain—Prospectus of the new Society—Retrospect of the year 1854.

WE have said that, during the last few months of his residence at Kandy, Murdoch had been preparing plans for his future employment. He had formed the local Tract Society, and had taken a deep interest in the production of Christian literature. He felt that, as Christianity spread among the people of India and Ceylon, suitable books must be written for the use of those who had embraced the Christian faith; and that there was quite as much necessity for the propagation of the Gospel by the printed page as by the spoken word. He resolved, therefore, to dedicate his life to the service of his Lord in this direction. His plan, which was hereafter marvellously developed, had better be given in his own words.

September 12th, 1849. "I am making preparations," he wrote, "to leave Kandy at the end of this month. I must leave my present house. In some respects the change is painful. I had a nice little garden. The flowers which I had planted had grown up. The house was in a retired and agreeable situation. I have taken one at the rent of twelve shillings a month. I shall have no servant. A Sinhalese in an adjoining house has offered to supply me with the usual food of the people of the country at 28 shillings a month. I expect that I shall require to wash some of my clothes myself. This is the dark side of the picture, however. There is much of a contrary description. On one side of my new house is a careless Christian; on the other a staunch heathen. I hope I may be useful to them. This would more than make up for all the flowers I

am required to leave. By living in a different way from what I used to do the people will think that I am sincere. I shall, therefore, acquire much more power over them. I have already received many proofs of their kindness. I am busy learning Sinhalese, while occasionally I am employed about some scheme. The whole of this year I have been occupied by one which surpasses in magnitude most of those I have yet attempted. Dr. Duff is greatly delighted, and sent me a kind letter about it. The Bishop of Colombo also was pleased. Indeed I have met with so much kindness that I require to guard more against being puffed up with pride, than discouraged by any difficulties I may encounter."

With regard to the mode in which he intended to employ his time, Murdoch wrote as follows :—

February 13th, 1849. "I shall write books and tracts for the people generally, for children, and for schoolmasters. These I shall take round myself once a year to the different missionary stations, speaking with the ministers about the tracts and books wanted, and getting advice about them. I shall also try to get Sunday Schools and Christian Instruction Societies established wherever it is practicable. Probably also I shall edit a monthly magazine in Sinhalese. In all about 100,000 tracts and 10,000 books will be printed annually. In this way, if spared, I shall be more usefully employed even than I am at present."

Such were the schemes of the young teacher as he was being freed from his school work. They were, however, no idle dreams, for when we compare these comparatively inchoate plans with what he was permitted to accomplish during

the long life which lay before him, we find that his future labours corresponded very closely with the ideal. The sketch plainly foreshadowed the completed picture. We make a few extracts from his journal, so that we may more fully realise his feelings at the time of this important change.

Sunday, October 14th, 1849. "I am now engaged in a new vocation. I am Secretary of the Tract Society, and no longer a schoolmaster. I have lost one powerful means of doing good. Through God's blessing may I be equally useful in a new sphere." He adds the following resolutions to guide him in his new position. "1.—I believe that one of my chief enemies will be the love of ease. 2.—Another difficulty will be to remain kind and loving even though persons may no longer contribute to the Society. 3.—I shall be under a great tendency to neglect personal religion. My reading will be chiefly religious for the benefit of others. I shall be apt, therefore, to think about them instead of considering myself. I rejoice, however, that these difficulties are not invincible. May I adhere closer to the Captain of my salvation. I am in an enemy's country, in a rebellious province. O may every thought, word, and action be for the furtherance of the glory of my King and God."

He had already devoted a good deal of his time to the preparation and distribution of tracts, and had himself commenced the Sinhalese Tract Society, of which he now became the Secretary. During his holidays he had employed himself in visiting the various missions in the island; and

it seemed to him that the usefulness of the missionaries was very greatly diminished by the want of suitable tracts and books. This was the cause of his devoting himself to this particular work, when he felt himself obliged to relinquish teaching in a Government school.

A few days later he made a fresh dedication of himself to the service of God, which he afterwards renewed at Madras, when he was endeavouring to commence a similar enterprise there, and which so clearly reveals the innermost feelings of his mind, that it is necessary to give a few extracts from it to exhibit his present position as he himself saw it.

Kandy, November 4th, 1849. "More than a month has passed away since my Government connection terminated. I have felt my new situation in its reality. How much have I experienced of the divine goodness. How much reason have I to set up my Ebenezer, and say, 'Hitherto hath the Lord helped me.' I have lost a very great deal indeed by quitting the school. I had by it an influence over a few minds, which I can acquire in no other way. On the other hand, how great are the blessings I have received. I have acquired a stronger influence over many other minds. Should it continue, it will compensate me in a great measure for what I have lost. O that I may have grace given to make a right use of my important means of usefulness so long as I may be permitted to enjoy them. The calls to 'work while it is day' are loud and urgent. Feeling my own weakness, the readiness with which I yield to temptations to sloth and neglect of duty,

how much I am given to proud, complacent thoughts, knowing a little of my want of love to the Saviour, I have ventured to consecrate myself afresh to the service of God.

"O Lord, my Heavenly Father, great and glorious Jehovah, to Thee am I indebted for existence and for every blessing I enjoy. I would approach Thine awful presence not in my own name, but in the name of Him in whom Thou seest no iniquity in Jacob nor perverseness in Israel. May the Holy Spirit teach me what to pray for, and may my requests ascend perfumed by the incense of the Saviour's sacrifice.

"I would surrender myself to Thee, body, soul, and spirit. I would surrender my body to Thee. Enable me to take proper care of it, and act my part well, and then enable me to resign myself to Thy righteous will. Forbid that I should ever relinquish Thy service and pamper my body. Hold Thou me up, and I shall be safe. May I be a temple of the Holy Ghost, pure and spotless. May I be the humble instrument of turning many from darkness to light. May my powers of speech be exercised for Thee. Set a watch before the door of my heart and of my lips. May Thy glory be the end of all my words. Whatever powers of composition I possess I would desire to consecrate them to Thee. May I neither slothfully neglect to use them, nor attempt things too high for me. I would commit all my temporal concerns to Thee. Thou, O Lord, knowest my wants. I am a solitary man, with Thee alone for my friend. Keep me from anxious thoughts. May I be content with such things as I have. May Thy glory be the aim of all my actions. Show me the path in which I can bring the largest revenue of praise to Thee. I would commend to Thee the welfare of the Tract Society. It is designed to promote Thine own cause. O, for Thine own name's sake, for Thy Son's sake, for the Holy Spirit's sake,

for the sake of sinful men, do Thou bless it, and give it favour in the eyes of the people. Guide those entrusted with the management of it. Lead them to the publication of such works as will make the greatest praise redound to Thee. O Lord, who am I that I should thus give myself to Thee? A guilty, poor, and helpless sinner; but accept the offering for the sake of my great High Priest. Amen.

"Signed, after calling on Father, Son, and Holy Ghost to witness, John Murdoch.

"Renewed off Madras with reference to the India School Book Society. Blessed be Thy name for listening to the above about the Tract Society."

These aspirations reveal the intensity of his devotion to the work of the Ceylon Tract Society, and his earnest longing for its success. We add one passage from the forecast of his future life, regarding what he expected as to his mode of travelling and his anticipated method of work.

"I shall require," he wrote, "to travel on foot, and shelter at night wherever I can, as I shall be unable to pay for lodgings; but even this has its associations which ought to render it pleasant. I shall be following the example of the Apostles, yea, of the Saviour Himself. When tired with walking under a burning sun, I can meditate on Him, who, 'being wearied, sat thus on the well.' Should I find it difficult in any place to obtain lodging for the night, it will be sweet to think of the passage, 'He sent messengers before His face to make ready for Him.....And they did not receive Him' (Luke ix. 52, 53)."

Murdoch threw his whole heart into his new work. It mainly consisted in tract production

and circulation. As he was the Secretary of the local Tract Society, he frequently visited the different missionary stations in the island so that he might ascertain from the missionaries themselves their needs in this respect, hear their opinion regarding the tracts he was preparing, and obtain their advice as to what fresh efforts they considered he ought to make. He began a new Sinhalese monthly magazine, the first number of which was published on New Year's Day, 1850.

January 12th, 1850. "I am kept excessively busy," he wrote to his mother at this time, "with writing tracts and magazines. The first number of the Sinhalese Monthly Magazine has been published. The English newspapers have praised it very much. Even Buddhist priests purchase it."

The Orientalist missionary, the Rev. R. Spence Hardy, when writing about these times, refers to Murdoch's labours in Ceylon in quite an enthusiastic fashion :—

"When he first entered on his present course of usefulness, comparatively little had been done to furnish Ceylon with a healthy literature. The effect of his interposition was like that of the monsoon rain after a long season of cloudless skies and scorching winds."*

Besides these literary labours, he helped to

* *Jubilee Memorials of the Wesleyan Mission in South Ceylon*, Colombo, 1864. p. 285.

establish a Temperance Society, which soon became very successful. He personally spoke to and pleaded with drunkards, and induced many to sign the total abstinence pledge.

Part of Murdoch's support was obtained from the freewill offerings made by the Congregation of the Wellington Street United Presbyterian Church, Glasgow, with which he was connected when in Scotland, and to which even then he may be said to have partially belonged. He felt the greatest satisfaction in this arrangement, and there seems to have been a pleasant bond of mutual sympathy and union between this Congregation and himself. We have enjoyed the privilege of perusing the reports of this Church from the time when Murdoch was constituted its "own missionary," and a few quotations from them will prove the deep interest which, from the very first, the Congregation took in his labours in Ceylon, and afterwards in India. These reports began in 1849, the year in which Murdoch commenced his new employment, and in which, with some feeling of diffidence and with more of hope, he made a request to his former minister that a small sum might be granted to him out of their missionary funds, partly for his work and partly for himself. This request Dr. Robson, the minister, called "unexpected and interesting."

"It is," he said, "an application made to us to assist in disseminating tracts in Ceylon. It comes from Mr. John Murdoch, formerly a member of this Congregation. He went to Ceylon with a Government appointment and considerable salary as a teacher; but, having formed conscientious objections to the system pursued, he surrenders his appointment, and states his wishes and purposes for the future thus:—'I wish to settle in some village a few miles from Colombo; to reside, for some time at least, in a Sinhalese family; to acquire a thorough knowledge of the language, customs, and mode of thinking of the people; to study carefully the Sinhalese books most read and admired; to compile, or obtain from qualified persons, tracts and books adapted to the wants and tastes of the people, and to superintend the press. I wish also to spend four months in the year in visiting the missionary stations in the island, to become better acquainted with the circumstances of the people, and receive suggestions respecting tracts; to act as colporteur; to organize Christian Instruction Societies wherever it is practicable, and to promote religion in any way in my power. While residing at my own station, I should also discharge, in some degree, the duties of a catechist.' The assistance required from this country is only £56 a year."*

This sum was granted; and, ever since, the Congregation took the liveliest interest in Murdoch and his work, and either that sum or more became their annual contribution either for himself or his work, even after he became the agent of another Society.

The following letter, dated July 9th, 1852, was

* *Report of the Wellington Street Congregation* for 1849.

one of the annual reports which Murdoch sent for the information of this interested Congregation:—

"You mention that so large a sum as £56 may not be voted next year, as you are entering on the building and sustaining of missionary churches in Glasgow, and you must allocate some of your funds to that purpose. If you can still allow me £36 a year for my own support, it would be a great favour. I manage, I think, as economically as I can, consistently with health. I keep no servant. I make some coffee for myself in the morning, and a Sinhalese sends me twice a day some curry and rice. Still, clothes and other things are expensive in the East; besides, my numerous journeys cost a good deal.

"I rejoice to learn that the spiritual condition of Glasgow, my native town, is attracting so much the attention of Christians of all denominations. Undoubtedly it has the first claim upon them. Still, I almost regret that its necessities should be relieved by diverting, in part at least, funds hitherto appropriated to foreign missions. I have long been of opinion that the enlightenment of the ignorant at home is a most important part of the duty of private Christians. They are bound to make use of every talent in the service of their Master. The bestowal of pecuniary contributions does not absolve them from personal effort to promote the spread of the Gospel. Let the followers of Jesus who are scattered over the city rise *en masse* to bring the whole town in subjection to Christ. The assistance of trained agents will also be necessary, but could not an extra effort be made for their support? The field of missionary labour is the world; and, lamentable as is the state of Glasgow, the condition of heathen countries is still more deplorable. Look even at Ceylon, where my lot has

been cast; the people are avowedly devil-worshippers, and they are the wretched survivors of untold generations that have lived and died in ignorance of the only way of salvation. Weekly the Sabbath bell invites the inhabitants of Glasgow to attend the house of God; but to the westward of Kandy there is no missionary for about 150 miles; southward, the nearest is about 100 miles distant; eastward, there is no mission station till we reach the eastern shore of the island at the distance of 80 miles; and northward, except one solitary Tamil minister, there is not a single missionary for 170 miles. I hope, therefore, that, while more will be done for Glasgow, the claims of Foreign Missions will not be overlooked.

"I may now give you a short account of what has been done during the last six months. The publications have been on the following subjects:—'The Rich Man and the Beggar,' 'Directions for Daily Conduct,' 'Advice to the Sick,' 'On Industry.' The tract for the sick is on a most important subject. At home the mind is often softened under affliction, and more attention is paid to the claims of religion; but in Ceylon the belief is almost universal that many diseases are caused by the influence of demons. Hence they resort to devil-ceremonies to propitiate them and effect a cure. This is one of the superstitions which clings most strongly to the Sinhalese mind, and perhaps more members are excluded from the Sinhalese Churches from observing these practices than from all other causes put together. The design of affliction is explained, the uselessness and danger of using charms is shewn, and passages of Scripture are mentioned to be read to the sick persons. The tract on Industry is on a national defect of the Sinhalese. The climate indisposes people to exertion, and many of them give way to laziness. The tract shews the duty of labouring diligently."

The following very interesting narrative, showing the way in which Murdoch himself endeavoured to engage directly in missionary work, was published in *The Missionary Record of the United Presbyterian Church.* It is an animated account of a contest with some devil priests at Matura, in the south of the island.

"I frequently speak with people about religion, and it will, perhaps, be interesting to give some account of an incident at Matura. Of all the island superstitions, devil-worship is at once the most degrading and the most influential. It has occupied much of my attention during the past year. One of the most effective ways of showing the people the folly of it, appeared to be to challenge the devil priests to perform what they pretend to be able to do. They say, for example, that by muttering a charm and then blowing at a person, he will fall down dead, blood gushing from his nose and ears. As the devil priests of Matura are considered the cleverest in the island, I posted notices at different public places, and circulated others through the district, offering a reward to any priest who succeeded in doing me any injury by means of charms. Before the day appointed, many of them came to me and related horrible events which, they said, happened through charms. They told me that the priests were preparing most powerful incantations, which would kill me at once. I laughed, and told them that these were just what I wanted. Foiled there, they next tried to frighten the Sinhalese in whose house I resided. They told him that, if he allowed such a trial to be made, devils would throw stones at his house, and break it down. 'What can I do?' said my landlord; 'He is an obstinate man; I cannot prevent him.' At the

day fixed, a large concourse of people assembled. The more cunning priests did not come forward. Some, however, had lain near graves by night, and made offerings to devils, imploring their help in this time of need. I stood in front of the house, which was slightly raised. While there, several of the priests secretly repeated their charms, and blew at me. They found that not the slightest effect was produced. When the hour passed, I challenged them to come forward. Some wily priests then came forward, and said, 'We can kill you at once; but then, who will be responsible for the result? Government will execute us; we must have the permission of Government.' I offered to give them a paper, signed by me, declaring that the priests were asked by me to perform this ceremony. I told them that the people around were witnesses. All this they pretended would not satisfy them. I then asked them to kill a dog, or even a chicken, by their charms. They replied that these only took effect upon men. The priests triumphed, because they thought that the judge of the district would not give the permission requested. I was in perplexity; but I wrote to the judge, and commended the matter to God. To my surprise and pleasure, full liberty was given to the devil priests to do their best. The judge's letter was explained to the people by a notary. The persons who had talked most loudly about their powers slunk away; but, after repeated challenges, two priests came forward. They did not wish to try the experiment on me, however, because many of the people imagined that I was a magician acquainted with powerful charms which counteracted theirs. They asked, therefore, first to operate on a Sinhalese. A Christian who had come with me from Kandy, volunteered to stand. The priests made him put on a new cloth. They asked for a mat and a vessel—the former, I understood, to break the fall, and the latter to

collect the blood which was to stream out from his body. They smoked him with burning resin, repeated their incantations, and blew at him. He stood laughing the whole time. They tried again, but with similar results. They asked another person to stand, which a Christian of Matura readily consented to do. The priests were no more successful with the new subject, and sneaked away amidst the jeers of the people. I had then an excellent opportunity of urging the people to turn away from these lying vanities and serve the living God. The whole affair was noised abroad through the country, and a considerable effect was made." *

We observe that, in one of the preceding passages from these Reports, Murdoch gives an account, not only of his labours in producing and distributing Christian literature, but that he has described his mode of living during these early years of his independent career. No one who is acquainted with the conditions of European life in India, Ceylon, or any other tropical country, will fail to admire the noble self-sacrifice and devotion which led Murdoch to face a position in which he was unable to keep even one servant, and in which he was obliged to live entirely on Sinhalese fare. Several years afterwards, when reminded of what he had then undergone by an article in *The Christian* newspaper, July 29th, 1887, he wrote the following remarks :—

* *Missionary Record of the United Presbyterian Church*, vol. vi. 1851, p. 77.

August 20th, 1887. "In one place this notice gives an erroneous impression, 'He then laboured with his own hands.' I only did a little as an English compositor in the press: the idea is given that I did much more. I lived on Indian fare for a time, but with the result that I suffered for years after it from indigestion. For the last seven years or more, when in Madras, I lived in a boarding-house in Vepery. It was convenient, as being close to the S.P.C.K. Press, and not very far from the Repository. Lately it was closed, and I had to go to the Branch Elphinstone Hotel, whence I now write. I have three large rooms, and everything is very comfortable, for 120 rupees a month; so, if any notice appears after my death, a faithful record must say that I got quite luxurious in my old age—a melancholy contrast to the time that I lived on 'Indian fare'!"

We have thought it appropriate to mention this disclaimer at the present juncture in his life, though it was written many years afterwards.

At the beginning of 1853 Murdoch mentioned another important work for God, which he was privileged to undertake. Coffee plantations in Ceylon were at that time in a very flourishing condition. They were some distance apart, and their scattered position prevented the young English gentlemen, who were employed as managers, from enjoying social and religious advantages. Mr. George Wall, who was the agent for several of these plantations, felt much concern on this account, and he requested Murdoch to see whether he could not do some-

thing to remedy this serious defect. Murdoch, in consequence of this appeal, undertook to visit a group of plantations once a fortnight, and hold services for the managers. He thus describes the manner in which he accomplished this congenial labour:—

August 10th, 1853. "I leave Kandy on Saturday about two o'clock. I have a horse provided for me, and I get to an estate nearly twenty miles off about sunset. Next morning, at six, I start for another estate about six miles off, and have service there at half-past eight. The number of Europeans is small, but every one attends from a few miles round. Last time we had fifteen. When the service is over, I get breakfast, and return to the first place, and have service there. I return to Kandy early on Monday morning. I find the change good for my health. The estates are high, and the climate is much cooler."

In this way Murdoch heard much about the Indian coolies employed on these estates, and the question arose whether something could not be done for their spiritual instruction. Some of the proprietors, being Christian men, agreed to support catechists on their plantations, if suitable persons could be obtained. Murdoch, therefore, went to Tinnevelly in the early part of 1854 to ascertain whether anything could be done to supply this need. The Rev. William Knight, the Secretary of the Church Missionary Society's Corresponding Committee at Madras, then visiting Ceylon, entered cordially into the scheme.

Meetings were held at the principal stations of the Society in Tinnevelly in furtherance of it, and several agents volunteered for service in Ceylon. This eventually led to the establishment of the Tamil Cooly Mission, under the superintendence of European missionaries of the Society, which has proved one of its most successful missions in the island.

We give a few extracts from Murdoch's printed appeal, issued June, 1854, so that his project may be clearly understood:—

"The coolies employed on the Coffee Estates in Ceylon have strong claims upon the sympathies and good offices of the proprietors. They form a cheap and valuable class of labourers, obedient, uncomplaining, and, on the whole, trustworthy. In seasons of difficulty they are rarely found wanting, and to gather in a crop they will cheerfully expose themselves to driving mists and pouring rain. Without their assistance the mountain sides, which now yield rich returns, would be little more productive than the jungles with which for centuries they were covered. It is readily acknowledged that the benefit has been mutual. They are well provided for when employed on the estates, and by their earnings they are enabled to increase their comforts on their return to their own country.

"But while the coolies have been benefited in a temporal point of view, it is much to be lamented that their spiritual condition, after having been employed it may be for many years under Christian masters, has not been in the slightest degree improved—not a single ray of light has entered their minds. Compassion to them as fellow-beings, duty to them as servants, and the responsibility resting upon us as

the professed followers of Jehovah, all demand that something should be done for their enlightenment. This will probably be at once admitted: the only question is how is it to be accomplished? Fortunately, a satisfactory answer can be given. The present appeal is merely to secure the general adoption of a plan which has already been carried out to some extent. Several gentlemen have made efforts for the instruction of their coolies. Some have been in the habit of distributing tracts and copies of the Scriptures; others have in addition established schools and supported catechists. . . . . On a large estate one catechist would be required. A single agent would suffice for two or three adjoining plantations. During the day the catechist might teach the children, and visit the sick coolies, acquiring by his kind offices some influence over them. In the evening meetings might be held at the lines, for the communication of religious instruction. In addition to the regular services on Sundays, an adult school might be held, in which the reading of the Scriptures might be taught. By conversation with each other, even the coolies themselves who did not attend the services would be acquainted with some of the leading doctrines of Christianity, and would carry away to their own country some ideas of the Creator, of Him who shed His blood for sinful men, and of the eternal felicity or misery awaiting them in another world. Happy would it be if, when in search of a little of the gold that perisheth, they found the pearl of great price, and departed enriched for ever."

The Rev. John Thomas, a well-known missionary in Tinnevelly, entered heartily into the scheme, and considered that catechists could easily be found in India; and added, with reference to Murdoch's visit, "I regard the

circumstance of your coming over for help as a call of Providence to develop our missionary spirit." The Church Missionary Society's Committee, on August 25th, 1854, responded to the invitation in the following terms:—"The Committee cordially respond to the appeal of Mr. Knight on behalf of the coolies of the coffee plantations, and will be glad, as soon as it is in their power, to assign a missionary specially to the superintendence of the catechists;" and in February, 1855, they appointed the Rev. Septimus Hobbs to labour among the coolies in Ceylon. The mission has always been supported by Christian planters, and some nine hundred estates are periodically visited by European missionaries.

While Murdoch was journeying through the district of Tinnevelly with the above object in view, he was much struck, when visiting some of the mission schools, by the great lack of suitable school-books, which was as great there as it was in Ceylon. On asking one of the missionaries what books he used, the reply was, "Anything we can get." The discovery of this appalling deficiency led him to undertake a visit to Madras, with the object of ascertaining whether a Christian School Book Society for India could be established there to remedy this serious defect. The following is the record in his journal regarding this visit:—

"The plan occurred to me of having a General Book Society for India. Commenced writing out the prospectus, at which I was busy for some days. Suggestion after suggestion occurred. My brain was in a state of unnatural activity. I could scarcely sleep at night, and would pace up and down my room for hours. I had no intention of immediately putting my scheme into execution, or at least not for two or three months, when on Monday last the idea occurred to go off by next steamer. During the week was employed in making preparations. On Saturday went to breakfast with the Bishop (Bishop Chapman, of Colombo). He received me with the greatest kindness, and entered cordially into the scheme, offering to give me a letter to Bishop Dealtry (then the Bishop of Madras), and to write home about it.

"Sunday, July 2nd. In the morning the Bishop of Colombo preached a spirit-stirring sermon. At the table of the Lord dedicated myself afresh to Him, and thanked Him for all the goodness and mercy He had made to pass before me, and besought His aid on my new undertaking."

The following day he started for Madras, where he landed on July 9th, 1854.

The India which Murdoch entered just half-a-century ago was very different from the India of to-day. Politically, the outlook was different. There were then only the three Presidencies of Bengal, Madras, and Bombay. There were, indeed, the North West Provinces, which were under a Lieutenant-Governor; and the Panjab, which was under a Chief Commissioner; but all North India was generally included in the wide title of the Presidency of Bengal. Bengal

proper had not been created a Lieutenant-Governorship. Before his death, Murdoch saw the division of India into some thirteen provinces, each separate from the others, but all under the Governor-General and Viceroy. Then the home government of the country was under the East India Company, with its head-quarters in Leadenhall Street; but under the supervision of Her Majesty's ministers, through the President of the Board of Control. The whole land was wonderfully, almost preternaturally, quiet, for the dissatisfaction which, three years later, burst forth in the Mutiny, was secretly gathering beneath the surface of this superficial tranquillity.

The educational presented, perhaps, a greater contrast than any other department of the State. The famous educational despatch, which bore the signature of Sir Charles Wood, afterwards Lord Halifax, the President of the Board of Control, but which was really drafted by the late Earl of Northbrook, afterwards Governor-General and Viceroy of India, was just about to be promulgated. This important document has correctly been called the Educational Charter of India. The whole system of Government education, with its Colleges, Schools, inspection, and grants-in-aid, was erected on this foundation. The contrast between the educational arrangements then

and those existing at the close of Murdoch's life, is most striking.

The social condition of Madras also was very different. There were, perhaps, in the Presidency of Madras a greater number of thoroughly godly men than at any previous period. In Madras itself there was a warm Christian feeling pervading society. The Church which was then generally attended was "Tucker's Chapel," where the Rev. John Tucker had ministered for many years, and after him the Rev. T. G. Ragland, both of whom had been Secretaries of the Church Missionary Society's Corresponding Committee. To name only one of the good Christian men who were in Madras at that time, Colonel Charles Browne had a prayer meeting in his house every Wednesday evening, and it was numerously attended. We specially mention him, because we believe that no man, single-handed, did more good in South India than he. It was into this Christian society, that Murdoch entered to plead his cause on behalf of Christian literature, and especially of Christian school literature.

Murdoch, on his arrival at Madras, went at first to an hotel; but he was invited by Mr., afterwards Dr., Winslow, the distinguished American Tamil scholar, on whom he called, to stay with him. In a day or two he accompanied Mr. Winslow to a Missionary Conference, which was

being held at the house of the Rev. W. Grant. This is noticed in his diary in the following way:—

July 10th, 1854. "At Mr. Grant's. Was guessed by some to be a Yankee, from staying with Mr. Winslow. When told that I was a Scotchman, John Anderson said, 'I think he is none the worse for that.' Mr. Grant read a sort of discourse on the passage, 'He that winneth souls is wise' (Proverbs xi. 30). Afterwards remarks were made on it."

We have inserted the above, although it is not immediately connected with this portion of our narrative, because this was the first Indian Missionary Conference Murdoch ever attended. He never forgot it; and, fifty years afterwards, he mentioned it when, as we shall presently see, a jubilee address was presented to him at another Conference in the same city.

Murdoch was busily engaged during the next few days in visiting those who, he thought, would take an interest in his scheme. He had interviews with the Rev. Ebenezer Jenkins, with Mr. Symonds, of the S.P.G.; and all the more eminent missionaries who were then in Madras; and with Colonel Browne, Mr. John Fryer Thomas, the Rev. F. G. Lugard, and others. When within doors, he was busy preparing for a meeting which was arranged to take place in Mr. Lugard's house on Wednesday, July 19th, for

the special purpose of considering his proposals. He was thoroughly disappointed by the result of this meeting. There was already a School-Book Society established in Madras, in which some of those present at this meeting were deeply interested, but it was not specially intended for the production of Christian books. The following was his version of this meeting:—

"Wednesday. In the morning, went at about a quarter past nine to Mr. Lugard's, with great anxiety. I read my paper, which was received with marked coolness. Mr. Thomas (then a member of the Governor's Council) at once stated that the Madras School-Book Society would not merge into the Madras Branch of a General Society. They still harped on the difficulty of getting books prepared, although I had offered to do it. A desultory conversation ensued. One person objected to asking people for money, as it would injure old Societies. It was then proposed that the present members should form the 'South India School-Book Union,' and Dr. Smith was asked to become Secretary. I was asked to prepare some books to be submitted. So the meeting broke up. I was quite mortified and crestfallen. In the afternoon, wrote to the Bishop of Colombo."

Murdoch was much disquieted by what had taken place, and the members of the newly formed Committee were evidently not satisfied with what he had proposed. His feelings were expressed in his diary:—

July 30th. "In some respects I make no progress. I have not gained new friends; old friends are not more cordial. On Saturday, I sent a copy of the proposed con-

stitution to Dr. Smith. My mind has been unsettled. I do not see well how I can withdraw from the present Committee, and yet I should like to be unfettered."

What might have been expected ensued. Dr. Smith declined to act as Secretary, and Murdoch was soon left to follow his own plans.

"August 6th. On Monday last, received a very friendly letter from the Bishop, promising hearty co-operation. In the afternoon, got a note from Dr. Smith, refusing to act as Secretary of the very mixed Committee selected. I was in some respects annoyed, in some glad, at the letter. It gave me a kind of excuse for withdrawing from the Committee. I wrote a guarded answer, not saying much till my plans were more matured. Resolved to wait till the Bishop came, before doing more."

A little later, he wrote :—

"I now begin to think that the scheme of a General Society is too large. Think of confining myself to South India and Ceylon."

At last, the Bishop, whom Murdoch had been expecting so long, returned to Madras, and gave the most cordial approval of his plans. The entry on August 27th was :—

"I hope to call on the Bishop in a day or two. I have often pondered the subject of the future organisation of the Society. I am inclined to get on, if possible, without a Committee."

After a favourable interview with the Bishop, Murdoch wrote to the various members of the Committee, which apparently had never met, and suggested their withdrawal. The following are his remarks on this subject :—

September 10th. "Called on the Bishop on Monday. He was exceedingly friendly. Offered to do anything to promote the Society. No ceremony or fuss about him of any kind. Saw Mr. Grant. Got his leave to get rid of the Committee. Same permission from Mr. Jenkins. Wrote to the remaining members, asking the same leave."

We have gone a little more into detail about this matter than we originally intended, because his experience at this time caused Murdoch afterwards to dread Committees, and to dislike working under them. A Society called the South India Christian School-Book Society was established, having Lord Harris, the Governor, as Patron, and Bishop Dealtry as President; Murdoch himself being the sole Agent.

As time went on, Murdoch felt that his presence was required in Ceylon, to look after the interests of the Tract Society there. He returned thither in November. Bishop Chapman had all along taken the warmest interest in Murdoch's project, and the latter wrote to him when he was feeling downhearted and discouraged. "I was unknown," he wrote afterwards, "and progress was slow." On his stating this to Bishop Chapman, the only reply was:—"O tarry thou the Lord's leisure: be strong, and He shall comfort thine heart; and put thou thy trust in the Lord" (Psalm xxvii. 16, Prayer Book Version). These inspiring words winged their way to Murdoch's heart, and, ever after, in times of difficulty and

discouragement, they recurred again and again to his memory, like the clear note from a trumpet, imparting fresh courage and renewed cheer. They constantly appear in his journal, sometimes in an abbreviated form, and they seem always to have been the source of strength and inspiration.

Ere the year 1854 closed, Murdoch was led to believe that a visit to Britain was desirable for the furtherance of his scheme. It was necessary to interest Christian people there in his plan for the production of Christian literature in India and Ceylon, and to obtain funds for carrying it on. It was nearly eleven years since he had left his native land, and evidently his heart yearned to see his mother and other relatives once more.

The Prospectus of the South India Christian School-Book Society is before us, and we make a few extracts from it as it shows the purpose for which Murdoch was about to visit Britain.

"Although the direct preaching of the word must ever occupy the first place in missionary labours, the education of the young is of vital importance, and India affords peculiar advantages for its employment. Hindu youths are singularly lively and docile. The people are desirous of instruction. At the beginning of 1852 the number of mission schools in India and Ceylon amounted to 2,015, containing 78,778 pupils. English was the principal medium of instruction in 219 schools, the vernacular in the

remaining 1,796. Although these schools have effected much good, it cannot be doubted that their usefulness might be greatly increased. The great drawback has been the inadequate supply of suitable books. This has been particularly felt in the lower classes of English schools, and in those confined to the vernacular.

"The objects contemplated by this Society are: 1.—To improve the teachers by supplying them with some useful books 2.—To provide the schools with a good supply of books, maps, and other requisites. 3.—To assist in the establishment of Sunday Schools.

"By a recent despatch from the Court of Directors (this appeal was not published till 1855) the extension of education in India has been sanctioned on the most comprehensive scale. If fully carried out, it will effect a complete revolution in the religion of the country. In the indigenous schools looking for Government aid, the books now in use will be swept away, and replaced by treatises on geography, history, and science. Vast as is the good the new educational measure will effect in many cases, not a few thoughtful men look with considerable apprehension at the widespread infidelity to which it will give rise in schools with no Christian element. The only mode at present open of attempting to avert this evil seems to be through the books employed in such schools. Hindus, if left to themselves, will prepare the works required, but Christianity will be excluded; if Government undertake the task, the essential truths of the Gospel will be equally shut out. Books of a thoroughly satisfactory character can, therefore, only be published by some such agency as that whose claims are now presented."

The retrospect of the past year and the looking forward to the events of the coming year,

contained in his journal, will form a fitting conclusion to the present chapter.

December 31st, 1854. "I have now reached the close of an eventful year. At its commencement I looked forward to being quietly engaged during the whole of it, if spared, with the Sinhalese Tract Society and visits to the planters. In March, however, I was led to Tinnevelly about the Cooly Mission, and, after my return, the Indian School Book Society suggested itself. The Lord has graciously spared me amidst all my wanderings; and, on the whole, crowned the undertaking with success. Blessed be His holy name! The coming year is likely to be still more eventful. My proposed journey to England, &c. Father, glorify Thy name with respect to it, and all my future life. Make me eminently holy and eminently useful, and then, O Lord, as Thou wilt, when Thou wilt, and where Thou wilt."

CHAPTER IV.

SOUTH INDIA CHRISTIAN SCHOOL-BOOK SOCIETY.

A.D. 1854 TO 1858.

"Wait, only wait,
God is working, trust and wait;
Wait, and every cloud will brighten;
Wait, and every load will lighten;
Wait, and every wrong will righten;
Wait, only wait."

ANON.

Forebodings regarding visit to Britain—Disagreeable voyage—Arrival in London—Appeal for Christian literature—Application to the Religious Tract Society—Resolution of the Church Missionary Society—Journey to Glasgow—Meeting his mother—Reception at home—Peacefully in harbour—Difficulty of obtaining contributions for a new work—Acceptance as a missionary by the United Presbyterian Church of Scotland—Leaving again for Ceylon—Great depression of spirits—Return to Ceylon—Frequent journeys to Madras—Help from Colonel Charles Browne—Journeys through Madura and Tinnevelly—Travelling by bullock-cart—Dread of

Committees—Tract Society's school-books relinquished—Commencement of the Mutiny year—Voyage in a native craft from Colombo to Madras—Bible distribution in Ceylon—Love for Kandy—Grief at thought of leaving it—Foundation of the Christian Vernacular Education Society for India—Letter to the Rev. W. Knight.

MURDOCH very naturally looked forward to the new year and to his proposed visit to Britain with some degree of apprehension. It was no small enterprise which he had set before him,—namely, a united effort to improve the books intended for use in the schools of India and Ceylon, and the creation of a Christian literature for both countries. It was an unfavourable time to place a novel scheme before the people of Great Britain. It was always difficult to get them to think of India, and especially so at that time, and an Indian educational subject was eminently distasteful. The very magnitude of the scheme he was to advocate appalled him. The following were the observations in his journal on New Year's Day, 1855:—

"I propose to start for Colombo on Wednesday next to proceed, if possible, to England by the steamer of the 18th. How much have I seen of the goodness of the Lord during the ten years I have spent in Ceylon. May He forgive my deep ingratitude and my many sins, and bless my feeble efforts for the promotion of His glory. . . . Today dedicated myself afresh at the table of the Lord. If I

am not permitted to drink of the fruit of the vine again on earth, may I drink it new with Jesus in the Kingdom of His Father."

Murdoch left Colombo for England by a P. and O. steamer at the time intended.

"Sat on my boxes," he wrote, "taking a last look at Ceylon. Prayed God to bless all labouring there for the advancement of His Kingdom. I have seen much of the Lord's goodness, though I have often repaid it with deep ingratitude."

The voyage was not agreeable, and he was glad to reach England. The vessel arrived at Southampton on February 20th, about midnight, so, after sleeping on board, he landed on the following morning. Though he had been rather discouraged in his endeavours to obtain in India and Ceylon sympathy and help for his plans regarding Christian education, he looked forward with hope to having better success in England. He was much cast down, however, to discover that there also pleading even for the best of causes was very uphill work; but he strengthened himself in his Lord and Master. A few days after landing he entered in his journal:—

"Wrote out an appeal for the establishment of training schools in India and Ceylon. Pleased with it myself, and thought it likely to take, though I whispered to myself that others might think very differently. Blessed be God for bringing me safely once more to my native land in health and strength. May He prosper my journey. May He

enable me to promote His own cause, and benefit some of my fellow-creatures. Source of wisdom, be Thou my guide in the very trying and important circumstances in which I am placed. Thy strength be in my weakness seen, Thy wisdom in my folly show."

He was very diligent and persevering in the course which he had marked out. He applied to the Committees of the Religious Tract, the Church Missionary, and other Societies. He had an interview with the Rev. Henry Venn, and in the Committee Room of the Church Missionary Society, met friends from Madras, and a grant was made to him for his scheme. The Committee regarded it with peculiar satisfaction, as being in full accord with their work in Southern India. The following is the resolution which was passed on this occasion (March 6th, 1855), and which clearly exhibits the sentiments of the members who were present.

"Resolved, that this Committee, having long felt the want of suitable books of education in the vernacular languages of South India, regard Mr. Murdoch's proposal of a Christian School-Book Society as calculated, under the divine blessing, greatly to promote the efficiency of their Missions, as well as the cause of education in India generally; and, therefore, they add the sum of £50 to the fund which it is proposed to raise in England for this object."

After spending some days in London, Murdoch turned his face towards his home, going by

sea to Edinburgh, and by train to Glasgow. Eleven years had passed since he had been there, and all who have been absent from their home for any length of time will readily enter into his feelings of delight, even though the nearest relations may have altered in appearance during the interval. We give his own description of this happy meeting:—

March 13th. "In the morning saw the hills of Scotland once more. Faintly thanked God for the sight. Repeated, 'Breathes there a man,' &c. Cold, snowy morning. . . . . Reached Glasgow all well. Many changes. Had some difficulty in making out the house. At last saw in the street an elderly person whom, after a glance or two, I recognised to be my mother. She accosted me with a smile. In Margaret I could detect a resemblance. In the evening walked with Margaret up by the canal to my old favourite haunt across the second bridge."

He felt the pleasure of the calm and quietness and peace which he was enjoying.

"My hopes have risen a good deal since I came from London. Perhaps my God may, however, humble me, and lead me to cease from man. The time has passed pleasantly. I feel as if at anchor in a quiet harbour, though it is alloyed somewhat by the thought that soon again I must go out to sea."

He was not able to remain long in this peaceful harbour, and he had soon to put to sea again. His self-appointed task was very wearying and discouraging. Nothing can be more dishearten-

ing than a single-handed attempt to interest people in an untried enterprise, and to collect the means for starting a new Society. This was Murdoch's endeavour, and nothing but his strong will and firm belief that he was employed about his Master's business carried him through this arduous labour. His journal contains frequent reference to the strain which his exertions entailed, and to the depression of spirit which they caused. One event cheered him exceedingly. This was his being recognised by the United Presbyterian Synod as a missionary agent of their Church. Hitherto he had been only what is familiarly called "The Own Missionary" of the Wellington Street Congregation: now he belonged to the whole of the United Presbyterian Church, and the defraying of his stipend was divided between that Congregation and the Synod. This important event in Murdoch's career was stated in the following terms in *The Missionary Record*:—

"Mr. Murdoch has, by the authority of the Synod, been recognised as an agent of our Church; and this link may yet lead us to undertake missionary operations in the great, destitute, and promising field of India. The United Presbyterian Church has now, for the first time, an agent in India. This is one of the largest and noblest missionary fields in the world. . . . Second only to China in extent, it surpasses it in freedom of access, and in being placed by Providence under British rule. . . . The chief object of the

Synod's agent is to endeavour to elevate the standard of the Indian catechists and the vernacular schools. The climate of India is such as to forbid the hope of European missionaries evangelising the country by their own direct efforts. The work must mainly be done by Indians under European superintendence. It is evident, therefore, that the progress made will principally depend on the character of the Hindu agents. Hence their improvement is a matter of the utmost importance. The question is, How is this to be accomplished? . . . . The press is to be the medium employed. The agent of the Synod is to devote himself to the working of a Society to provide books for catechists, schools, and Sunday Schools. . . . Mr. Murdoch has for several years been supported by the Rev. Dr. Robson's Congregation, Glasgow. In March, 1854, he visited the Tinnevelly Missions to obtain catechists to instruct some of the Tamil coolies employed on the coffee estates in Ceylon. He then saw the great want of books, which led to the formation of the South India Christian School-Book Society. . . . Mr. Murdoch, the Secretary, resolved to visit Scotland to promote the object of the Society. The scheme was brought before the Synod, and the Mission Board was authorised to engage him as an agent of the Church in India, to be supported partly by the Synod, partly by the Wellington Street Congregation."*

Periodical reports were sent by Murdoch to the Synod, from which quotations will now and then be made.

The time for Murdoch's return to India was now drawing near. He keenly felt this second

* *The Missionary Record of the United Presbyterian Church*, January, 1856. p. 11.

departure from home, and his spirits were very much depressed. He took leave of his mother and relations on July 16th, 1855; and left London on the 23rd, travelling across France to Marseilles, where he joined the Peninsular and Oriental Company's steamer for Ceylon. The sadness of his heart appeared in this entry in his diary :—

"I have been so disheartened," he wrote, "that I am almost counting the days till I get away from the scene of my defeat. I long to be again in Ceylon, doing something to produce tracts and books."

Two or three days before leaving London, he wrote in a very mournful strain :—

"I feel very lonely here. I see the omnibuses go by laden, and think each person is greeted by kind smiles, while I am a stranger."

He did not see then how very abundant the fruit of his labours was to be, and how fully he was yet to be employed in the service of his Master, both in Britain and in the East.

Murdoch landed at Point de Galle on August 24th, 1855. During the next three years he was diligently engaged in the great work to which he had dedicated his life. His head-quarters were at Kandy and Madras, and he frequently journeyed between these two cities, one trip being made to Calcutta. At intervals he occupied himself in the study of Tamil, though he never became a proficient in that language.

While at Madras Colonel Browne was the person who gave him most help and encouragement. Murdoch found the endeavour to interest others in his scheme was very up-hill work, but he was greatly cheered by the approval and sanction of the Governor and the Bishop of Madras. On two occasions he travelled from Madras to Tuticorin on his way to Ceylon through the mission stations of the South in a bullock-cart. No one who has endured the fatigue of journeying in this description of conveyance will underrate the difficulties and annoyances which he had to endure; and yet, when he had become accustomed to the slowness of the pace and the necessary delays, there was something very fascinating in the novel scenes and the wonderful variety, which rewarded the patient traveller. There was abundant time for reading, thought, and meditation. The journey was generally accomplished at night, when the weather was tolerably cool, and the days were spent either in public bungalows or in friends' houses, and the rest in these "journeyings often" was utilised by gaining information, by studying the customs of the people, or by ascertaining the requirements of the missionaries whom he met. In these days of railway travelling the experience of this slow mode of pro-

gression has become a thing of the past: the difficulties are avoided, but the pleasures cannot be recalled. On March 9th, 1856, as he was drawing near the end of one of these journeys, he wrote: —

"Reviewed past journey and past life. In the former I have been favoured far beyond what I expected. Tour by night hitherto without any accident. Comfortable bungalows by the way used for the refreshment of pilgrims, reminding me of Bunyan. I spent pleasant days in some of them."

Murdoch gave a brief description of this journey in his report to the Synod:—

"When I last addressed you, I was about to set out on a long tour through South India. I had spent four months in Madras, engaged in the preparation of school-books, and in endeavouring to raise funds to print them. The object of my journey was to visit the principal mission stations to ascertain what improvements are suggested by experience, and to take steps to promote their circulation. The entire distance to be gone over by land was only about 950 miles; but in South India travelling is much in the same state as it was in Britain 150 years ago, when a journey from Edinburgh to London took three weeks. On account of the heat rendering it unsafe to travel by day, and the conveyance—a common cart drawn by two bullocks —the journey required six weeks. The body of the vehicle was six feet long and three feet broad, but books and baggage taking up a part, my bed was only about four feet in length; and what with the confined position, jolting, and sticking in the mud, I learned to appreciate rather more than before the value of a good night's rest. Still,

the pleasure afforded by the sight of the progress of missionary work far more than compensated for such trifling discomforts. . . . . When travelling, I occasionally took a walk about sunset. It was pleasant, in the neighbourhood of villages, to gaze upon the rich rice fields and to watch the labourer quietly returning from his toil. . . . . I rejoice that our Church has begun to take part in the great work of the evangelisation of India. Although no direct mission has been set on foot, yet a branch of labour to supply Christian literature has been undertaken, which will, with God's blessing, contribute much to the success of the agencies now in operation. Acknowledgments of its importance have been received from missionaries of all the Societies labouring in South India. The publications have been circulated from Cape Comorin to the borders of Orissa, a distance of a thousand miles."*

During the second visit to Madras, Murdoch felt much disturbed by the desire of some of his friends there that a responsible Committee should be appointed to manage the affairs of the South India Christian School-Book Society. This would have been the right course to pursue, and, we believe, it ought to have been adopted; but, very naturally, as the whole scheme had been thought out, and carried out by himself, he wished to be the sole manager, and was most reluctant to entrust the control to other hands.

"This," he wrote in his journal, "has cost me many an anxious thought during the week. My feeling is, on the

* *The Missionary Record* of the U.P. Church, August, 1856, p. 141.

whole, not to consent to a Managing Committee, whatever may be the consequences. It would fetter me greatly, obstruct operations, and detain me at Madras." But he added, as these thoughts troubled him, "To-night at the table of the Lord. Text, 'Father, not my will, but Thine be done.' May it be so with me. By Thy Spirit bend my will to Thine. May I hear a voice from behind me say, 'This is the way, walk ye in it.'"

While in Madras on this occasion, Murdoch wrote a long letter to the Synod, giving a description of that city and of the missionary work being carried on in it. He could not help expressing his great disappointment that so little was being done towards the evangelisation of India by the branch of the Church of Christ to which he himself belonged.

"I deeply lament," he wrote, "the slight interest apparently taken by members of the United Presbyterian Church in this vast country. Since I landed in India, as your agent, little more than a year ago, about double the entire population of Scotland have passed into eternity, a very small proportion of whom ever heard of the name of Jesus. During the last three months, however, the sum total of the contributions of members of our Church for the spread of the Gospel among one hundred and fifty millions of their fellow-subjects amounts to ten shillings!"

The Synod's notice of this letter served to emphasise this deficiency; and, ere long, an effort was made to remove this reproach; and, while they appreciated what they were doing

through the exertions of their agent, they succeeded within the next two years in sending missionaries of their own to Rajputana. They now remarked :—

"The sustaining of Mr. Murdoch as our agent, is the only foothold that we have in India, with its many destitute millions; and it will be a signal benefit conferred on the southern portion of that vast empire, if we are instrumental, as a Church, in aiding the preparation of a series of books, both in the Indian languages and in English, which will convey to the young, not only interesting and useful truths, but which will imbue their minds with the saving doctrines of the Christian faith."*

Their subsequent missionary efforts were largely due to Murdoch's example and exhortation.

In his annual letter, written about this time for the benefit of the Wellington Street Congregation, Murdoch mentioned two cases in which the perusal of his publications had been the means of the conversion of the readers.

"KANDY, *August 14th*, 1856.

"Last week I received a letter from a missionary, in which he mentions two instances where the publications of the Ceylon Tract Society were the first means, under God, in bringing the readers to the foot of the cross. One is that of a man who lives about twelve miles from Kandy. About four years ago he met with a copy of the periodical for adults, and from its contents his faith in Buddhism was shaken. He began to think and read. He procured more

* *The Missionary Record of the U.P. Church* for June and August, 1857. pp. 113, 151.

numbers of the magazine and some tracts. Finally, he obtained a Bible, and gave himself up to its teaching. We believe that he is truly a converted character; and, in the midst of the wicked people by whom he is surrounded, stands firm, holding fast and earnestly contending for the faith once delivered to the saints.

"The other case is that of a young man who after his baptism removed to Kandy that he might have a better opportunity of hearing the Gospel and profiting by Christian instruction. A number of the above periodical fell into his hands, and was made by God the instrument of leading him to inquire into the truth of Christianity. The same influence that thus moved him brought him, in a short time, as a humble suppliant to the feet of Jesus, and bestowed upon him that peace and joy which he had vainly sought in Buddhism.

"I remember, last year, when talking to Mrs. Robson about India, she said to me, 'But do not give up Ceylon.' This will not be done. A month ago an additional house was purchased in one of the principal thoroughfares, to serve as a repository and book-shop. The shop will have the advantage of a sign-board in three languages. It will also be a depôt for the Scriptures. The South India Christian School-Book Society meets with an encouraging degree of success; but, while gratitude is due to God for the comparative progress which has been made, it is saddening to think what a vast work yet remains to be accomplished."*

In his annual letter for 1857, Murdoch had the privilege of relating an instance which had come to his knowledge of a conversion primarily

* *Report of Institutions in connection with the Wellington Street Congregation* for 1856. p. 24.

due to reading one of his tracts. This was evidence which was necessarily very difficult to obtain, and it therefore gave him great pleasure.

"The Rev. G. Parsons of the Church Missionary Society records the following instance of the usefulness of one of our tracts:—'A man left Baddegama, some years ago, both a Buddhist and devil-worshipper, and went to Kandy, where he commenced keeping a shop. Whilst living in Kandy he happened to meet with one of your tracts. He read it, and doubts sprang up in his mind about the truth of Buddhism. He gave attention to the subject, and his doubts increased; and he began to regard Buddhism as false, and to inquire into the truth of Christianity. He was baptized, and, on his return to his own village, he has given proof of the sincerity of his profession by telling his relatives and neighbours what great things the Lord has done for his soul. He goes about daily preaching and teaching, and reading God's Word to the people of his village; and on Sundays, when a catechist visits the village, he gathers the people together for service. I had some conversation with him, and was pleased to find that he possessed a considerable amount of Scriptural knowledge on the fundamental doctrines of Christianity.' My necessary absence in India during the greater part of the year, will tell upon the Ceylon Society. I hope, however, that the income will still admit of the most useful publications being supplied to the Missions."*

When the new year dawned, Murdoch was in better spirits regarding his work than he had lately been, and he looked forward to its continuance with cheerfulness and hope.

* *Report of the Glasgow Congregation* for 1857. p. 27.

"Let my remaining years be devoted more entirely to the service of God," he wrote in his journal. "I have been spared to see the commencement of another year. I expect to be even more than before in journeyings often."

Like other Europeans resident in India at the beginning of 1857, Murdoch little knew how terribly eventful this year would be, or how these events would indirectly affect his own life. The Sepoy Mutiny did not directly affect him, because, by the merciful Providence of God, the South of India was preserved in perfect tranquillity. The first notice of the events in the North appeared in his journal on August 18th, when the brief words, "Sad, sad news from India," were entered. Later on, in a letter to his mother describing a voyage from Ceylon to Madras, he alluded to the condition of the neighbourhood, where there had been great anxiety but no disturbance.

"I came last month," he said (October 13th, 1857), "from North Ceylon in a native craft, somewhat like a large wherry. In one night we reached the Madras coast, and then skirted the shore. The crew took it very coolly, turning in every night after supper. I found all perfectly quiet, and the people as much at their ease as you are in Glasgow. There had been a disturbance, I think, within five hundred miles from Madras. At one time the people were under considerable alarm."

He then mentioned one of the numerous plans for doing good, which were continually passing

through his mind. "I believe I mentioned to you a plan by which a portion of the Scriptures would be offered to every family in Ceylon, in which there was some one able to read. This will probably be carried out, at least to some extent." We shall hear of similar plans hereafter.

Writing to his brother James on the same date about the desire of the latter to go to Australia, he referred to the manner in which his affections hovered between his usual spheres of labour.

"Perfect happiness is not to be found anywhere. We are always apt to invest places at a distance with charms which the reality does not possess. I know this from experience. When in Madras, Ceylon appears all that is lovely: in Ceylon I long for Madras. Thus will it ever be. Nothing earthly can satisfy. God designs by it to lead us to seek happiness in Himself alone."

There is no doubt that he was very fond of Kandy, where he had spent so many happy years on his first arrival in the East. Evidently he was feeling conscious that his stay there was drawing to a close, and he had a premonition of coming changes when he wrote the following words on June 13th, 1858:—

"My present ideas are to break up the Kandy establishment entirely, letting the houses, and to issue tracts from Colombo. The thought of abandoning Kandy is painful. No part of the world, perhaps, have I loved more. The quiet walks there at eventide have often been refreshing.

The climate also has been a grateful change from the continent during the hottest season. Should life be granted, I think of settling somewhere in Colombo, visiting schools, and otherwise attempting to make myself useful."

About this time, however, unknown to him, a scheme was being carefully prepared in England, which would considerably modify his own future plans, and necessitate his removal from Kandy as a place of residence. A new Society called the Christian Vernacular Education Society for India was being established. As the objects which the promoters of it had in view were very similar to those which had led Murdoch to form the South India Christian School-Book Society, he hailed it with genuine pleasure when he heard of it; and he wrote the following letter to his friend, the Rev. William Knight:—

"MADRAS, *February 13th*, 1858.

"I cannot resist the temptation of sending you a few lines expressing the interest I feel in the home movement in favour of Christian Vernacular Education in India. Many prayers have been offered during the past year on behalf of this great country. Often have I meditated on the probable result. The plans proposed are magnificent, surpassing my utmost hopes.

"The increase of missionaries is most important. I was glad to learn a few months ago that you had published an address delivered at Cambridge, urging the claims of India for men. Has a copy of it been furnished to every student and young clergyman who might engage in the work?

Some remarks by Bishop Wilson, containing a glowing appeal on this subject, might be added, if not already introduced. You will know to what I refer—'Do they shrink from that toil and labour which, as Augustine says, our Commander underwent? It will be a burning shame if England can supply 50,000 men for the Indian army, and yet it be impossible to obtain volunteers in a far nobler cause.' Doubtless you will press the matter year after year till conscience be awakened.

"I received last night from Mr. Royston a copy of the Special Appeal of the Church Missionary Society. Has any plan been drawn up, somewhat in detail, of what would be necessary to work the districts already occupied? Could the rural population be portioned out into parishes, as it were, each containing about 50,000 inhabitants, and allotted to an itinerant missionary? It would then be better known how much ground is actually occupied, and how many more men are required for such preparatory work. When people hear of one or two missionaries in a Collectorate, they often think that it is, in some measure, supplied, without considering how utterly impossible it is for so few labourers to cultivate such a vast field. By the various Missions selecting parts of India, and bringing their wants in detail before the public, more might be done than by a general appeal.

"But you will be reminded of the painter's advice to the cobbler, so let me stick to the education question. The paper you forwarded to Mr. Royston reached Madras just the day before a meeting was to be held at Col. Browne's to consider about a Memorial Fund for the Madras Presidency. Mr. Bilderbeck proposed the erection of a Hall, with apartments below for the Bible and Tract Societies. Col. Browne suggested the publication of a series of school-books in each language spoken in the

Presidency. Mr. Lugard advocated Training Schools. With great zeal, though not with great ability or great success, I urged that good folks at Madras should identify themselves with the home movement. Meanwhile it had got abroad that the Governor and Bishop were in favour of the building. This had a great effect, and shook some of the warmest supporters of the other schemes. The building will, in all probability, carry the day. That, however, is no argument against the home plan, for the latter is not yet fully understood, and the cause I have alluded to will have great weight in the decision.

"I have consulted some able and experienced missionaries on the plan suggested in the paper signed by the four Secretaries. It is considered practicable, and calculated to be of great advantage. I do not think, however, the scheme ought to end with the preparation of trained teachers and the publication of books. The Society should be prepared to open schools in the villages. It will never do to leave education in the hands of Government. Let us have, if possible, a united National School and British and Foreign School Society, conducted by Evangelical men, to take up Christian Vernacular Education in India, and depending mainly for support upon grants-in-aid. I can well, however, understand the difficulties in the way of united effort. But whatever may be the course pursued, I hope the great cause itself will not be forgotten. You never had such an opportunity for urging the claims of India.

"I proceed to Calcutta, God willing, by next steamer to consult friends there about Vernacular Literature and Education. I forwarded to you a month ago a copy of our last Report. We are gradually progressing. The Madras Committee have allowed me to get books printed at Kottayam on the same terms as at Palamcotta, and at the

next quarterly meeting of the missionaries, a plan is to be prepared suggesting a series of publications in Malayalam. Arrangements have likewise been made for a commencement in Kanarese, Marathi, and Bengali. A Depôt has been established at Bombay, at the request of the Bombay Tract Society. During my visit to Calcutta I shall see how the land lies there. A year ago I gave some offence to the Committee of the School-Book Society there by remarks on their books ignoring female education and missionary efforts, and only incidentally alluding to caste as preventing the Hindus from making such good knives and matches as the English. But the effect has been salutary. Last week I received a new Calcutta school-book, which is all I could wish. Still, it is the fifth of a series of reading books, and I shall insist on their adapting the preceding four to India, if they wish me to keep out of the field. I hope to return to Ceylon about the end of February, where I shall remain a few months, if life be granted, and then return to Madras.

"If I can aid the Vernacular Education Scheme in any way I shall esteem it a great pleasure. Only let me know what you wish me to do. To do anything of importance, however, you must have a man devoted to the work. Everybody's hands here are in general full. The new Society would be popular, I think, both here and at home. It would interest many who do not care for the higher departments of missionary work."

CHAPTER V.

THE CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.

A.D. 1857 TO 1859.

"But now Heaven's light is falling,
O Indian land, on thee,
And love's own voice is calling
To life and liberty:
From ages of transgression
Haste to the Father's feet;
So penitent confession
Shall full forgiveness meet."

ANON.

Reasons for the formation of a new Society—The founders of it—Action of the Secretaries of four large Missionary Societies—The spirit in which it was formed—Inaugural meeting—Murdoch asked to become its Indian Agent—Letter from the Rev. William Knight to Murdoch—His reply, accepting the appointment—Tour in Tinnevelly—Regret at leaving Kandy—Visit to Calcutta—Voyage to Great Britain—Despondency—Prayer for guidance—Introduction to Henry Carre Tucker—Discussion regarding plans—Return home—Speech before the United Presbyterian Assembly

Again bidding farewell to his mother—Final meeting with the Committee—Taking leave—Doubts as to the prospects of the Society—Retrospect of his stay in England—Return to India through France—Arrangements made by the Committee—Training Institutions to be formed—Murdoch's connection with the Foreign Mission Board of the United Presbyterian Church—Amalgamation of the South Indian Christian School-Book Society with the Christian Vernacular Education Society—Training Institutions placed at Amritsar, Dindigul, and Ahmednagar—Change in the title of the Society.

THE events of the Indian Mutiny touched the very heart of England. Christian men regarded them as a warning and a chastisement direct from the hand of God; and, under this impression, a few met together in the room of the Rev. Henry Venn, the Honorary Secretary of the Church Missionary Society, in Salisbury Square, to consider what form a Memorial of these events ought to take. Three leading thoughts were uppermost in their minds—humiliation for past transgression, gratitude for the goodness of the Lord in His merciful and marvellous deliverance, and forgiveness of the injuries inflicted on their countrymen by a section of the Indian people. It was thought that a Society intended solely for the benefit of that people would be the most appropriate Memorial that could possibly be raised, and that it would, more clearly and

decidedly than anything else that had been suggested, carry into practice, in the sight of all mankind, the three great Christian virtues already described—humility, gratitude, and forgiveness. The two principal objects for which the Society was founded were the training of Indian masters for the instruction of Indian children, and the production of a Christian literature in the chief languages of India. These being the main objects, the word "Vernacular" was employed to express this desire. All who were favourably inclined towards the scheme, to whatever denomination they belonged, were invited to render their assistance, and the kindliest feelings towards the people of India were expressed. To use the words employed in the paper describing the object of the new Society, it was founded "in a spirit of self-denying love towards a fallen foe," and it was desired "to spread forth its branches in a spirit of heavenly-minded affection towards every believing brother."

Four of the great Missionary Societies united in this movement. The original idea, which ultimately developed into greater things, was Mr. Venn's. He was convinced that the evangelisation of India would come more speedily through a wide-spread Christian elementary education than in any other way; but he believed that the Missionary Societies as then constituted

never could do much in this direction, and that a new Society would have to be formed, uniting Christians of all Evangelical Churches, which would have to devote itself solely to the promotion of elementary education among the people, and to the production of school-books and Christian literature. Carrying out the idea of this sagacious counsellor, the Committee of the Church Missionary Society adopted the following Resolution, on September 29th, 1857, which is part of a long Minute adopted in connection with the day that had been appointed for national humiliation:—

"The Committee would venture further to suggest that the present would be an appropriate occasion for a great special effort to give Christian instruction in the vernacular languages of India to the masses of the population, and to provide them with a vernacular moral and Christian literature.

"The question which now trembles in the balance is, whether the masses will rise with the mutineer Sepoys, or remain faithful, or at least passive. Yet few attempts have been made for the education of these masses. Missionary Societies need to be aided by some separate effort for this object. Might not all supporters of Protestant Missionary Societies unite together to accomplish this special work? The season is favourable to such a union; as a common calamity has tended to bring all parties together for united prayer. A limited effort, upon this principle, to supply vernacular school-books, is in operation for South India. Such a special

work would supply an interesting memorial of a season of unprecedented peril to the honour and welfare of England, when the calamity shall be, through God's good providence, overpast. The Committee venture, therefore, to throw out the suggestion for further consideration."

Mr. Venn then invited the Rev. W. Arthur, of the Wesleyan Missionary Society, the well-known author of the *Tongue of Fire*, the Rev. A. Tidman, D.D., of the London Missionary Society, and Mr. E. B. Underhill, of the Baptist Missionary Society, to meet himself and his colleague, the Rev. W. Knight, in his room. After full discussion, they separated for a week, deciding to meet again when each had consulted his friends. The next meeting was in the Rev. W. Arthur's room, and there a statement entitled "Outline of a Proposal" was agreed upon. This was circulated among a number of representative men, and their approval was so general and hearty that it was decided to summon a meeting of "all friends of Christianity in India," at the Caledonian Hotel, Adelphi. This took place on December 18th, 1857. There were about seventy or eighty persons present at this meeting. The large Missionary Societies above mentioned were well represented. At this meeting it was decided to form a Society to be called the Christian Vernacular Education Society for India, on the basis of the "Outline"

that had been circulated. A Provisional Committee, of which Mr. Knight, Mr. Arthur, Dr. Tidman, and Mr. Underhill were joint Secretaries, was appointed to manage affairs, until the first public meeting was held in May, 1858. This Committee met several times. They formulated plans and appealed for funds, Mr. Arthur being requested to write the first public appeal, which he did in a remarkable pamphlet. Thus it will be seen that the Society came into existence by a genuine union in effort of four large Missionary Societies, and received their cordial approval.

On May 20th, 1858, a public meeting was held in St. James's Hall to inaugurate the new Society which had been commenced in such a happy manner. The Earl of Shaftesbury, the eminent Christian philanthropist, who had expressed his pleasure at its having been formed, and who became its first President, took the chair on the occasion, and was supported by many notable men more or less connected with India. At this meeting Murdoch's labours in the same direction were mentioned with appreciation by one of the speakers.

In the following month Mr. Henry Carre Tucker, who during the Mutiny had served most bravely and judiciously as Commissioner of Benares, was appointed Secretary. We close

this brief account of the formation of the Society with the words of its first President:—

"I really do not believe we could devise anything more adapted to the peculiar exigencies of the times, and more likely to produce speedy and permanent results, than this Association. If you have any sympathy for the people of India, you could not exhibit it in a way more suited to their wants and necessities. If you feel any kind of revenge against them, there is no mode in which you can better execute judgment than by setting up school-masters in every village, and by endeavouring to put down their idolatrous practices."

Into this promising new Society Murdoch was invited to cast his lot. His long letter to Mr. Knight, expressing his pleasure at the formation of the Society, had been delayed, owing to the wreck of the steam-ship *Ava*, many of whose mails had been marvellously recovered after having been nearly a month at the bottom of the sea. A few weeks after its receipt, the Committee empowered Mr. Knight to answer it, and to offer to Murdoch the appointment of their Agent and Travelling Secretary in India. The following is the letter in which Mr. Knight fulfilled this commission:—

"LONDON, *June 18th*, 1858.

"I have had the pleasure of receiving two letters from you on the subject of our new Society, for your longer letter, which was lost in the *Ava*, was recovered after being nearly a month at the bottom of the sea, and came at last safely

to hand. Those of our Committee who were not previously cognisant of your labours for several years past in the cause of vernacular education in India, have learned with much pleasure what a friend and counsellor they may hope to find in you; and our Committee have accordingly directed me to request you to consider how far it would be feasible for you to unite yourself with us still more closely by becoming their Representative and Travelling Secretary in India, for the purpose of organising agencies throughout the country, and carrying out in every way the Society's objects. Our new Society proposes to aim at all the objects that your comprehensive scheme for a School-Book Society for all India formerly suggested, besides desiring in addition to supply, through God's blessing, the living agents to give instruction in the books thus prepared. Late events have so greatly awakened British Christians as to their duty towards India that we have much reason to hope for large and efficient support at home, and the composition of our Committee will at once enlist the sympathies of friends of missions, and give a guarantee for the wise administration of the Society.

"Should you see your way clear to undertaking this new sphere, which seems to promise you wider usefulness and fresh opportunities of forwarding your views for the good of India, our Committee would be prepared to consider how far the South India Christian School-Book Society might be merged in their operations, and its machinery be transferred to them. Pray let me have at your earliest convenience your full views as to the proposals I have laid before you, and I earnestly pray that you may be guided to that decision which shall be most to the Redeemer's glory."

The following is Murdoch's reply to the above

letter, which exercised the most momentous influence on the whole of his future life.

KANDY, *August 12th*, 1858.

"Your letter of June 18th, proposing that I should become the 'Representative and Travelling Secretary in India' of the Christian Vernacular Education Society, took me greatly by surprise. I had expressed much interest in the new institution, and offered to render any assistance in my power compatible with other duties; but I should have shrunk from the idea of presenting myself as a candidate for an office involving such weighty responsibilities. Still, as both yourself and some other members of the Committee know me personally, and as the appointment has been offered without any solicitation on my part, I dare not refuse to accept it.

"The objects of the Society are of vast importance, and the carrying out of them will be attended with difficulties of no ordinary character. It is encouraging, however, that the movement has been originated at a time when the sympathies of Christians have been specially enlisted on behalf of India, and that the constitution of the Committee is such as to command universal confidence. In humble dependence on the influences of the Holy Spirit we may, therefore, go forward, attempting great things for God, expecting great things from God.

"Immediate action is highly desirable. Further consideration may modify plans; but the following is an outline of what I think I ought to do at present, should life and health be granted. By the end of the month, arrangements with the Sinhalese Tract Society will be completed, and then I shall cross over to Tuticorin. A few days will be spent at the Training Institution, Palamcotta, after which the principal mission stations will be visited to receive sug-

gestions from missionaries with reference to the new Society. I purpose next to consult the London missionaries in South Travancore, the American Madura missionaries, and the Wesleyan missionaries, to ascertain their opinions about the training of teachers for the Tamil field. Bangalore may afterwards be visited, to confer with missionaries there about a Kanarese Training Institution. Time will not permit me at present to travel through the Malayalam and Telugu districts, but the leading facts may be elicited by correspondence. Lists of vernacular publications and educational statistics will be collected. A report may hereafter be obtained from some competent missionary as to what has been done in each of the cultivated languages of India. It appears to me that the South India Christian School-Book Society might be merged into the new institution with great advantage. The best mode of doing so will form a subject of investigation on my journey. The above preliminary inquiries will, of course, be conducted by me in my private capacity, or as Secretary of the Christian School-Book Society. By the time they have been completed, probably my credentials will have arrived at Madras.

"As the public organisation of the Society should be commenced at Calcutta, I hope to be authorised to proceed there as soon as possible. The Madras and Bombay Presidencies may afterwards be visited in turn. The North West Provinces and the Punjab contain a large population, and the European residents are distinguished for their liberality. They will, therefore, demand considerable attention as soon as tranquillity is restored. Every year affords increased facilities for travelling, and the circuit of India may easily be made within the twelve months.

"I may mention that I receive £120 a year from the Mission Board of the United Presbyterian Church of Scot-

land. I have written a letter to Dr. Somerville, Secretary of the Board, proposing that this allowance should be continued. As the Mission Board sought only to advance our common Christianity, I hope that my request will be granted. It will, of course, be distinctly understood that I am left unfettered to follow the instructions of your Committee. I hope to be favoured with their instructions as early as possible. The organisation necessary in India, the relations of Committees in that country to the Home Committee and to myself, the office arrangements, the control over funds raised in India, are points which require to be settled at the outset. May the Divine blessing attend the Society."

He thus alluded to this transaction in his diary :—

August 8th, 1858. "The great event of the past week, which has absorbed my thoughts, is the proposal that I should become the Travelling Secretary of the Christian Vernacular Education Society. I feel the importance and difficulty of the work. I fear that I may probably soon be cut off, as my health speedily gives way; but I do not feel justified in declining the offered post. . . . Glad to find Henry Carre Tucker, Secretary."

"I have recently been invited," he wrote to Dr. Robson,

"to become Indian Secretary of the Christian Vernacular Education Society, which has recently been established as a memorial of the great Mutiny. My sphere of labour will thus be extended from the Himalayas to Cape Comorin, and from the borders of Afghanistan to the frontier of Burma. The magnitude of the work, contrasted with the feebleness of the instrumentality, may well make my heart sink within

me; but, in humble dependence upon the influence of the Holy Spirit, we may go forward, attempting great things for God, and expecting great things from God. Nearly ten years have elapsed since I addressed you at a critical period in the history of my life. I felt myself called on to give up an interesting position, and the way before me seemed dark and uncertain. In the midst of my fears and perplexities, I was encouraged by a most friendly letter from you, accompanied by a substantial proof of the sympathy of the Congregation. I rejoice that the lapse of time has not diminished this feeling. For all the kindness shewn to me I would return my heartfelt thanks, whether amid the jungles of Ceylon, or the sultry plains of the Carnatic, or on the banks of the Indus, my thoughts will often turn to the Church where I have so often worshipped, and the prayer will ascend, that it may be said, 'This and that man was born in her.'" *

Soon after his acceptance of this appointment, Murdoch took a tour through the mission stations in Tinnevelly, and he then proceeded to Calcutta, with the object of forming a branch of the Society there. He keenly felt leaving Kandy, which had so long been his home.

"I leave Kandy," he wrote on August 22nd, 1859, "with a kind of melancholy reflection that I may never see it again. I have endeavoured as much as possible to set my house in order. Blessed be the Lord for all the goodness and mercy He has made to pass before me during my long residence in this place. May He pardon, for the sake of the Redeemer, my many shortcomings, and bless my efforts to promote His own cause. I depart, not knowing what

* *Report of the Glasgow Congregation* for 1858, p. 27.

shall befall me. The Angel of the Covenant go with me and defend me from all evil." A little later, he adds, "My old work in Ceylon is nearly over. Incessant travelling and excitement will demand double vigilance and more implicit dependence upon Divine assistance. As my day is, so let my strength be."

During his stay in Calcutta, Murdoch was busily employed in endeavouring to establish there a branch of the new Society; but he felt very much discouraged by the apathy and coldness which he had to encounter. Bishop Wilson had quite reached the evening of his days; but he promised to give his approval to the new enterprise, provided that only Christian teachers were employed. Dr. Duff, James Long, Archdeacon Pratt, Mr. Macleod Wylie, all united in throwing cold water on the new scheme, but would have been glad to receive pecuniary help in the existing educational work. The only practical suggestion was made by Mr. Long, to the effect that the indigenous schools might be improved. A branch of the Society, however, was founded; but much energy was scarcely to be expected there. The flame of enthusiasm in England was not reflected in India.

These duties completed, it was considered advisable that Murdoch should pay a visit to England, for the purpose of having interviews with the Committee, and making arrangements with them for the future management of their

Indian work. Accordingly he took his passage in the P. & O. steamer leaving Calcutta on February 9th, 1859, and reached Southampton on March 17th. Naturally, he was feeling rather unsettled and depressed, and human nature peeps out in the following extracts from his journal:—

"Everything to make me comfortable; but I am unsettled and not happy, wishing the time to fly past. Now, I wish to get to England. Then, if spared, I should be panting, after disappointment of hopes, to return to Ceylon. Thus has it always been with me. Would I could learn the lesson, 'This is not your rest.' In view of my long journey, I would once more commend myself to the Angel of the Covenant. May He defend me from all evil, spare my life, if consistent with His gracious designs, prosper my journey, give me needed wisdom and zeal, and favour in the sight of people. For His own name's sake, for the benefit of the people of this great country, wandering as sheep without a shepherd, I would ask these favours."

The first place to which Murdoch went on his arrival in London was the office of the Religious Tract Society. The next was the Church Missionary House, where he met three of the Secretaries, Messrs. Venn, Knight, and Chapman; and his old friend, the Rev. William Knight, introduced him at once to Mr. Henry Carre Tucker, the Secretary of the new Society.

"Little man, active. Talked over plans. Once or twice I got rather warm," is the entry in

Murdoch's diary. The chief subject for discussion and settlement was whether the Society should establish Training Institutions of their own and send out men to conduct them, or merely give grants to other Societies willing to undertake the work. After a great deal of debate, the former plan (that of having their own Training Institutions) was approved, notwithstanding the fact that it was contrary to the opinion of the Branch Society in Calcutta.

The Committee meeting at which this was decided took place on March 30th, 1859; and immediately afterwards Murdoch started for Glasgow. It was a pitilessly cold night. Snow was falling heavily. He felt half inclined to postpone his journey; but energy and affection prevailed. Early next morning he reached Glasgow.

"Walked home as if dreaming. Mother older-looking. Margaret and Douglas much the same. Evening, walk up canal. Air clear and bracing. Hills tame, but pleasant."

Soon afterwards, he paid another visit to Scotland, and on this occasion (May 15th, 1859) he appeared before the Assembly of the United Presbyterian Church, then sitting in Edinburgh. He felt nervous and troubled about his speech. In fact he was always rather anxious when he had to speak in public, for he felt that speaking was not his strongest point.

"I think my voice was heard," he wrote in his journal, "but it was monotonous, save loud pitch at commencement. Once, almost lost myself. My remarks about playing at missions did not take. Perhaps, the conclusion rather better. Dr. Sommerville told me next day that it was striking."

July 15th, 1859, was the painful day on which he had once more to take leave of home.

"Mother and all came to the train. Mother talked much more cheerfully than on former occasions, as she hoped that I might be spared to return in a few years. My own heart, however, was very heavy. Evening beautifully clear. Scotland in its loveliest dress."

Murdoch does not appear to have left England after this visit in a very cheerful spirit, and his relations with the Committee do not seem to have been very clearly or definitely stated. As we are regarding matters from his point of view, it will be well, perhaps, to quote from his diary such passages as give his own ideas and feelings as to his future work, and as to the prospects of the Society.

London, July 24th, 1859. "The Book Committee meeting took place on Monday (18th). The General Committee met on Wednesday (20th), Mr. Venn and others present. The plan of training masters was agreed upon to some extent. My instructions were not very minute. The Society seemed virtually to have come to the ground it occupied a year ago. Mr. Knight compared it to the tide of the Thames flowing from one bridge to another, and then back. Mr. Venn, when kindly bidding me good-

bye, said I had a most difficult enterprise before me. He did not seem very hopeful of success. Had a friendly parting yesterday with Titcomb and Tucker. My feeling, however, is that I need not consult the Home Committee much: but simply act—do all I can. This, as I have to work through Committees, will not be much. I am somewhat sanguine about Ceylon; I have some hopes of Madras; but about Calcutta and the Upper Provinces, I am very doubtful.

"To-morrow (D.V.) I start for Marseilles. My going home, hitherto at least, has been far from producing all the results I anticipated. About books, so far as the Committee are concerned, it has almost been a total failure. I have, however, had the advantage of consulting the most recent school-books, and of getting the Madras series stereotyped. I am, I expect, leaving an unfavourable impression, which would be a comparatively trifling matter, were it not that I have other things to lament—a general disinclination to attend to prayer, reading the Scriptures, and communion with God, while I make an idol of my work. Lord, wash me in the fountain opened for sin. Scotland and dear friends there cling to me more closely than ever."

He thus summarises the results of his visit to Britain, in his annual letter to the Glasgow Congregation, written on August 29th, 1859, soon after his return to Ceylon:—

"While the objects of the Christian Vernacular Education Society were of very great importance, it was evident that much wisdom and caution were necessary in attempting to carry them out. Christians of all Evangelical denominations had united with great advantage in the management of the Bible and Religious Tract Societies;

but the working of a conjoint educational scheme was attended with many more serious difficulties. I felt it to be most desirable, therefore, first, that I should ascertain as exactly as possible the state of educational matters in India, with the views of the most experienced missionaries; and, secondly, that I should have an opportunity of consulting the Home Committee about plans, before attempting to carry them into execution. I embarked for India on September 1st, last year, and during a journey of several thousand miles, and by means of extensive correspondence, the preparatory work in the East was, in some measure, accomplished. In February I sailed from Calcutta for England, where I arrived on March 17th. The four months I remained at home were spent chiefly in London. After frequent and long deliberations with the Committee and the Secretaries of the principal Missionary Societies, a plan of operations was determined upon, which, it was hoped, would, through God's blessing, be eminently useful. During my stay in London, I visited educational museums, and, after careful examination of the best school-books, prepared new editions of the series of reading books, which had already obtained an extensive circulation in India and Ceylon. The books were stereotyped—the first, so far as I am aware, ever subjected to this process for use in India." *

Murdoch did not altogether like the plans which had been formed, or the reception which had been accorded to the school-books that he had compiled. He felt sad with regard to his own plans, and apprehensive as to the future of the Society. We think that a few words

* *Report of the Glasgow Congregation* for 1859, p. 24.

should here be said regarding the views of the Committee as to the Training Institutions which they were about to establish in India. The chief object was to place one in each Presidency, and in the Punjab, well qualified and experienced educationists being sent out to take charge of them as Principals. They also desired to obtain the services of masters of Model Schools. Murdoch was requested to impress on the local Committees the advisability of forming these Institutions in the best centres.

It will be remembered that Murdoch had for some time been a missionary closely connected with the United Presbyterian Church of Scotland. Communications were, therefore, entered into with the Synod of that body, and their Secretary wrote, cordially entering into the projects of the Committee for the good of India, which met with their warm approval. Feeling that the sphere which Murdoch was now called upon to occupy was a field of usefulness greater than he had previously enjoyed, they agreed that he should retain the same position as their "own missionary" which he had lately been holding. The Committee of the Christian Vernacular Education Society and the Synod were thus united in happy harmony, and their cordial relations were never broken. It was, however, clearly understood that Murdoch was

to be subject only to the directions of the former Committee, while Ceylon was to be included in his sphere of operations. A few months later, the question of the position to be occupied by the South India Christian School-Book Society, which was still in existence, and of which Murdoch was still Secretary, had to be considered; and it was decided that it should be amalgamated with the Madras Branch of the Christian Vernacular Education Society.

For many years the three principal objects of the Society were kept steadily in view, namely, the training of schoolmasters, the inspection and improvement of indigenous schools, and the circulation of Christian literature. Three Training Institutions were founded—one at Amritsar, in the Punjab; the second at Dindigul, in the District of Madura, in the Presidency of Madras; and the third at Ahmednagar, in the Presidency of Bombay. The first did good service until the year 1883, when it was closed. The Institution at Dindigul did abundant good for twenty-seven years, during which about 550 students were admitted for training. The Institution at Ahmednagar lasted longer than the others, and did the greatest good. About 670 students were trained there, and Mr. Haig, whose recent death after forty years faithful and persevering work is deeply lamented, did excellent service for the Church of Christ in India.

In 1891 the title of the Society was changed; and, as its purely educational work was being gradually abandoned, and it had become almost entirely a literary agency, it was called The Christian Literature Society for India, by which name it has since been known. As we are not writing a history of the Society, but the biography of its first Indian representative, the above sketch of its origin is sufficient; but we shall be obliged from time to time to refer to the governing body of the Society and their decisions so far as they are connected with Murdoch's labours.

CHAPTER VI.

"IN JOURNEYINGS OFTEN."

A.D. 1859 TO 1866.

"I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, Lord, abide with me."

LYTE.

Frequent tours of inspection—Brief history of the Christian Vernacular Education Society during its first ten years—The Circle Schools System—The Vernacular Training Institutions—Testimony of two Governors-General—Production of Christian school-books and literature—Murdoch's first tour on the Society's behalf—Discouragement at Calcutta—Benares and Agra—Cordial reception at Allahabad by Mr. Muir—Cawnpore—Prayer beside the well—Journey to the Punjab—Amritsar—Lahore—Arrival at Bombay—Dr. Wilson—Unfavourable meeting of the Tract Society—Return to Madras—Arrival of Mr. Yorke—Another visit to Calcutta—Better results—At Allahabad again—Rev. Robert Clark—Colonel Martin—

Meeting at Peshawar—Interviews with Mr. McLeod—Another visit to Bombay—Tour through Tinnevelly and Madura—Attack by robbers—Arrival of Mr. Sealy—Sent to Madura—Mr. Yorke appointed to the Training Institution at Dindigul—Reports to the Synod of the U.P. Church, and to the Wellington Street Congregation—Usefulness of a tract—Publications of the Buddhists—Conversion of a Parsi—Good done by translation of Newman Hall's tract—Wearied by travelling—Improvement in modes of conveyance.

THE next few years of Murdoch's life were spent in organising the work of the new Society in India, and in constant travelling to and fro. His head-quarters were at Madras; but his duties led him to take a tour of inspection about once a year through India and Ceylon. When not engaged in visiting and inspecting, he was diligently occupied in preparing school-books or other publications suitable for the Indian people; and, wherever he went, he was ready to collect information, and to ascertain from missionaries and others what was most required in the way of Christian literature. As time went on, and his experience of the Indian character increased, his visits to every part of the country gave him a practical insight into what was required, not for one portion of India only, but for the whole.

It would be tedious if we were to give an account of all these long journeys. We think,

therefore, that the most convenient course for us to pursue will be to give a brief abstract of the history of the Society of which he was the agent in India, for the first ten years; and then to mention any special feature in his travels and his work. We take the narrative of the operations of the Society during these ten years from a pamphlet published by the Committee in 1868, describing what had been done in the three great branches of labour which the Society was established to accomplish.

The first was an endeavour to improve the indigenous schools of the country by supplying them with Christian instruction. This attempt was commenced in Bengal. Its main features were to supply religious instruction to a selected circle of schools whose masters were willing that it should be given, through the means of Indian Christian teachers and in the Bengali language. The Indian masters were required to use the Society's school-books. In all cases they were bound to open their schools for inspection to the Indian Christian teachers, and to any one who might act as their local Superintendent. The equivalent offered them was a small capitation fee. This system was called, from its mode of operation, the Circle Schools System. At the end of the ten years there were fourteen Circles under the management

of the Society, comprising ninety schools and about four thousand pupils. There were marked spiritual results. Not only was there the diffusion of religious truth, but there were some notable instances of conversion. This system is now being gradually abolished, partly from lack of sufficient funds, and partly because the work has been merged in that of the Missionary Societies to which the Superintendents belonged. There is no doubt, however, of the pre-eminent benefits which were imparted to the indigenous schools, and which might have been given in other parts of India, if the original idea had been adhered to, and had been fully carried out.

The second branch of the Society's work was the training of Indian schoolmasters for work in the mission field. The Committee determined to select from the Training Colleges of England students of sincere piety and of a missionary spirit, who should go forth into the three Presidencies into which British India was then divided, for the purpose of organising and superintending Vernacular Training Schools in connection with the local Committees. We have already mentioned the Training Institutions which at that time were established at Amritsar, Ahmednagar, and Dindigul. This useful branch of the Society's operations has been abandoned, because these Institutions ul-

timately became the training colleges of the missions in whose field they were situated, and because the Society itself has become more specially engaged in the production of Christian literature. It was felt that the various Missionary Societies were themselves bound to provide their own training establishments. We quote, however, the testimony of two former Governors-General, to show the extreme value of the work that was done by the Society, and the benefit which it conferred on the country. The first was from the late Lord Elgin :—

"The Governor-General in Council acknowledges that the work of the Society is of a particularly useful character. Training candidates for the work of tuition, and stimulating teachers to improve themselves, are as well-directed operations as could be desired in the field of education."

The second was from the late Lord Lawrence, who said :—

"I shall be very happy to do all I can to further the views of your Society, which seem to me to be admirable. No better memorial of our wonderful and merciful deliverance could be devised. None, I am sure, which is calculated to do more good among the people."

The third branch of the Society's work was the publication of school-books and Christian literature. The result of this department of labour was stated to have been eminently successful. Before the commencement of the

Society's operations not a single Christian school-book of any description existed in some of the languages. The number of different works published during these ten years was 250, written in fourteen languages, and the number of copies issued was three millions. The Society's books were used in the schools of twenty Missionary Societies, and, to some extent, in schools supported by the Indians themselves; and by private individuals in their families. In order to aid the Societies engaged in the important work of female education, books had been published for use in girls' schools and zenanas. Fifty book depôts had been opened in the most important cities of India. Colporteurs carried the Society's publications to the great fairs and festivals, where they were sold at low prices, but there was no gratuitous distribution. The Committee said at the conclusion of this review of their ten years' labour:—

"All sound educationists are agreed upon this, that the masses of our fellow-subjects in India can only be instructed through the medium of their own mother-tongues. It is neither right nor expedient to forget this in discharging our duty as promoters of the truth in India. The Indian languages are a mighty power in the hands of the witnesses of Christ, and when these witnesses are the Indians themselves, that power becomes intensified a hundredfold. We do not underrate education given through the English language: it is highly desirable for all who

can obtain it, but those can only be the favoured classes. In advancing education through the vernacular, this Society is working out a principle clearly laid down in Scripture, that nations, as such, are to be taught the wonderful works of God in the tongues in which they were born."

During these ten years the Society's Agent in India was indefatigable in his exertions for the extension of its work in that country. Soon after his return to Madras, on the conclusion of his visit to England, he started on a long journey through North India, Bombay, and Ceylon. He reached Calcutta on November 28th, 1859, and he there met with a great deal of discouragement, even from distinguished men like Dr. Duff. A few days after his arrival he wrote in his diary:—

"Dr. Wenger said that the plan of grants to missions must be followed. The Society looked upon with scorn by Mr. Wylie. Busy preparing Prospectus. Meeting of Committee on the 7th. After this I have to collect. I am almost disposed to abandon it as useless."

December 11th. "Committee meeting on Wednesday. A great deal of talk about trivial matters. No master spirit to direct things properly. After long discussion, however, got some steps in advance, and satisfied on the whole." "December 15th. Went to Committee meeting this morning, expecting that all things would be settled satisfactorily. As usual great discussion, ending in saying that no books should be published till a conference had taken place with the Calcutta Christian School-Book Society. Came away quite humbled."

January 1st, 1860. "During the past week had a deal of running about endeavouring to make arrangements

about translations for the Tract Society. I have also sent to press my letter on neglect of vernacular agency. First day of a new year. Careful and troubled about many things; but the one thing needful slighted. By day and by night thinking about plans." "January 10th. Went this morning to the Calcutta Tract Committee. Dr. Duff in the chair. I asked if the Committee objected to our publishing school-books. Dr. Duff said that no one could reasonably object to this; but he did not think that the Vernacular Department could be transferred to the new Society. It had published two books, but he had never met any one who would accept them as a gift. I spoke a little about the necessity for additional efforts in the School-Book Department, that the circulation of their school-books amounted only to 730 a year among 36 millions. I thought that the new Society could throw more strength into it and do more. Again I asked, would the Committee object to our publishing books? A member asked why I came there and wasted their time by asking such a question. I replied that I had come because my own Committee would not do anything till a conference had taken place. The members seemed to think that they should publish all Christian books in one or other department."

At a final meeting of the Tract Society which Murdoch attended, seeing that Dr. Duff strongly objected to the new Society publishing at all in Bengal, he said that he would solve the difficulty by publishing on his own responsibility simply as John Murdoch. Such was his initial experience as to publishing in Calcutta.

Murdoch left the scene of his troubles on January 24th, and the next city at which we

need to halt with him is Agra, where his reception was much more propitious. Passing the sacred Hindu capital on the way, his usually quiet and undemonstrative temperament became excited.

January 27th. "I found," he wrote, "that we were only about twelve miles from Benares. Exhilarating feeling at approaching such a famous city. At last it burst upon our view. Noble stream. Benares situated on a high bank sloping gently down. Bridge of boats. Stream green—not turbid. Houses rising from banks. Slender minarets. Ghauts."

At Allahabad Murdoch received a cordial welcome from Mr., afterwards Sir William, Muir, Lieutenant-Governor of the North-West Provinces, whose recent death the whole Christian Church deplores. Sir William was always a hearty friend of the Society. The entry in Murdoch's journal was:—

February 2nd, 1860. "Mr. Muir very kindly invited me to take up my quarters in his compound in a tent. February 3rd. Went to the American missionary. Saw school. Unable to employ competent masters. February 4th. Meeting of the North India Tract Committee. I asked whether the members considered a series of school-books in Urdu and Hindi and monthly periodicals were desirable, also whether books would be received on sale. After the meeting Mr. Muir drew up a reply, embodying all I wished. This gave me great pleasure. After breakfast called on Dr. Buist—very chatty and intelligent. He promised to indicate articles which might be adapted for the

periodical. Afternoon. Cogitating plans. The best course seems to be Training Colleges at Benares and Fattehgarh. Committee at Allahabad with another Secretary and myself. In better spirits about the North-West. February 6th. A little faint-hearted at leaving. Mr. Muir in his room early. Breakfast ready for me. Kind parting. Drove to railway. Read and mused. Cawnpore reached about half-past one. Took a walk at sunset to see the Well. Part of the ground strewed with debris of buildings. Found it at last. Well built up, surrounded by a wooden railing. In front an ornamental cross erected. In sight of it commended the Society to God."

The remainder of Murdoch's journey to the Punjab was not fruitful in results, and no entry occurs in the journal worthy of record. The summary of this part of his tour is contained in the following words :—

Jullunder, February 26th. "Thus far have I come safely, after a journey of about 1,500 miles, preserved from danger, surrounded by comfort. With respect to my work, in some respects I have been disappointed. So far as publications are concerned, I think all may do well; but with respect to the training of teachers, the prospect is not bright. The mission teachers are wretched; but missionaries do not feel this, and would not send them, I fear, to be trained, even though seminaries were established."

At Amritsar, where one of the Training Institutions was afterwards placed, he called on the C.M.S. missionaries :—

February 28th. "Called on Mr. Shirt. He had just gone out. Hired a buggy, and called on Mr. Keene. He

and Mr. Bruce gave me a very kind reception, and proposed to take me into the city. Narrow streets, principal street paved. Well built school, in Eastern style of architecture. Visited sacred tank. Temple elegant. Not allowed to go inside. Saw numbers going in to make offerings to the Granth covered with a white cloth. Soon after, a Sikh monastery, that of Nanak, painted around the walls. In the evening, at Mr. Keene's. Long talk about plans."

At Lahore he had interviews with the American missionaries:—

March 5th. "In the morning, went see to Mr. Forman and Mr. Barnes. I advocated men being set apart to train Indian agents. Objected that they could not spare them so long, for their plan was to continue training and working. No village schools in the Lahore mission. Trained teachers would require Rs. 10 to 15 monthly. Mr. Forman recommended the circulation of periodicals. Spoke of a series for catechists, each mission undertaking so much. Messrs. Forman and Barnes agreed to join the Punjab Committee of the Society. Left the Mission House, not expecting anything in the way of training, but some hopes in the way of publications."

After dropping down the Indus in a steamer from Multan, Murdoch reached Bombay very much depressed. Experience had shown him how difficult and wearisome a duty he had undertaken; but he summoned all his resolution, and committed himself in prayer and faith to the guidance and protection of his Lord.

"Very much depressed," he wrote, "by the prospect of accomplishing little at Bombay. Feel something like what

I felt in London, when a stranger. A more prayerful Christian, through God's blessing, might have produced very different results. May the good Lord, for His own cause, and for the sake of the souls He has made, prove far better than my fears."

At Bombay, he was at first the guest of the distinguished missionary, Dr. Wilson; and, after his return from a brief visit to Poona, of Dr. Somerville. He had several conversations with Dr. Wilson and Mr. George Bowen on the subject which he had at heart: both seemed very much opposed to the new Society being permitted to work in Bombay. A meeting of the Bombay Tract Society was afterwards held, Dr. Wilson being in the chair, and the result of it was by no means favourable to the Society's prospects. We give the account of this meeting in Murdoch's own words:—

"I was annoyed at a resolution being fished up, stating that a distinct Society was not necessary, and that the Tract Society was fully competent to publish all school-books. This had been passed in 1854, in reply to a letter of mine; but nothing had been done since. When I proposed, however, that efforts should be made on behalf of the C.V.E.S., this was brought up, and Dr. Wilson proposed the first resolution. I felt, however, that the very existence of the C.V.E.S. was so precarious, and my hold on Bombay so slight, that I could not oppose the first resolution. The other resolutions were about what I could wish, and I was partly content."

While he was at Bombay, Murdoch heard

that Mr. Henry Carre Tucker had resigned his position as Secretary of the Society, and that the Rev. J. H. Titcomb, afterwards Bishop of Rangoon, who had succeeded him, was feeling rather downcast at the small amount of adherence that the scheme, which seemed so promising at first, had obtained. However, we know that, by the favour of the Lord, it has lasted to the present hour, and that its prospects are brighter than ever. Soon after the above discouraging meeting, Murdoch returned to his favourite resting-place, Kandy, which he reached by May 13th, glad to have concluded his first long journey in the interests of the Society.

Having stayed in Ceylon three months, Murdoch made his way to Madras by Tinnevelly, Travancore, and Bangalore. He arrived there on September 19th, and he found that Mr. Yorke, who had been sent out from England as the Principal of the Training Institution for South India, had arrived. Mr. Yorke stayed with Murdoch ten days, and then departed for Tinnevelly, where the Madras Committee had decided that he should go in the first instance.

In December, Murdoch began another journey through India. At Calcutta, he seemed to feel a little more encouraged at the prospects of the Society than he had been during his previous tour. There was a meeting of the Committee

of the Calcutta Branch on December 28th, and the following is the record of it:—

"Felt rather anxious about it, as, if unfavourable, the progress of the Society would be stopped in Bengal. The Archdeacon was present. Proposals agreed to, after a little talking, Mr. Wylie doubting whether the examination scheme could be got through, unless I was here myself. Promised to spend two or three months, if all is well. Pleased. The Archdeacon said, 'It will give a fillip to the Society in Bengal.'"

The subjoined reflections were written as the year drew near its close:—

December 30th, 1860. "Through the good providence of God, I have been brought nearly to the end of another year. During that time I have made the circuit of India and Ceylon. Many wanderings, but protection amid all. Kind friends raised up, and favoured with many comforts. Alas! faith feeble, and love cold. The Society has made only a little progress, though more than I expected. In the coming year I have no earthly object which I care about living for. The glory of God and the good of India are the two things I professedly aim at; but I fear that mere animal activity and the desire of applause have very much to do with all my efforts. I travel, if spared, through a much wilder country than ever before. O blessed Lord, have mercy on me in my greatest need."

The only passages of interest connected with the work which Murdoch had in hand, cluster round Allahabad and other places where the Society afterwards had depôts or Training Institutions. At Allahabad, he again received

kind assistance from Mr. Muir. The following entries occur in his journal:—

January 12th, 1861. "Called on Mr. Muir. He was just going out, but invited me to dinner. Returned to hotel depressed. Drew up proposed proceedings at meeting. Large party at Mr. Muir's. Saw only a little of him. Recommended Arabic characters, and the Lucknow lithographic printing. Spoke of female education. January 17th. This morning, meeting at the Tract Repository to form Society. Arrangements about all I could wish. Much pleased. I trust that a favourable commencement may be made in North India. Mr. Muir kindly invited me to his house. January 19th. Started for Cawnpore. Excessively dusty. By rail, six miles an hour."

In the Punjab, he met the distinguished C.M.S. missionary, the Rev. Robert Clark, with whom he had many conversations. He also took counsel with Colonel Martin, who had done so much to establish the C.M.S. mission in that Province.

"February 5th. In the morning," runs the diary, "meeting of the Punjab Tract and Book Society. Went at 12 to Colonel Martin. Said that he was sorry he could not have me at his house, as he was in great affliction. Promised to supply me with the statistics I wished, and to do anything else in his power." "Reached Attock at 4.30 a.m. Slept in dooly till 7. Then went to Mr. Clark's. Scenery highly picturesque. Kind reception. Offered to translate into Hindustani. Approved of Punjabi and Afghan books. He recommended Scripture prophecies of Christ and their fulfilment." "Peshawar, Feb. 12th. Afternoon, missionary meeting. General Cotton in the chair. Few present.

Captain James spoke well about the meeting seven years before to talk about the establishment of the mission. Dr. Pfander and Colonel Martin—some account of the Afghans." "I have been pleased," he added, "with my Peshawar journey. The objects in view seem likely to be realised. Indeed I have had much cause of thankfulness since leaving Madras."

On his return from Peshawar to Lahore, Murdoch had an interview with Mr., afterwards Sir Donald, McLeod, and Lieutenant-Governor of the Punjab, who subsequently became an enthusiastic friend of the Society, and who met with the accident that caused his death while hastening to attend a meeting on its behalf. The following is an account of this first interview :—

February 18th. "Wrote a note to Mr. McLeod about an interview. He asked me to come at 12. He was strongly in favour of using Persian characters. Did not see why it should be more difficult to print than Arabic. Considered Punjabi a rude dialect of Hindi. Condemned publishing books in it. Considered that a Normal School should be established at Lahore, not Amritsar. The Government would employ teachers; but they could not be expected to send teachers to be trained. Spoke of want of a Moral Class Book in Government Schools. Acknowledged it, but said it depended upon the head of the Department. Called on Mr. Newton. Told him Mr. McLeod's opinion. He seemed to differ. Agreed to act as member of Committee."

Leaving the Punjab, Murdoch travelled *viâ*

Bhurtpore, Banda, and Baroda, to Bombay, where he was again the guest of Dr. Somerville.

"I have been graciously spared," he wrote, "to return to Bombay, after a very long journey. Not very hopeful about operations here." "April 7th. Dr. Somerville kindly invited me to stay with him. I have also seen Dr. Wilson and Mr. Bowen. I think it desirable to make a beginning in the Bombay Presidency." "April 21st. Prepared a prospectus. Doubt whether there will be a single response. Eagerly counting the days till I can get off to Ceylon."

His fears and longing were soon fulfilled. He received little encouragement in response to his prospectus, and by May 5th he landed once more at Point de Galle. He remained in Ceylon for three months, during the worst part of the hot weather, and then set forth on his way to Madras, through Tinnevelly, Travancore, and Madura. There was much discussion at this time as to the most suitable locality for the Training Institution which Mr. Yorke had been sent out to superintend. He had in the first instance gone to Palamcotta, whither the Madras Committee had directed him to proceed, and where Murdoch found him. The principal object of this part of Murdoch's journey was to make inquiry on this difficult point. There was no desire expressed for such an Institution at Palamcotta, Nagercoil, or Madura.

"Spoke repeatedly," was the entry at the latter place, "to ascertain whether Mr. Yorke's services would be acceptable. Felt that there was no opening at Madura."

Another training master, Mr. Sealy, was expected to reach Madras about the same time as himself; but he was compelled to write:—

"The prospects of the Training Institutions are not at all bright. I fear lest the failure of the attempt should lead to the breaking up of the Society."

On this journey to Madras, he experienced "perils of robbers" on the road:—

"Awakened by the carts stopping," is the record of this adventure. "The driver called out, 'Thieves, thieves.' Rather uneasy. Got out, and saw ropes cut, where thieves had tried to run off with them. Most afraid about my precious manuscripts—preparation of questions put off for a year. Commended myself to the divine protection and went on, the cart bringing up the rear."

Soon after his arrival at Madras, the steamer came in with Mr. Sealy on board. The Madras Committee decided that the right place for him to go to was Madura, where he opened a Training Institution, which was afterwards removed to Dindigul in the same district, as a more convenient centre; but he soon left the employ of the Society, and entered the service of the Maharaja of Cochin. For a time Mr. Yorke conducted a class under him, and, when he left, succeeded him in charge of the Society's Training Institution at Dindigul.

We have thus given a brief account of some of Murdoch's earlier travels as it has been related in his diary, for it clearly exhibits the difficulties and trials which he was called on to endure in his endeavour to promote the best interests of vernacular education in India. We add a few of the more interesting passages from his annual letters to the Synod of the United Presbyterian Church, and to the Wellington Street Congregation, with both of which he was so closely connected. They throw some sidelights on his employment during the period to which this chapter refers. On August 28th, 1861, he wrote:—

"Increasing interest has been manifested in the work by the people themselves. Public meetings have been held on its behalf, conducted in the Sinhalese language. I have looked with much pleasure upon these beginnings. When the indigenous Churches, instead of depending exclusively for everything on the Christians of Europe and America, take an active part in efforts for the spread of the Gospel, one feels that progress is being made.

"One example of the usefulness of the publications in Ceylon may be mentioned. While the island was under the Dutch, it was well known that no Sinhalese could hold any public office, or even rent Government land, unless he was a professing Christian. In consequence of this the country was filled with baptised hypocrites. Although the above rules were altered when the colony fell under the power of Britain, their effects are still visible. I have been repeatedly told by Sinhalese, when I questioned them on their creed, that they belonged to the 'Government

religion,' thinking this the safest reply. A tract entitled 'The Touchstone' fell into the hands of one of these baptised heathen. Under God's blessing, it was instrumental in leading him to a knowledge of the truth. He now seems a sincere follower of Jesus, and is conducting a mission school with efficiency and zeal."*

Again, writing about Ceylon in the following year, he said with reference to the progress of evangelisation there :—

"For many years the great complaint of missionaries with respect to the Sinhalese, was their apathy in spiritual concerns. They seemed to think all religions very much alike, and none of them of great consequence. One day they would attend a place of Christian worship; on another they would carry offerings to a heathen temple. Now they seem no longer halting between two opinions, but choosing whom they will serve. Another new phase is their zeal for spreading their system. Formerly Buddhists would often say to Christians, 'We do not talk to you about our religion, why should you talk to us about yours?' A Society has now been formed for the 'Propagation of Buddhism.' Public lectures are delivered and tract after tract has been issued. Still in all this there is no ground for discouragement. Christian books are sought after more than ever; truth is being diffused."*

This is the first we read in Murdoch's writings of the revival of Buddhism; but more will be heard of it later on. Such a revival is no cause for discouragement on the Christian side; but rather the sign of life and interest and success.

* *Report of the Glasgow Congregation* for 1861.

It elicits valuable replies, and the attention of the indifferent is aroused.

In this year (1862) Murdoch informed his friends that—

"Two European agents of the Society had been studying one of the printed Indian languages, and it is hoped that, in a few weeks, a Normal School will be commenced, from which instructed teachers will be sent to open schools in the adjoining districts." In 1863 he wrote:—"An Institution for the training of Indian teachers has been opened in the Madras Presidency, and it is expected that a teacher will leave England shortly to commence another in the Punjab." In August, 1864, he wrote:—"A teacher has been sent out to commence a Training Institution in the Punjab. A few months ago I visited different parts of the Bombay Presidency to consult missionaries about a similar Institution for Western India. A very suitable locality was found, and efforts are being made to secure a qualified superintendent. When it is considered, 'as is the master so is the school,' the establishment of such institutions must be of no small benefit."

The Institution at Ahmednagar was placed in the capable hands of the late Mr. Haig, who, after forty years of loving labour, has recently fallen asleep in Christ.

In this year, on August 27th, Murdoch thus addressed his Scottish friends:—

"It is twenty years this month since I landed in Ceylon. Well does it become me, therefore, to raise my Ebenezer, saying, 'Hitherto hath the Lord helped me.' During the

* *Report of the Glasgow Congregation* for 1863.

above period, I have travelled nearly one hundred thousand miles—sometimes through districts where cholera and other epidemic diseases were raging; but the sun has not smitten me by day, nor the moon by night. Another cause of thankfulness is, every year the field has been widening, till people, numbering two hundred millions, are now included.

"Several cases of usefulness have been reported. In Sind I met a young convert, formerly a Parsi, or fire-worshipper, who was impressed by some of the lessons in a school-book. He is now engaged as a teacher, and it is hoped that he will become a valuable missionary."*

In August, 1865, Murdoch was able to inform his friends in Scotland that measures had been taken to establish two more Normal Schools:—

"The teachers sent out from home," he said, "are still engaged in the study of the languages; but next year, it is hoped, that the Institutions will be opened. The Society will then be able to train schoolmasters in four of the principal languages of India."

On this occasion he related a striking instance of conversion resulting from reading a translation of Newman Hall's well-known booklet. Though we have already given several cases of this nature for the purpose of showing the reason which Murdoch had for encouragement in his labours, this illustration of the use of a *translation* ought not to be omitted, as translations generally have not the power of reaching the heart that original writings have.

* *Report of the Glasgow Congregation* for 1864. p. 43.

"The excellent little work by Newman Hall, *Come to Jesus*, was translated, and fell into the hands of a young man in the interior of Ceylon. It was the means of leading him to the Saviour. The missionary who informed me stated that he had never met a case which so much reminded him of an advanced Christian at home. The young man seemed to feel deeply the love of God to sinners, and to realise fully that his sins had been blotted out through the blood of the Lamb. He was attacked by illness and died. The Sinhalese make great use of medicinal oils. When his relatives wished to apply a preparation of this kind he said, spiritualising it, 'With His holy oil hath He anointed me.' The mention of medicine, or the doctor, turned his thoughts to the balm of Gilead, and the good Physician."*

Murdoch frequently felt wearied by this incessant travelling. On his return to Madras after one of his long tours, he wrote in his journal :—

"I have been graciously spared to return in peace and safety after my long journey. Felt very sick of travelling—weary, weary, desirous of rest."

Constant intercourse with men in every part of India, however, afforded him a unique opportunity of becoming acquainted with the thoughts and feelings and aspirations of educated Indians all over the country, and enabled him to ascertain the requirements and opinions of the many missionaries whom he met—an experience which he would never have obtained, if he had remained

* *Report of the Glasgow Congregation* for 1865. p. 24.

in comparative seclusion at Madras. Wherever he went and whatever he did, he kept in view the main object of his life—how to reach the hearts of Indians by Christian literature which they would read. He travelled in various ways, and one of the things which most struck his imagination during his declining years was the improvement he had witnessed in the mode of travelling.

"In 1844 the bullock-cart at two miles and a half an hour," he wrote, "or the expensive palanquin, were the two best modes of conveyance available. The first short line of Indian railway was not opened until 1851. Now there are 25,000 miles of railway, saving an immense amount of time, and facilitating the accomplishment of the prophecy, 'Many shall run to and fro, and knowledge shall be increased'" (Daniel xii. 4).

CHAPTER VII.

EDUCATIONAL TOURS.

A.D. 1866 TO 1871.

"I shall detain you no longer, but straight conduct you to a hill side, where I will point you out the right path of a virtuous and noble education; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming..... If they desired to see other countries, not to learn principles, but to enlarge experience and make wise observation, they will be such as shall deserve the regard and honour of all men where they pass."—MILTON.

First visit to the United States—Funeral of General Scott—American preachers—Visit to Washington and Philadelphia—Return to Scotland—Continental tour with the Rev. Thomas Spratt—Journey from Dover to Antwerp—Visit to Amsterdam—The Hague—Call on the Minister of the Interior—Revisits the picture galleries—Inspecting schools at Berlin—Interview with Professor Weber—Conversation with Lepsius—Visit to the Missionary Seminary at Basel—Journey to Geneva and

Paris—Letters to mother and sister—Return to England—Lodgings at Norwood—Departure for India—Arrival in Ceylon—Educational inquiry in the island—Evidence before the Commission—Return to Madras—Training Institution at Dindigul—Last letter to his mother—Becomes Honorary Superintendent of the R.T.S. in India—Catalogue of vernacular tracts—Reason for frequent visits to England—System of joint colportage.

BESIDES his inspection tours in India and his visits to Great Britain, Murdoch made professional tours in the United States, the Continent of Europe, and China. He twice visited the United States of America; but we regret that the journal containing the account of his first visit was lost during a subsequent journey in England. The only statements regarding this tour are, therefore, to be found in two or three letters written from New York.

"I send you a scrap," he wrote on June 4th, 1866, "to say that I am getting on fairly with what I had in view. I have not yet seen much of the country. I have only made a trip of about 50 miles up the Hudson. General Scott was to be buried; and, as the schools were all closed, I went up in a steamer for the day. I saw Generals Grant and Meade with many other officers who took part in the late war. When General Scott died, a very large number of the houses had the American flag flying half-mast high. The Fenian raid into Canada is the great topic just now. The respectable New York papers laugh at it..... Last Sabbath I heard Henry Ward Beecher

preach. He is considered the American Spurgeon. In respect of genius and eloquence I thought him fully equal to Spurgeon; but his sermon was a good deal of a political character. In the evening I went to hear Dr. Cheever. His sermon was about the sin of not giving the negroes votes. I was so disgusted that I came out in the middle of it..... I am going to Washington to see the Capitol. After staying there a few hours I go to Philadelphia, the head-quarters of the American Sunday School Union."

He looked back to this tour with great pleasure, because he had the satisfaction of meeting Dr. Hodge at Princetown, Professor Whitney at Yale, and Jacob Abbott, "whose books I had read, when a young man, with great benefit." On his return to Scotland after this pleasant and profitable visit to the United States, Murdoch addressed several meetings which were summoned in aid of his labours in India. In his report to the Synod in that year Murdoch gave a brief account of this visit.

"I left India," he wrote, "in 1866, chiefly on account of my health. With the exception of about nine months, I had been twenty-two years in a tropical climate, and a change seemed desirable. The other objects which I had in view were to revise, in the most favourable circumstances, the Society's series of school-books, and to collect materials for future publications. I first visited the United States of America, Holland, Prussia, Switzerland, and France, to examine their educational systems, to select specimens of books likely to be useful, and to consult a few of the most competent men about our work in India."

Though the volume in which Murdoch's journal from 1866 to 1870 had been kept was lost, he fortunately wrote an account of his educational tour through Holland, Prussia, Switzerland, and France in a separate book. It was undertaken solely in the interests of the Society and its work, and it proved exceedingly profitable in its bearing on his future professional career. His companion, to whom he referred affectionately in a letter subsequently given, was the Rev. Thomas Spratt. Mr. Spratt had for many years been engaged in similar work to his own in South India. He had long laboured in Travancore and Tinnevelly under the Church Missionary Society; but he was more particularly associated with the Palamcotta Vernacular Training Institution for Schoolmasters. Many of the Indian Christian schoolmasters who had passed under his tuition, became most valuable and successful spiritual agents in the district of Tinnevelly. He was at this time in Europe on leave, and it was a great benefit to Murdoch to have secured the services of so suitable and capable a companion.

The account to which we have alluded above is full of technical and uninteresting details. We propose, therefore, to select a few passages from it which appear to us to be interesting on account of some of the persons to whom they

refer, and a few brief extracts from letters addressed to his mother and sister will supply a little personal colour and life. On arrival at the Hague, the travellers called on the Minister of State for Education, who was very pleasant and kind, and gave them a letter to the Inspector of Schools, and cards bearing his name for use at Haarlem and Amsterdam. These afterwards proved of much service.

At Amsterdam they first called on Mr. Jamieson, who had lived there for thirty years, and with whom they visited Mr. Eckhart, one of the judges, a supporter of Christian schools. This gentleman frankly said that—

"He did not wish Government schools to teach religion, but to be neutral. If religion was taught, there would be no valid plea for Christian schools."

While at Amsterdam and the Hague, Murdoch visited some of his old haunts when studying art, and especially the picture galleries where he had copied some of the works of masters.

"Looked at the collection of pictures. Saw some old friends. The inn was near the palace, and opposite the palace was the house where I was twenty-eight years ago."

In Berlin and in the surrounding country the friends were taken over a great many schools of various kinds both in the villages and in the towns. On Sunday, November 11th, they at-

tempted to enter the Dom Church for the thanksgiving service on the conclusion of peace with Austria.

"It was so crowded," he said, "that we had to go away. Went to the Jewish Synagogue. Gorgeously fitted up in Saracenic style. Hebrew Psalms; organ and singing. Short prayers, and then a long address in German. Reference to the Fatherland."

Their interviews with Dr. Weber, the Professor of Sanskrit at the University, and with Lepsius, the distinguished Oriental scholar, are interesting. Some of the observations made by the Germans are still worthy of note.

"November 12th. Called on Professor Weber, a man about forty-five. Very lively, and spoke with vivacity. Commended Rost and Muir. When asked about the correspondence between Hindu and German philosophy, he said that the latest German development was a kind of Buddhism. Could not say whether the Turanians entered India by the east or the west. He thought that the Hindus got their astronomy from the Greeks, probably also their medicine, and possibly geometry and algebra, for the Greek works were earlier. When he called on us at our hotel, he suggested a walk in the Thier-Garten, and said he would take me to see Lepsius. The latter is living in a fine house. He is a good-looking, elderly man, tall, with white hair. Talked with Lepsius about his alphabet. He thought that Trevelyan (Sir Charles Trevelyan) was wrong in principle, not philosophical, and he hoped the Indian Government, would change their system. Spoke of a vocabulary of all languages, and the value of philosophy as

an aid to ancient history; but there was no hearty response. Weber thought Jainism originated as a sect from Buddhism, about the second or third century before the Christian era."

On their way to Lausanne they remained a day at Basel, where they were pleased to see the Seminary of the Basel Missionary Society. After an interview with the Principal, they were shown over the building by Mr. Weitbrecht, a nephew of the well-known missionary in North India. Murdoch was struck by some of the arrangements. In his diary he wrote:—

"Nice building, outside the city wall, about four stories high. Book repository. Missionary paper; circulation about 9,000. Rooms called after missions. In the South Mahratta country rooms according to stations. Candidates waited on their teachers, and thus became acquainted with them. Manual labour, such as carpentry, regarded as work. On the top of the building, there are little rooms for private prayer, and also singing rooms. Fine view—the Jura Mountains and the Black Forest."

At Lausanne, Murdoch met Ceylon friends, Mr. and Mrs. Fergusson, and their family. At that place, and at Geneva, Paris, and Versailles, the travellers inspected a number of schools; but nothing worthy of record was noted. They returned to England *viâ* Dieppe and Newhaven, reaching London at mid-day on December 6th. We append extracts from letters written to his mother:—

"HAARLEM, *November 5th*, 1866.

"I left London on the morning of October 31st. My friend did not like the longer voyage to Holland by steamer, so we went by Calais and on to Antwerp by train. From Calais we went by rail through Brussels to Antwerp, where we slept on Wednesday night. On Thursday, after seeing the town a little, we went by rail and steamer to the Hague, where, 28 years before, I had lived two months, painting in the Museum. We had no letters to people at the Hague; but we called on the Under Secretary of State for Education. He gave us a letter to the Inspector of Schools, and his name on two cards to present in other parts of the country. We have thus been enabled to see the schools to the greatest advantage, and get all the information we could wish. My companion I have known for a number of years. He is not only a pleasant friend; but, from being engaged, like myself, in school work, I could not have had a better person to travel with. I see, as it were, with four eyes instead of two. However, both of us have had enough of travelling in our time, and we both wish to get over the ground as quickly as we can, consistently with the work we have in view."

"FRANKFORT, *November 19th*, 1866.

"My last letter was from Berlin. We remained there eight days. We saw a good deal of the Prussian schools. One day we went out into the country for nine miles, to see a village school. We went first to the parish minister's house. He came to the door with a long pipe in his hand. We were shown into the parlour. The floor was of white deal, very clean, with bits of carpet. The houses here have all stoves, not fire places. In the minister's house, the stove was covered with white glazed tiles. After we had visited the school, the minister

kindly gave us some chocolate, eggs, and sausages. The people largely eat rye bread. It is very hard and dark, and I did not like it much. I went one evening to hear the leading theological professor deliver a lecture. The class-room was not by any means neat or clean. About 140 students were present. I called on the Professor of Sanskrit, to whom I gave a copy of one of the books I had compiled. He was very kind, came to the hotel, went out to walk with me, took me to Professor Lepsius, one of the greatest scholars in Berlin, asked me to spend the evening with him, and offered to introduce me to other distinguished men in Berlin. We are on our way to Würtemberg, to see one or two schools in South Germany. Next, if all is well, we proceed to Switzerland. My next letter, I expect, will be from Lausanne. I hope to meet there a lady I knew in Ceylon; but it will be more pleasant still to get letters from home."

The third letter is from Paris, dated December 3rd, 1866.

"My last was written from Switzerland. I came to Paris on Wednesday last from Geneva. When we started, it was raining; then it began to snow; but long before we reached Paris, the sky was clear. During my stay here, I have been engaged chiefly in visiting schools; but I have been able to see some of the principal sights of Paris. During the reign of Louis Napoleon, it has been converted into the finest city in the world."

On his return to England, at the beginning of December, Murdoch took lodgings in the neighbourhood of the Crystal Palace, the grounds of which he found a pleasant place to walk in, and he was close to a good library.

He remained there till nearly the end of May, busily employed in revising the Society's school-books, and in utilising the information he had obtained during his recent educational tours.

"The first nine months of 1867," he wrote, "were spent at home; partly on account of health, and partly to revise the series of reading-books for schools published by the Christian Vernacular Education Society."*

As the result of his tours and the experience he had gained during them, he exerted every faculty of mind and soul to introduce all the latest improvements and the freshest information into the Society's school-books. After a visit to Scotland, the last which he was to make during his mother's life-time, he returned to India in October, 1867. He announced his departure in the following letter to his mother:—

"Off ALEXANDRIA, *October 18th*, 1867.

"I left London on the evening of the 8th instant, and reached Paris the following morning. I spent two days in Paris, at the Exhibition. I saw the previous Exhibition in 1855 on my way out. This one surpassed in size and interest any that preceded it. One was quite lost amid such a crowd of interesting objects. Of course, I was most interested in books and such like. Still, I also examined with pleasure the stone hatchets, knives, and arrows, at one time used by the savage inhabitants of Europe. I left Paris on the evening of the 10th, and next day we were at Marseilles, where we got into bright sunshiny weather."

* *The Missionary Record* for June, 1869, p. 131.

Murdoch thus announced his arrival in Ceylon, in a letter to the same beloved correspondent:—

COLOMBO, *November 9th*, 1867.

"I landed at Galle on the 3rd instant, after a very good passage. There were a great many passengers, so that amid the bustle I could do little more than eat, drink, lounge, and sleep. I have had a hearty welcome everywhere. I happen to have returned just at a most important time, so far as education is concerned. The Missionary Societies have been very much dissatisfied with the Ceylon Government and its mode of giving educational grants. An Educational Commission of inquiry was appointed, the report of which is soon to be presented to the Legislative Council. I have been asked to give evidence to-day about the way in which things are managed in India, which satisfies all parties. There is hope that the Indian system will be adopted in Ceylon."

The next letter mentioned his return to Madras, after his long absence:—

"MADRAS, *December 23rd*, 1867.

"I reached this safely about ten days ago. An old friend kindly took me in. He has a good house in a nice open place, with a garden, so that I am very comfortable. I met with a hearty welcome from friends everywhere. At Dindigul the Society has now premises of its own, standing in about ten acres of ground. The Principal has a fine house, belonging to the Society. There are forty students preparing to become schoolmasters. I was greatly pleased. In Madras, I am busy seeing what books and tracts can be printed. I never had greater means of usefulness in my power. Like Job, one

should work by the day. I may be thankful that I have been spared so long."

As we have given several letters addressed to his mother, this will be a convenient place to publish one of the last which he must have written to her—the last in our possession. It was written on board a small country craft plying along the coast of Ceylon.

"Off coast of CEYLON, *July 21st*, 1868.

"I sailed from Colombo two days ago, on board a small schooner, for Jaffna, in the north of Ceylon. I am lying in what is called a 'palanquin,' on deck. It is somewhat like a box six feet long, three feet broad, and four feet high. There is a mattress inside, and I get on pretty well. The sea, however, is rather rough, and I had to lie down to prevent sea-sickness. We are now just going into a small strait between Ceylon and India. To-morrow is my forty-ninth birthday. Goodness and mercy have followed me all the days of my life."

In 1867, the Committee of the Religious Tract Society requested that Murdoch might be permitted to take the honorary superintendence of their work in India, a request which was readily granted. This new position, he considered, would very much increase his sphere of usefulness, as he would thus be brought into immediate contact with every agency for the supply of Christian literature in that country. In connection with this Society, his principal

work during the year 1868 was the arduous one of preparing a list, so far as could be ascertained, of all the Christian books and tracts which had been printed in India from the commencement of the Danish Mission in 1706 till that date. These tracts were written in thirty different languages and dialects. To show the enormous labour involved, to which, he said, his "spare time" in India had been directed during two years, his own account of it had best be quoted:—

"The titles of about 4,200 publications have been collected. The catalogue shows what has already been done. The next question is, What tracts and books are now most wanted? To ascertain which tracts would be most likely to be useful, I examined upwards of 5,000, published in England and America, making a selection of 500. I went over the titles of all the English books published during the last 35 years, amounting to about 80,000, and marked for examination those which promised to yield materials. By means of the British Museum Library, and other facilities available in London, I was enabled to look over them sufficiently to form an opinion as to their probable value for India. From the whole I made a list of 250 which seemed most suitable for translation. Good illustrative woodcuts make books popular. I examined nearly 30,000, and prepared a classified list of about 2,500, by means of which missionaries can easily order any which they select. I have endeavoured to include in a small volume this information, thus giving missionaries in India the results of several months' inquiry into tracts and books in the most favourable circumstances."

No one who may read the above description will fail to see the grinding, wearying toil it represents.

In writing to the Wellington Street Congregation from London, in August, 1870, Murdoch vindicated his rather frequent visits to England :—

"My duty," he said, "is to go round the principal missions once a year, collecting all the information I can about the way in which existing tracts and books have been received, what new ones are most wanted and by whom they can best be prepared, and what means can be adopted to increase their circulation. I collect the opinions of the most experienced missionaries, make them known to the Committees at the three Presidencies, and plans are afterwards arranged, taking advantage of the hints thus gathered. But, while I can obtain during my annual rounds information of a most valuable kind, all missionaries in India labour under the drawback that they have not access to many of the new publications which are constantly appearing in this country, and superseding others which were good in their day. There are very few booksellers in India who have a fair stock of books, and these consist only to a very small extent of religious publications adapted to our purpose. It is very desirable, therefore, that I should come home occasionally, to examine new works, and to consult experienced friends about operations. There are Calcutta shopkeepers who find it profitable to come to England once a year, to select fresh stock, and become acquainted with the newest fashions. To some extent I am acting upon the same principle." *

* *Report of the Wellington Street Congregation* for 1870, p. 30.

Another object for which Murdoch visited England at that time, was to arrange a scheme of joint colportage for the two Societies with which he was so closely connected and the Bible Society. By this combined effort, he hoped that the circulation of the sacred Scriptures, religious tracts, and Christian literature, would be increased, and the expense to each Society considerably reduced.

CHAPTER VIII.

VISITS TO CHINA.

A.D. 1871 TO 1891.

"Through the shadow of the globe we sweep into the younger day;
Better fifty years of Europe than a cycle of Cathay."
TENNYSON.

Settling at Madras—Severe attack of cholera—Mode of selection and preparation of tracts—Death of the Rev. John Robson, D.D.—Letter to his successor—Vernacular books used in Government schools—Murdoch's objection to certain passages in them—Letter to the Congregation—Pamphlet on the subject—Committees of inquiry formed—Meeting of the Committee at Madras—Report of this Committee—Murdoch's objections and separate minute—Short Papers for Educated Hindus—Cheerful view of the progress of Christianity—Return to Britain—Speech in Glasgow—Letter to Dr. Black—Second visit to the United States—Centennial celebration—Great Exhibition at Philadelphia—Return to Scotland—Visit to China for the C.V. Education Society—Comparison of the Chinese with the Hindus—Preaching halls—Collection of Chinese tracts—The Rev. Dr. Wil-

liamson—Formation of the Society for the Diffusion of General and Christian Knowledge in China—Arrival at Shanghai—The Rev. Dr. Muirhead—Missionary Conference—Visit to Dr. Williamson—Return to Scotland through Japan—Collapse of the Chinese Literature Society—Second visit to China—Amalgamation of the two Literature Societies declined—The Rev. Timothy Richard—Formation of the Christian Literature Society for China—Gratification of Murdoch with his last visit to China.

NOTWITHSTANDING his frequent journeys by land and water, Murdoch generally enjoyed most excellent health. At the end of August, 1871, however, he had a severe attack of that terribly swift and sudden disease, cholera; but he was kindly and skilfully attended by his medical adviser, and was mercifully restored to complete health. He had recently settled at Madras, in a house of his own, after his return from a tour through India. The following is the entry in his diary:—

"August 27th, 1871. During the week, the principal event has been a sudden sharp attack of illness. On Wednesday, August 23rd, I called on Mr. Cooper. I sat with my coat off, as usual. When I went on the roof, I felt disinclined to walk, and sat on the chair, feeling rather chilly and uncomfortable. At half-past nine, I sent for Mr. Coles, who kindly came at once. He recommended me to see a doctor, and set out for Dr. Colvin Smith. The latter was in bed, but came, and remained till past three in the morning. I lay restless, turning from

side to side. My state was a good deal the same during the day, though I was a little easier. It got worse again about sunset; but on the whole I got on better at night than I expected. I had punkahs going night and day. On Saturday, I felt very much better, though still very weak. I was able to read in bed. I got a good night's rest. To-day, I am a great deal better, and since last evening I have felt much stronger. Mr. Coles has been very kind, and the servants have been very attentive. I did not think myself in actual danger, and did not consider much my position before God. It is a solemn warning, however, that soon, very soon, the night may come, 'when no man can work.'

"Madras, September 3rd. During the past week, I have been gradually gaining strength. I felt very weak at the Committee meeting on Monday. There was a great deal of important business. Only personal friends were present, and all was settled as I wished. On Tuesday evening, drove along the Beach. Each day, I sensibly gained strength. I am a good deal thinner, and much weaker than before; but I am thankful that I am so well. Pondering how my last days on earth may be most usefully spent."

In his letter to the Glasgow Congregation, in 1871, Murdoch gave a description of his mode of procedure in selecting tracts for translation. We must imagine him in his small house at Madras, surrounded by book-shelves and drawers, rather in confusion and litter.

"One part of my work," he wrote, "is to hunt out matter for tracts and books. As I write, I have fifteen large chests of drawers round me; some containing tracts

of all sorts; others with books and magazines for children; some with books for young men, &c. I select passages which seem most suitable for translation, and show them to experienced missionaries for their opinion. They are then published in the vernacular, if approved of. When tracts have been printed, I have to watch carefully how they take with the people. An acquaintance with their tastes is thus being acquired, and we can present Christian truth in the most attractive form."

On the morning of January 21st, 1872, the Rev. John Robson, the friend and pastor with whom Dr. Murdoch had corresponded for so many years, and for whom he entertained the most sincere affection, fell asleep in Christ. Murdoch keenly felt this great loss. He began his first letter to Dr. Robson's successor, the Rev. Dr. Black, by expressing this sorrow, which was as great to him in the distant East as to those who still remained in Glasgow.

"MADRAS, *August 28th*, 1872.

"My dear Dr. Black,—Accustomed at this season, for many years, to send a letter to your late beloved colleague, I am mournfully reminded of the words—'Your fathers, where are they? and the prophets, do they live for ever?' (Zechariah i. 5). God, in His providence, is thus saying to us, 'Work, for the night cometh.' But there is this consolation—though 'all flesh is as grass, and all the glory of man as the flower of grass,....the word of the Lord endureth for ever' (1 Peter i. 24, 25)."

About this period, Dr. Murdoch applied him-

self to the careful study of the books used in the Government schools in India, and he performed an unpleasant but most useful service in pointing out certain objectionable passages which had been permitted to remain in them. In the following extract from his report to the Congregation in September, 1873, he dwelt on this subject, and gave a clear view of its nature:—

"When the charter of the East India Company was renewed in 1813, a clause was inserted requiring £10,000 to be spent annually on education. For a number of years, however, even this small sum was not expended. But gradually schools began to be opened, and in 1854 the Government outlay on education amounted to nearly £100,000 a year. Since that time, there has been a rapid increase, and the annual expenditure now exceeds this sum. An educational rate has been levied over a great part of the country, and in some districts school-boards have been organised. The greater the spread of the Government system of education, the greater is the importance of the school-books used. The English class-books do not contain anything contrary to morality, though allusions to Christianity have been carefully eliminated. But it is different with many books in the Indian languages. Successful trickery is held up to admiration, thus fostering deceitfulness. The boys are taught to invoke the Hindu goddess of learning, that they may be successful in their studies, as well as to put marks on their foreheads, denoting the idols they worship. Perhaps still worse in their effects are the obscenities scattered over the books. My attention was directed to this matter nearly twenty years ago, although I was not aware, till

lately, of the wide extent of the evil. Repeated representations were made on the subject, both to the Indian Universities and to Government. A little was done, but not much. Towards the close of the year, the actual state of things was brought before Lord Northbrook, who takes a warm interest in education. A few months ago, he directed Committees to be appointed in the different Presidencies, to examine all the books used in Government schools, and to exclude whatever is objectionable. There are missionaries on each Committee, so I hope the work will be thoroughly done."

In his report to the Synod in March, 1872, Murdoch quoted some of the passages in the books used in Government schools, to which he had taken exception, and the Editor of the *Missionary Record*, in drawing attention to them, justly stated that "he had done a bold and effective service to the cause of Indian vernacular education."

"On examining some of the reading-books," he wrote, "I found that references to Christianity had been excluded; but passages like the following had been retained:—'Worship Vishnu,' 'We will continually praise and adore Ganesa.' Muhammad is said to have cancelled the Bible. Pantheism, fatalism, transmigration, &c., are inculcated, while there are also passages of a polluting character. The above remarks apply only to some of the Government school-books."

The passages to which allusion has been made above must have been allowed to remain in the school-books owing merely to inadvertence on

the part of some of the educational authorities. Referring to the same subject in a subsequent report, Murdoch stated that he had enjoyed an opportunity of discussing it with the distinguished Indian missionary, Dr. Wilson. "So convinced," he added, "was he of the great good that would result from the inquiry, that he said it was worth his returning to India for this alone."

The Committee appointed for the purpose of thoroughly examining the books used in Government schools in the Presidency of Madras according to the order of the Government of India, met in July, 1873.* Murdoch himself was one of the members. Although the order of Government had been received only two days previously, the first meeting of this Committee was held on July 5th, to suit his convenience, because he was about to start on one of his long tours. Murdoch thus alludes to this meeting in his diary :—

"July 7th, 1873. Steamship *Peshawar*. The week before leaving for Ceylon was spent in winding-up matters. Received notice of appointment on Committee on School-Books. First meeting held on Saturday. Glad, though it interfered with other work. Preliminary arrangements made."

The Report of this Committee is now lying before us, from which it will suffice if we make a

Resolution of the Government of India, No. 143, March 29th, 1873.

very few extracts. The publication of improper phrases in most of the vernacular books used in Government schools was generally denied; but Murdoch was not satisfied with the result, and declined to sign the Report, himself writing a Minute on the whole question. With regard to such passages as Murdoch had pointed out as objectionable, it was simply stated that a new anthology of Tamil poetry was about to be published, from which no doubt care would be taken to exclude such passages.

"As to such matters," it was said, referring to Murdoch's pamphlet, "as allusions to Hindu divinities and the doctrines of fate and metempsychosis, it appears to us that on some of these points the pamphlet gives a rather one-sided view of the case. No one rising from a perusal of it would ever suppose that for every allusion in Government school-books to the deities and doctrines of Hinduism, there are probably ten allusions to the history and tenets of Christianity, and that, if there are some incidental references to idolatry in some of the text-books, there are also most violent denunciations of it in others. We understand, however, that Dr. Murdoch himself sees little or nothing to object to now in any of the books which we have been reviewing. As far as Telugu and Tamil school-books are concerned, the end which he had in view has been attained."*

Murdoch felt rather keenly some of the remarks which the majority of the Committee had

* *Report of the Committee for the Revision of School-Books in the Madras Presidency.* Madras, 1874. p. 74.

made on some of his own books as well as on his pamphlet; but there can be no doubt that the strictures contained in the pamphlet had the effect both of creating this inquiry, and of remedying the evil which he had indicated. The separate Minute which he wrote began with the following sentence:—

"With much of the foregoing Report I concur, but I cannot sign it as a whole, and therefore avail myself of the privilege which secures the representation of minorities, namely, that of placing my dissent on record."

After justifying some of his statements that had been criticized, he concluded with these words:—

"The Report shows that the scalpel has been used unflinchingly. But the trenchant criticism will do good in the end. For my own part I am glad to have had the opportunity of comparing opinions with gentlemen accustomed to view education from a different standpoint; and, if the inquiry in which we have been engaged promote, in any measure, the welfare of this great Empire, I am sure that all of us will rejoice."

The following extract from his diary showed how deeply he felt the comparatively few criticisms on his pamphlet:—

"March 22nd, 1874. Got on Sunday last the conclusion of the Report of the School-Book Committee. Did not open it, till next morning, expecting there would be in it something to annoy me. And so there was. It concluded with a severe attack upon the pamphlet. I was so vexed

that I lay awake the whole night. I determined not to sign the Report, but to write a protest. The Committee refused to modify the Report, but at once agreed that I had a right to protest. I read some remarks I had written, which were in an angry strain. Next night also I slept very little. I tried to divert my thoughts, but they wandered back to the Report, and I lay tossing on the bed. The third night I got more sleep, and after that I was about as usual. My time during the past week has been entirely taken up with the Minute. I felt very thankful at the end of the time. If it had not been for the long sitting, I should have signed the Report, and not had an opportunity of expressing my views. Once I thought of going to Macdonald (the Director of Public Instruction) to explain the pamphlet, but I was led not to do it. I hope providentially."

Nevertheless he had done excellent service to the Indian public in advocating the purification of the books which their children were required to study.

Dr. Murdoch did good service also in another way.

"I have given," he wrote, "some attention to a series of Short Papers for Educated Hindus in English. It is a melancholy fact that infidel books published at home have a wide circulation among educated Indians. Men like Voysey send out their publications. Christianity is looked upon by many as an effete superstition, while men like Herbert Spencer or the late John Stuart Mill are regarded as oracles."*

* *United Presbyterian Missionary Record*, July, 1874. p. 214.

He entertained, however, a bright and cheerful view of the progress of Christianity in India, notwithstanding the strenuous efforts of some to counteract and oppose it. Writing in the *Missionary Record* in January, 1874, he referred to the favourable statement recently made by the Indian Government as to the benefit and the progress of mission work:—

"There are many reasons," he said, "for expecting that the future career of missions, under the promised blessing of God and the outpouring of His Spirit, will eclipse their brightest triumphs during the earlier half of the nineteenth century. Much of the work till now has been preparatory. A Christian literature, based on the Bible, has been accumulating in all the chief languages of India. Education is breaking up and dispelling the compact mass of Hindu superstition, as the warmth of spring melts the rivers in the North which are ice-bound during winter; and so belief in idols is giving way in India as the stream of intelligence flows through the land. An Indian ministry is springing up with encouraging rapidity. And from all these agencies we may justly expect that the second century of Indian missions will present a far more cheering history than the first."*

Murdoch paid a second visit to the United States in 1876. On his arrival at New York, early on the morning of June 29th, "found, to my agreeable surprise, a person who took me to the house of Dr. Green's brother." The following letter to his brother gives the infor-

* *United Presbyterian Missionary Record*, January, 1874. p. 2.

mation as to who Dr. Green was. It was dated Philadelphia, July 10th, 1876.

"I posted a letter to your address the day I landed at New York. I have since had a very busy time of it, for I have been trying to get away a week earlier than I expected. I wrote to a Ceylon medical missionary that I was coming. He has a brother in New York, the Controller of the City, an important civic official. He not only invited me to his house, but helped me greatly by introductions. It was partly through this that I was able to get through business more quickly. My friend, the medical missionary, was staying at his brother's counting house; and, as the offices were closed on the 3rd and 4th of July for the Centennial Celebration, I spent them with him. I came here on the 6th. I have been greatly pleased with the Exhibition. The educational collection, in which I am specially interested, is large and excellent. I have been able to accomplish my main object in coming over—to see what books of value have been published since I was here in 1866. I have selected books to the value of £40, which I hope will be useful. The collections are very large and varied. As might be expected, America predominates; but the two Paris Exhibitions gave me a great deal of help. I was pleased with the very complete collections illustrative of American Indian life and antiquities."

Returning to New York on the grand Centennial Festival, July 4th, he wrote:—

"Salute of thirty-eight guns fired at midnight. Town illuminated. Cars nearly empty. New York, great row, flags, firing, &c. Went to Mr. Green's. Examining catalogues."

All New York was astir, and delirious with excitement; but Murdoch was quietly examining catalogues.

"July 6th. Started in the morning for Philadelphia. First glimpse of Exhibition Buildings. Expected to stop near them; but was taken two or three miles further on. Had some difficulty in getting a car, first to the Building, and then to the Park View Hotel, to which I was recommended. Got to the place at last—a little back room in the top flat; nothing in it but my bed. Had dinner, and set out afterwards for the Exhibition. Spent most time in examining the educational collection." Thinking of his brother's wife and children, he wrote:—"If Janie had been there, she would have been interested in a man washing. He bragged greatly about the work he could do. He had machines for washing, drying, and ironing. If the 'fry' had been there, they would have been pleased, like myself, with a beautiful bird which turned about and sang. I thought at first that it was a real bird; but I found afterwards that it was artificial." Announcing his expected return to his sister, he said:—"I have seen much that is interesting and instructive. There are collections of educational books and apparatus; still, I give part of the day to looking at other things. The weather is very hot, nearly as hot as in India, and more oppressive, as I have on thick clothing."

One of the most useful journeys that Dr. Murdoch ever made was that to China and Japan in 1882. His main object was to compare the work of Christian Literature in those lands with similar work in India. He left Calcutta on January 21st for Singapore, where he made

arrangements for the opening of a Christian Vernacular Education Society's Depôt for the sale of its Madras publications. From there he went on to China; and, after brief calls at several of the southern coast ports, arrived at Shanghai on March 5th. There he made the acquaintance of the Rev. W. Muirhead, D.D., of the London Missionary Society, who remained a life-long friend. Leaving Shanghai, he sailed up the Yangtse as far as Hankow, and then went North to Peking, where he was the guest of the veteran missionary Dr. Edkins.

The most important result of Dr. Murdoch's visit to China arose from his meeting with the Rev. J. Williamson, D.D., who, like himself, was connected with the United Presbyterian Church of Scotland, and allowed to devote himself to Christian Literature in China. At Dr. Murdoch's earnest request, Dr. Williamson consented to undertake a work that should be somewhat wider in its scope than that of the local Tract Societies, of which there were several in China. Dr. Williamson accordingly established "The Society for the Diffusion of Christian and General Knowledge in China," an important object kept in view being "to awaken in China a desire for Western knowledge, and to induce her to take her place in the comity of nations."

During his visits to the different stations Mur-

doch collected specimens of Chinese Christian Books and Tracts, of which a complete catalogue was afterwards printed. In the following words he gives his general impressions of the country and its people:—

"I found much to interest me in China. The practical character of the people contrasted strongly with the dreamy, speculative Hindus. No Hindu had ever written a work on history, properly so called, or on Geography. Chinese literature was rich in both subjects. What struck me most in the missions was the great attention paid to securing good preaching halls, compared with India."

After visiting Peking, Murdoch travelled to England *via* Japan and the United States, and reached Glasgow on July 18th, after a very long and harassing journey. While passing through the United States, he was able to collect specimens of new books; and, through the liberality of the American Tract Society, to obtain a number of useful woodcuts.

Nine years later Murdoch visited China again. Early in 1891 he received a letter from Dr. Muirhead, informing him of the death of Dr. Williamson, and saying that, in consequence of it, the Society for the Diffusion of Christian Knowledge threatened to collapse. He said that the press had closed and work was at a standstill. As Murdoch had taken a very deep interest in this Society, he thought it was his duty to make

a second trip to China in order that he might see exactly how matters stood. He reached Shanghai on April 6th, 1891. He found that the press had been closed for some time; the machines were getting covered with rust; and pictures and other articles were lying about in confusion. It was thought best to sell the press; but the main point was to secure a successor to Dr. Williamson. Dr. Muirhead suggested the Rev. Timothy Richard, of the Baptist Mission, with whom he was well acquainted, and who, he considered, would be most suitable. The Baptist Missionary Society kindly agreed to support Mr. Richard for this special purpose, just as Dr. Williamson had been supported by the United Presbyterian Church. The Society for the Diffusion of Christian and General Knowledge, under the able management of Dr. Richard, became a great power in China. Both by means of literature and of personal intercourse he has exerted a remarkable influence upon the leaders of Chinese society; and the reform movement has received a great impulse by his help.

Murdoch was so gratified at the results of this visit, and so sanguine as to the future of the renovated Society, that he was very anxious for it to be amalgamated with the Christian Literature Society for India, and he made a proposal to this effect to the Committee of the

latter Society. They were of opinion, however, that this was not advisable, and that it would be wiser for the two Societies, both of which were doing much good in their respective spheres of labour, to continue their work in separate ways and under separate management, among two peoples who are so entirely dissimilar as the people of India and those of China.

In the year 1891, however, a Society was founded in Scotland, under the title of the Christian Literature Society for China, for the purpose of co-operating with their brethren in that country in collecting funds and in diffusing interest in their cause. The Committee of this new Society in their first Report cordially and gracefully acknowledged their obligations to Murdoch for his services in creating an interest in the circulation of Christian literature in China in the following words :—

"The Committee have to record with gratitude that their Society in its present form owes its existence to the unwearied and marvellous energy of the veteran agent of the Indian Society, Dr. John Murdoch. It is a source of the greatest satisfaction to them to know that their cause lies so deeply at the heart of one who, from the experience of half a century, and perhaps with greater authority than any other man, can testify to the value of literature as a means of spreading Christianity among the nations of the East."

In his farewell letter to the Glasgow Congregation which had for more than half a century helped him and his work in the most liberal manner, Murdoch specially dwelt on the satisfaction with which he regarded what he had been enabled to do in China.

"During my long life," he said, "perhaps nothing has given me greater pleasure than my second visit to China. During my visit arrangements were made for securing the Rev. Timothy Richard, who is now one of the most useful men in China, as Dr. Williamson's successor."

CHAPTER IX.

FRATERNAL AFFECTION.

A.D. 1868 TO 1889.

"When brothers part for manhood's race,
What gift may most enduring prove
To keep fond memory in her place,
And certify a brother's love?

No fading frail memorial give
To soothe his soul when thou art gone,
But wreaths of hope for aye to live,
And thoughts of good together done."

KEBLE.

Correspondence with absent friends—Death of his mother—Grief at the news—Letter regarding it to his brother, Alexander—His brothers, James and Andrew, go to Australia—Their great liberality—Death of Andrew—The Society's Special Fund—Visit to his brother James in Melbourne—Their meeting after forty years' separation—James's family—Town of Melbourne—Library, Museum, and Exhibition—Trip to Ballarat—Intercourse with the children—Departure from Melbourne—Death of James—Statement regarding his brother Andrew's legacy—Nature of the Special Fund

—Interest in the Bible Society—Scheme for distribution of the Scriptures to schoolmasters—Letter from the Bible Society's Secretary—The Memorial Hall at Madras—Presentation of Scriptures to University students —Letters to the Bible Society on the subject—Decrease in infidel literature—Made an Honorary Governor for Life of the Bible Society—Degree of LL.D. bestowed by the University of Glasgow.

THE only way by which love and affection for relatives and friends can be maintained during long periods of absence is by frequent and constant correspondence. When Murdoch went to Ceylon, there was a monthly mail between England and her Eastern dependencies. This was subsequently changed to a fortnightly, and then to a weekly, mail, by which he wrote to his parents regularly; and, after his father's death, he wrote as frequently to his mother, for whom he entertained a deep and warm affection. Expressions in the letters which have been preserved show how regular was this correspondence. He received the painful intelligence of his mother's death in October, 1868. It had occurred on the 27th of the previous month. In his last letter, he mentioned the state of her health. It was written from Colombo, on his way to Madras, "close to the sea, and able from my window to see the surf breaking on the shore." The knowledge

of his mother's illness must have prepared him for the impending sorrow. He had, however, enjoyed the satisfaction of seeing her three or four times during the last few years—a satisfaction which is not often permitted to those who live long in distant lands.

The following is the letter written by Murdoch to his brother Alexander, on receiving the news:—

MADRAS, *November 2nd*, 1868.

"I need not say how deeply I was affected by the sad, sad news in your last two letters. It is true that there were some signs that mother was 'wearing awa to the land o' the leal'; but I had hoped that her lengthened stay at the coast would have set her up for a time. Your first letter was a severe shock. As she had originally a good constitution, I cherished a faint hope that she might rally; but the sight of another letter by the following mail told the sad tidings before I opened it. She now rests in the Lord; she has joined the company of the redeemed; all tears have been wiped away from her eyes. We sorrow not as those who have no hope. One after another I have seen friends descend to the home appointed for all living. Humanly speaking, my turn will come next. O that we may be an undivided family in heaven!"

He was permitted to reach a much more advanced age than his mother, the prolonged time being busily employed in the one object to which he had dedicated his life, still bringing forth "fruit in old age." He had the pleasure of seeing his only sister, Margaret, several times

during his frequent visits to his native land, and had the satisfaction of staying with her in Glasgow, or at the sea-side at Troon or Bute. She died in 1895.

Murdoch always took the deepest interest in the welfare of his brothers and sister; and, especially in the earlier part of his career, gave them brotherly advice. James and Andrew, the two who were really next to him in age (a brother born between them having died in early manhood), went to Melbourne, in Australia. The former had been for a time in Canada. They landed there almost penniless; but by careful industry and perseverance they both prospered in business, and were most liberal in helping forward every good object, particularly the cause in India on which their brother John had concentrated his attention. For India alone, they gave about £13,000. Part of this sum was to aid the erection of Tract and Book Repositories at Lahore, Calcutta, and Allahabad, and the remainder was given towards the diffusion of Christian literature over the whole of India. Andrew, the younger, died in 1867, and generously left all his money to the Christian Vernacular Education Society, as he had become intensely interested in his brother's favourite employ.

James married, and had several children. In

the year 1880, Murdoch undertook a voyage to Melbourne, for the purpose of seeing this brother and his family. A few extracts from Murdoch's diary may be interesting. He reached Melbourne on October 20th, 1880, and remained there till November 12th, returning to Madras on December 19th. James was then a confirmed invalid; and, when they met, the first time for forty years, they were unable to recognise each other. "As the vessel drew up alongside of the pier," Murdoch said in his journal,

"I looked vainly for James. Saw a man muffled up and pale. Thought it might be he. He recognised me first, and waved his hand. Took me across the Bay in a boat. Got to his house, of which the pictures had given me a good idea. Had a most hearty welcome. The children pleased with the books. James showed me over the house and shop—all sorts of goods packed together. Rested after dinner. James came up again, and told about his early struggles."

Writing to his brother Alexander, Murdoch said:—

"Steamer *Malwa*, off the Australian Coast,
"*October 14th*, 1880.

"This morning when I got up, I obtained my first view of Australia. We were some distance off, and I could see only blue ranges of low hills. We are skirting the South West corner, making for Albany, a town up King George's Sound, an inlet somewhat like a Scotch loch. We remain there a few hours, when I hope to land and post this."

A few days later he despatched the following letter from Melbourne :—

"I wrote to you from King George's Sound, the first Australian port where the steamer calls. Six days more brought us to Melbourne. About eight o'clock in the morning of the 20th the vessel was being moored alongside the wharf. I looked eagerly at the persons waiting. I saw one with a black felt hat, a pale face, and a long white comforter about his neck. I thought it might be James, but I was not at all certain till he waved his hand. I asked him afterwards how he made me out. He said there were only a few passengers, and I was the only one that he could take for me. I was quite grieved to see how old and feeble he looked. I had a very hearty welcome, and went across the bay in a small boat to his house. Mary Ann I found a little body, but very warm-hearted. One evening I had out your letter with the sizes of the 'fry,' and compared their ages with their Australian cousins. The second youngest living is very much the same as 'small boy' was when I left. Last week we had two days of heavy rain. I saw the little man go out and walk backwards and forwards through the longest puddle he could find. How strange it is that children are fond of this all the world over. I suppose the young philosophers are experimenting.

"To-morrow it is proposed that I go out to Riddell's Creek, where James has some land. It is near the foot of the Dividing Range, the principal mountains of Victoria, forming a kind of backbone. From it we go through the principal gold-fields to Ballarat, and thence return to Melbourne. The International Exhibition is better than I expected, and well worth seeing. The most interesting portions are those illustrating the habits of the aborigines, and the gold-fields."

We return to the diary kept by Murdoch, and make a few extracts from it, but we shall obtain a more vivid account of this visit to Australia and of his brother's family from letters which will be given later on.

"October 24. On the second day I went into the town to see the Library and Museum. Much pleased. Blessed be God for bringing me here safely. My wish is that I may be of some use to James and his family. May God give me grace to know how best to do this, and prosper my efforts. I have met with much kindness from James and his wife.

"October 31. On Monday and Tuesday went to the Exhibition. Pleased especially with the illustrations and catalogues . . . Next morning we left for Ballarat. Train ascends over 1,600 feet. Descended on the other side to what was once a great gold-field. Saw only two or three men at work. Ballarat a fine town. After tea walked out by myself as far as a lake . . . Glad to return to Melbourne. . . . Got on better with the children than I expected, though I have not much prospect of doing them good. One day James and I went to Bungay, a small station about fifty miles from Melbourne in Gipps' Land. It gives an excellent idea of a new settlement . . . Evening, riddles with the children. Bought a few books for them . . . Sad parting."

It was satisfactory that Murdoch was thus able to have a pleasant time with his brother, as they had not met for so many years, and, his brother dying soon after his visit, they were, in the gracious providence of God, not to meet on earth again.

He had seen a great deal of his brother Alexander's children during his frequent visits to Britain, and he often corresponded with them. It will, perhaps, be well to give here a few passages from letters to them describing his trip to Australia as specimens of his correspondence with children. The first letter was written to his nephew Alexander, then eleven years old. It was dated November 28, 1880, on his return voyage in the *Malwa*:—

"Melbourne stands on a river about the same length as the Clyde. It is called the Yarra-Yarra, a native name meaning 'ever-flowing.' Many of the rivers dry up in the hot season, but this keeps running. Melbourne is not an old town. Not long ago, the Englishman who first came to the place died. When he sailed up the river, there were only a few wild natives about, with not a single house. It is now a large city, about half the size of Glasgow.

"I went by railway up the country to see where gold is obtained. There were few people in Australia till gold was found, about thirty years ago. Then there was a great rush. At first the miners sought the gold only near the surface of the ground. They would dig up some of the earth, put it into a tub, and wash it, stirring it about. The earth mixed with the water and was poured away, while the gold, being heavy, lay at the bottom. Sometimes the miners got a little gold; sometimes, none. Some few large pieces, called nuggets, were found. One was found weighing 200 lbs., and worth £9,534. I saw a few men working at the surface, but gold is now chiefly got from deep mines, somewhat like coal-pits. From Gold Point, near a town called Ballarat, I counted fifteen steam-engines at work,

each at the head of a mine. A hard white stone, called quartz, is brought up. If you look at it, you see little bright yellow specks. The stone is broken to pieces by large iron stampers, and a stream of water is always flowing to wash away the stone, leaving the gold."

The next letter was sent to Murdoch's namesake, John, then a little more than twelve years of age :—

"Perhaps it will be best for me to give you some account of the wild people in Australia. It is only about 250 years ago since Europeans knew of it, and about 100 years since they first settled in it. The only people living in it before were dark races. I saw a few of them, but they are dying out before the white men. The native Australians are not so dark as negroes, and their black hair is straight and not frizzled. They have pretty large heads and shoulders, but slender legs. They never cultivated the ground; but lived by hunting, fishing, and on wild roots and fruits. The kangaroo was their principal food. It is about as large as a sheep; but it has a small head and short fore-legs, with long hind-legs and a long tail. It goes along very quickly, with great jumps, using only its hind-legs and tail. The young ones are carried by the mother in a bag in front. Besides eating the kangaroo, the natives skin it, and a cloak made of its skins sewed together is their usual dress. They roast their food, but they have never been able to make pots so as to boil it. Before Europeans came, they did not know any of the metals. Their spears and axes had only heads of stone. Their most curious weapon is what is called a 'boomerang.' It is a bent stick, about two feet long, but thin and flat. They can throw this in such a way that it goes whirling through the air, and at last comes back to their feet. If there is

a flock of wild ducks flying, the boomerang may bring down some of them. The Australians wander about through the country, putting up only a few branches to keep off the wind. They are fond of dancing. This they do at night, painting themselves with streaks of white clay, so that they look like skeletons. I need not say that they cannot read, and are quite ignorant of the one true God. Missionaries, in some parts, have tried to teach and civilise them. The children are taught to read, and to learn trades and cultivation. The children are sharp at learning, but they do not like steady work."

This seems a convenient place to mention another beneficent scheme which owed its origin to Dr. Murdoch's careful thought and far-seeing intuition. Though not officially connected with the British and Foreign Bible Society, he always took the warmest interest in its operations, especially in India and Ceylon. During his long tours throughout the length and breadth of India, he never forgot to make inquiries regarding the circulation of the Scriptures, and the mode in which it was carried on. He also, from time to time, made suggestions on the subject. To use his own words in writing to one of the Secretaries of the Bible Society, July 21st, 1897:—"When travelling round India, I consider it both a duty and a pleasure to make any suggestions about Bible work that may occur to me."

Two of these suggestions were of very great

importance and usefulness. In 1863, he brought before the North India and Madras Auxiliary Committees a scheme, which was subsequently taken up warmly by the Parent Committee, for the presentation of a copy of the New Testament in the vernacular to the master of every Anglo-vernacular school connected with the Government. This matter was carefully considered by the Home Committee, on July 20th, 1863, and permission was granted for the distribution of Scriptures in their own languages to the head-masters of these schools, and a plan was prepared for this being done under the supervision of such missionaries as were willing to undertake the work. In approving of this scheme, the Rev. Charles Jackson, one of the Secretaries, wrote to the Secretary of the Madras Auxiliary Bible Society on January 26th, 1864:—

"This is a move in the right direction, and the information which you may obtain regarding the number of the vernacular schools will, I doubt not, act as a stimulus to renewed action, and an encouragement to prosecute the work of Bible distribution with greater vigour. Your Committee seem to have some difficulty in determining to what extent it was proposed to carry out Mr. Murdoch's scheme, and you inquire whether it was intended that the thousands of *pial* schools should be included within the circle of those which are to derive benefit from the grant. I have no difficulty in replying that such a course of action was not contemplated by our Committee; nor does it seem

necessary, in commencing the work proposed by Mr. Murdoch, that any decision should now be made as to the eventual limits of its development. The local knowledge which your Committee possess, as well as the information which they can obtain from the missionaries, will enable them without difficulty to fill in the minute details of the plan of which Mr. Murdoch has sketched the outline."

A vigorous effort was made to carry out this plan in the Presidency of Madras; but no attempt was made to extend it to the *pial* schools, that is, schools held in the little verandahs of the masters' houses.

The scheme for the distribution of portions of Scripture to the Indian University students was, perhaps, the most fruitful of all his suggestions. This was a plan for presenting to students at the various stages of their University career, certain portions of Scripture, with companion volumes explaining them, these latter being given by the Christian Literature and the Madras Tract Societies. A small volume, containing the Gospel according to St. Luke and the Acts of the Apostles, was presented to students who had passed the Matriculation Examination. The New Testament was given to those who had been successful at the First Arts Examination; and a copy of the whole Bible was presented to graduates. In recommending this scheme, he wrote to the Secretary of the Bible Society:—

"Every matriculation student, should he live, will exert more or less influence for good or evil. With God's blessing, the Scriptures might affect his whole future life. I hope that your Society will be willing to try the experiment for two years. It will take a little time to gain experience, and to get the machinery into proper working order. The outlay will not be very great, and it will be some little effort in the direction of supplementing the secular education in the Government Colleges in India."

The Committee of the British and Foreign Bible Society readily responded to this reasonable request, and the scheme has been in operation for many years. It has been of incalculable benefit to the young men of India who have attended the various Colleges in that country, and have passed the University examinations. There have been many instances of the perusal of the Scriptures thus given having led to the conversion of the recipient to Christianity. Out of these, we select the following:—

"An interesting account is given of a Mahratta student, who was recently baptised, and who came to a final appreciation of the unique worth and power of Christianity by his study of the Bible. Previous to coming to Calcutta, his interest in spiritual religion had been aroused, and he lost no time on his arrival in becoming acquainted with members of the Brahmo Somaj. But his serious study of the Bible soon revealed to him what was lacking in Brahmo teaching—the living Christ, whom he publicly confessed as his Saviour."

Writing on this subject in July, 1895, and en-

larging his outlook to the whole work of the Society in India, Dr. Murdoch said:—

"Your agency has never been so efficient as at present, while the field of operations was never more encouraging. There are now four millions under instruction, so that readers must be increasing at the rate of about a million a year. So far as I can learn, there are fewer translations of French novels circulated than before, and less infidel literature. Madras had formerly a 'free thought' weekly journal, and two book depôts: all have now ceased to exist. Native public opinion is gradually becoming Christianised, and the Bible is commending itself more and more to the national conscience in contrast."

These words were written only nine years before his death. The Committee of the Bible Society had, in 1889, the satisfaction of making Dr. Murdoch a Life Governor of the Society, in appreciation of the services he had rendered it in the distribution of the Holy Scriptures in India and Ceylon.

The University of Glasgow also, at which he had been a student, appreciated the good work he had been doing and the service he had rendered to India. The Senate, at their meeting on February 9th, 1871, conferred on him the honorary degree of LL.D., in recognition of the great benefit he had conferred on India by promoting Christian literature in so many Eastern languages.

CHAPTER X.

MISSIONARY CONFERENCES.

A.D. 1872 TO 1902.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

ANON.

Custom of holding periodical United Missionary Conferences—Murdoch chosen as one of the Secretaries of the first Conference—Edits the Report—Passages from his journal—The first United Conference a landmark in the history of modern missions—Benefits of the first Conference—Concluding Resolution—Paper

read by Murdoch on Colportage—Second Decennial Conference at Calcutta—Murdoch not present—Present at the third Conference—Discussion on Education—Speech at discussion on Christian literature—Appeal for some one to take up his work—Rev. G. P. Taylor's eloquent tribute to Murdoch's labours—Third Decennial Conference held at Madras—Address of welcome by Dr. Murdoch—Resolutions on Christian Literature—The final Resolution quoted—Passage in diary referred to—Great Missionary Conference in London—Murdoch's paper on The Missionary in Relation to Literature—A second large Conference at New York—Paper on The Preparation of Vernacular Literature—Appeal to Home Committees to demand reports regarding the circulation of literature—Madras Conference in 1894*—Presentation of a Jubilee Address—Three cardinal principles regarding Christian literature.*

IT has been the custom, during the last thirty years, for the various Protestant missionaries in India to hold every ten years a United Conference. The first was held at Allahabad, at Christmas, 1872. Previous to that year, Conferences had met from time to time in different parts of India for missionaries in the several Presidencies; but this was the first assembly of the kind at which almost all the missions labouring in that country were represented. Afrangements for this Conference had been made many months before it met, and Dr. Murdoch was one of the three Secretaries to whom the management of it was entrusted, so that his occupations

were very considerably increased. Owing to circumstances over which he had no control, his fellow-Secretaries had to leave the country soon after the Conference ended, and the duty of editing the Report fell to his lot, and this added to his abundant literary labours.

The value of these united Decennial Conferences has proved to be very great. It is, therefore, a matter of much interest to look back to the proceedings of this early gathering, and to see how it compares with succeeding meetings. We have turned to the pages in Murdoch's journal in which reference is made to this event, and we insert a few remarks from these entries, so that they may enable us to view the proceedings in some measure from his standpoint. He took the deepest interest in all the discussions, but evidently his sympathies were most drawn towards the subjects of education and of Christian literature.

"Reached Allahabad," he wrote, "on Tuesday evening, December 24th. Some delay in getting to my tent. Prayer meeting," with which the Conference opened on Christmas Day, "excellent. Dr. Morrison's paper next morning, middling. Dr. Wilson's paper on Preaching was too long. Disappointed with first day. Second day, Education. Dyson's and Miller's papers very able, and produced a strong impression. Anti-education men violent, and injured their cause by over-stating it. Long discussion ended in favour of education. Something was said on the other

side, but I was not well satisfied. Sunday's Communion a very interesting service. Kerry's address, excellent. Dear Dr. Wilson's sermon in the evening, on the Glory of Christ, was an old lecture to Indians. Monday, Indian Church. Some of the Indians proposed that the European missionaries should leave the country, as they had done their work. Last day's papers on the Press of little interest; but Sherring's on the Progress and Prospects of Indian Missions very good. The meeting closed with some addresses. Who will see the next decade? The meeting has been a time of rather hard work. I have had vain feelings, as one of the Secretaries and concerned in the management. The editing of the volume of proceedings will fall chiefly on me. While this will do some good, I regret that it may prevent me doing other things. Thankful that it is over, and that I may go on my C.V.E.S. tour. Left my tent on Wednesday night."

The first United Conference stands out as a distinct landmark in the history of modern Indian missions. It proved an excellent opportunity for comparing the mode of operations in different parts of the country, and in diverse communions, and for intercourse between brethren who had not hitherto been able to meet. Several of the best and most experienced European missionaries of the day were there, and many of the more eminent Indian ministers. The very fact of so many who were engaged in the same blessed service gathering together in mutual conference was in itself a decided benefit to them all.

This fact, however, exhibited in the clearest manner the essential unity that existed between the separate sections of the Church of Christ, notwithstanding their differences on minor and comparatively insignificant points of discipline and practice. It showed that the grand and vital principles of true Christianity were firmly held by them all, and that they were indeed partners in each other's joys and sympathisers in each other's trials. Their one great object was the salvation of those who knew not their Lord and Master, and cared not for His kingdom and religion. Their own energies were stimulated by the accounts given of their brethren's labours, and their minds warned by hearing of others' failures and disappointments.

It was good for Indian Christians from parts of the country so far sundered as Tinnevelly and the Punjab, or Bengal and Bombay, to meet together face to face, and take counsel with each other, as well as with their European friends. It showed to them also the practical unity of the faith which they had embraced. It caused them to understand the differences that existed even among themselves although belonging to the same Oriental land, and to rouse them from their own individual predilections and customs, even though these might be most innocuous and simple; and it was a means of drawing them

together, as they could not otherwise have been drawn. Some of the discussions, especially those in which their European brethren were involved, were rather warm; but good feeling and harmony were not much disturbed, and the issue was the decided strengthening of mutual fellowship and love.

The tone of the spiritual addresses, the meetings for prayer, and particularly the united Communion service, was high and well maintained.

"The Conference," as a writer in one of the Indian papers remarked at the time, "has demonstrated that Christians of a dozen denominations, and of many different nationalities, may meet together in love and peace, may take sweet counsel together, and may linger before a common Mercy-Seat, until their hearts seem to blend into one. The brethren who were assembled at Allahabad were one in purpose and feeling, and a hallowed spirit of love and unity became more and more manifest every day." *

We quote the concluding Resolution passed by the Conference, which Dr. Murdoch helped to draw up:—

"Brethren from nearly all parts of this great continent have enjoyed much happy fellowship. Valuable information has been communicated in regard to the state and prospects of Indian missions. Important principles have been discussed, and light has been thrown on questions of some difficulty. There has been a frank and fearless ex-

* *The Lucknow Witness.*

pression of conscientious convictions. At the same time, there has been no breach or jar among us; on the contrary, heart has been drawn to heart in all brotherly confidence and love. More than ever we have been able to comprehend the meaning of the grand words, 'The Holy Catholic Church, the Communion of Saints.' Our spirits have been greatly refreshed; and we do not doubt that He who is the God of peace and love has been presiding in our assemblies. To Him be all the glory, and 'blessed be His holy name for ever; and let the whole earth be filled with His glory.' "

Murdoch himself read a paper on Colportage in India.

The second Decennial Missionary Conference was held in Calcutta from December 28, 1882, to January 5, 1883. Dr. Murdoch was unable to attend it, because he was at that time in England; but his well-known opinions regarding Christian literature were alluded to, and his desire for the Missionary Societies to set apart men specially suited for this department of missionary labour was sympathetically mentioned. He was present, however, at the next Conference, which was held at Bombay in December and January, 1892-3, and he read a paper on English Literature for India.

"Wednesday, January 4th," is the entry in his journal, "meeting at eight of Bible Society's Secretaries to talk over plans. Forenoon, Christian Literature. At first I did not intend to speak, but thought afterwards to say a few

words appealing for writers to take up my work. Met with a cordial reception from the audience. Thankful when it was over."

The Rev. S. W. Organe says:—

"I noticed that on rising to address the assembly at this Conference, the old man received an ovation accorded to no other member of the Conference in an equal degree."

We now give a few extracts from Murdoch's paper:—

"At every Decennial Missionary Conference, Christian literature has formed one of the subjects; but on this occasion Christian literature in English has a separate paper. The spread of English education and the influence of its recipients justify the division. English is still more valuable at present in India than Greek was in the days of the apostles. It affords the means of reaching educated men all over the country . . . In the direction of General Literature little has yet been done in India. The limited funds of Christian Literature Societies have been more than required for publications of a directly religious character. The Christian Literature Society has lately begun to aid in supplying the want. The aim is to provide cheap books in language sufficiently simple to be understood by those whose knowledge of English is not very extensive . . . The writer of this paper has been one of the Secretaries of Publishing Societies for more than forty years. His greatest difficulty has been to get manuscripts for publication. The almost invariable answer to an application has been, 'I pray thee have me excused. I have no time.' . . . When Missionary Societies are asked to set apart suitable men, the reply is that they cannot be spared from other work, and so the claims of the Press are neglected. There are upwards of eighty foreign missionaries engaged in Colleges.

One would naturally look chiefly to them for the supply of English Christian literature. Any, so disposed, could find time to write a short paper suitable for a fly-leaf, and give one lecture a year, which might be published after delivery. But literary help should not be confined to educational missionaries. All others who come in contact with educated Hindus might co-operate. The most efficient help will eventually come from Indian Christians, one or two of whom have already done excellent service."

In his brief speech during the subsequent discussion, Dr. Murdoch earnestly pleaded with his hearers to help in this great work, and, as we have seen from his journal, his fervent appeal was received with sympathetic and cordial approval.

"Long before the next Decennial Conference is held," he said, "the pen must drop from my hand. I would most earnestly appeal to my brethren to take up the work which I must so soon relinquish. During all these years help has been obtained only from a few. While some have had good reasons for declining, there is great truth in the proverb, 'Where there is a will, there is a way.' A change of occupation relieves the mind as much as entire rest. During the rains and the hottest part of the year, when out-door work is impossible, something might be done in the way proposed."

We cannot refrain from giving ourselves the pleasure of quoting the graceful tribute to Dr. Murdoch's services in the cause of Christian literature, and the beautiful language in which it was conveyed by the last speaker in the discussion—the Rev. G. P. Taylor. After referring

to the urgent need for men being set apart for this superlatively important part of missionary work, he said:—

"This need is distinctly accentuated by the touching statement made by our revered and beloved father. For very many years he has devoted himself unsparingly to creating and fostering a Christian literature for India, but to-day we have heard from his lips, and heard with sorrow, that the pen must soon drop from his hand. It thus becomes an especial duty of the churches to see to it that the work so well begun should continue in the future, and that other workmen should rise to fill the posts of the honoured veterans who perforce must leave the field. Another and a stronger motive for the effective distribution of Christian literature is supplied in the present transition stage of India. A process of fusion is going on everywhere around us, and powerful solvents are acting on Hindu habits of thought and life. Solution of the old fixed beliefs will certainly be followed by re-crystallisation, and the imperative duty that devolves on us as God's servants is to determine the form the new crystals shall assume. Master-founders tell us that, in the casting of the huge bells for our ancient cathedrals, a silver chalice would be melted down and poured on the mass of liquid brass, so might they hope the resulting tone would be rich and clear and full. Western civilisation and Western culture are already fusing the grosser forms of Hinduism; but it is ours, as missionaries of the Cross, to pour in the pure silver, aye the gold, of Christian education and Christian literature, so that, at the last, notes sweet and clear ring forth. Only so shall young India, the India that is soon to be, issue from the crucible, beautiful with the beauty of Christ."*

* *Report of the Third Decennial Missionary Conference*, Bombay, 1893. Vol. 2, pp. 664-740.

It is satisfactory to remember that Dr. Murdoch was permitted to live for more than eleven years after he had uttered the above warning words, and that he was able to produce during this period some of his ripest and most useful work. He also had the privilege of attending the next Decennial Missionary Conference, which was held at Madras, December 11-18, 1902, and at which his presence was greeted, as he entered the hall where it was held, by the whole assembly rising to give a cordial welcome to their venerated friend. As he was the senior missionary of the Presidency of Madras, he was selected as the representative of the missionaries to give in their name a hearty greeting to the members who had come from other parts of India. As his address was brief we give it in its entirety :—

"Christian Friends,—As Senior member of the Madras Missionary Conference, I have been asked to welcome you to our city. This I now do in the name of the Master. May the richest blessing from on high attend this Conference, may it not only be eminently useful to India, but may it, in some respects, exert a beneficial influence on missionary policy throughout the world.

"Considering by whom I am to be followed and the business before you, my remarks will be confined to one or two encouragements in your work. I landed at Colombo in 1844. No general census of missions was then available, but the number of Indian Protestant Christians could not have much exceeded 100,000. In 1861 they numbered

213,000; thirty years later, at the Bombay Decennial Conference, they were reported as 671,000. In 1900 they had increased to 1,012,000. With such progress, well may we 'thank God, and take courage.' But we may hope, in the future, for even greater things than these. The Providential plan is often a long coming preparation, and then a rapid development. Sir Alfred Lyall is an experienced statesman of great ability, without any missionary bias. In his *Asiatic Studies* he expresses the opinion that India 'will be carried swiftly through phases which have occupied long stages in the lifetime of all other nations.'

"But although the general outlook is so bright, we shall have our seasons of despondency. What then? Let me give you my own experience. When I first came to Madras nearly 50 years ago, I made little way, and wrote a long letter on the subject to my warm friend, the first Bishop of Colombo. His reply simply was:—'O tarry thou the Lord's leisure: be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.' Often since, when I have said, 'All these things are against me,' have I ended by acknowledging, 'He hath done all things well.' I conclude my very brief remarks by reminding you of Carey's noble watchword, which we all should adopt, 'Expect great things of God, attempt great things for God.'"

More, perhaps, was done for the promotion of Christian literature by this Conference than had been done by any preceding gathering of the kind. "The time had come," it was asserted, "for a united forward movement in Christian literature." Eighteen Resolutions were passed in order to emphasise this assertion, and to carry it into effect. The object of these Resolutions was

said to be the strengthening of existing agencies and the extension of their influence by enlisting the sympathy and the help of a larger number of persons interested in the subject. A General Committee of Literature was appointed to secure the greater production and the wider circulation of pure and wholesome books, and the Conference urged on all members of the missionary body the great need and fruitfulness of increasing the circulation of such books. They exhorted all missionaries to keep a record of the number of tracts and books circulated, and urged on all the governing bodies at home to require annual returns to be made. These Resolutions and the new agencies suggested were not intended to supersede the agencies already in existence, but to stimulate and extend the work in which they were engaged. It was proposed to support these Resolutions regarding literature by an earnest appeal to the Societies at home, urging them to take a deeper interest in this all-important subject, and a strong Resolution to this effect was passed.*

It will be interesting to read Dr. Murdoch's brief comments on this Conference, which evidently afforded him much satisfaction.

"December 7th, 1902. Partly preparing for the Conference next week.

* *Report of the Fourth Decennial Conference.* pp. 177-188.

"December 14th. During the day the C.L.S. and its work greatly lauded by the Decennial Conference. My speech of welcome was very short. Bishop Whitehead gave an excellent address. Resolution passed in favour of the C.L.S. Readers' revision. Thankful that the Committee meetings are over. The idea arose that Christians may combine in an appeal to the Home Churches. This is an important idea, and may do much good. L.D. (Praise God)."

A Conference which was of far greater and more widespread influence even than these United Conferences in India, was held in London in June, 1888. Representatives of the governing bodies of almost every Missionary Society in the world. Those in the United States entered into the spirit of this gathering as heartily as did those in England under the animating stimulus of the Rev. James Johnston, who was the energetic Secretary of this Conference, and who afterwards became the Secretary of the Christian Literature Society for India, and was thus brought into close relations with Dr. Murdoch. The cause of Christian literature in the mission-field occupied a conspicuous place in the programme of this important assembly. Dr. Murdoch was unable to be present, as his duties in India did not permit of his returning to England for it; but he was requested to write a paper, the title of which was "The Missionary in Relation to Literature."

We quote a very few passages from it:—

"Evangelistic agencies," he wrote, "may be classed under three main heads—Preaching, Education, and Literature. The foremost place must be assigned to the living voice. In some missionary fields as in most parts of the Dark Continent, it is at first the only instrument that can be employed. Without readers, books are of no more use than spectacles to the blind. On the other hand, in countries like India and China, with a copious literature of their own, and where education has made some progress, the press becomes of vast importance. There is no antagonism between the three agencies: they are mutually helpful. Interest is best awakened by personal contact with the preacher; education gives the ability to read; while any impression produced may be preserved and deepened by the printed page. Though the influence of books is generally much less than that of the voice, they have the advantage of being able to be multiplied indefinitely, while preachers are comparatively few. St. Paul's address at Athens was heard only by a limited number: in its written form it has instructed countless millions, and will do so to the end of time."*

Another Ecumenical Conference on Foreign Missions was held at New York in June, 1900. Again the subject of Christian Literature was kept well in the foreground, and Dr. Murdoch was among those who were invited to write a paper to be read at one of the meetings. He was unable to accept the invitation to be present.

* *Report of the Centenary Conference on the Protestant Missions of the World.* London: Vol. 2, p. 317.

The paper which he wrote, entitled, "The Preparation of Vernacular Literature," is lying before us. The arguments he employed were very similar to those which he had already used on former occasions; but he insisted more strongly than before on the need for the governing bodies of the Societies at home doing more to increase the circulation of books and tracts, by requiring their missionaries in the field to send them regularly tabulated reports, showing the number circulated during each year.*

Dr. Murdoch took part in several local Conferences; but there is no necessity to refer to them, with only one exception—the Madras Missionary Conference held in December, 1894. In that year he completed his fiftieth year of labour in India and Ceylon. The assembled missionaries considered that it would be a kindly and graceful act to present him with an address "printed in gold on vellum," expressive of their affection and esteem. It was presented to him in the name of the Conference by his friend, the Rev. Dr. Miller, C.I.E., and was signed by all the members of the Conference. One sentence of this gratifying address was as follows:—

"We are assured that we speak for all Christian workers in India when we record our sense of the ability which you have brought to your work, the generosity of your gifts in

* *Report of the New York Conference.*

its support, and the unostentatious, methodical, unwearying, and self-denying labour which you have devoted to it."

The only allusion which he made to this pleasing event in his diary was characteristic:—

"During the week, the idea occurred of a series on the Sacred Books of the Hindus. Hope that something will come out of it. Address presented on my Jubilee by the Madras Missionary Conference. Praise God."

We have thus mentioned the important part which Dr. Murdoch took in the great Missionary Conferences during the second half of the last century, from the time when he acted as Secretary of the first Decennial gathering. It was mainly owing to his persevering insistence that the subject of Christian literature as a missionary agency took a foremost place in the counsels of these Conferences. It was at first scarcely recognised, but, on account of his patient advocacy, it gradually won its way to the position which it now rightfully possesses; and, throughout all his reasoning, he always kept in view the three cardinal propositions upon which he never ceased to insist:—

1. That the Home Committees of Missionary Societies should always regard Christian literature as an integral department of their work.

2. That suitable men should be set apart for literary labour, while still retaining their position as missionaries in their several Societies.

3. That annual reports of the distribution and circulation of the Holy Scriptures and Christian books and tracts should be submitted to the governing bodies just as regularly as the reports of other departments of missionary labour.

In all the influence which Dr. Murdoch exerted so successfully on behalf of the Gospel of the living God as proclaimed by the printed page, as well as by the spoken word, he clearly showed how suitable the term Literary Evangelist was, as applied to himself. India, from his connection with it, was foremost in his mind, in all he said and wrote; but he never forgot the fact that the principles which he advocated were intended not for India only, but for the whole world.

CHAPTER XI.

DECLINING YEARS.

A.D. 1885 TO 1895.

"The soul's dark cottage, battered and decayed,
Lets in new light through chinks that time hath made;
Stronger by weakness, wiser men become,
As they draw near to their eternal home;
Leaving the old, both worlds at once they view
That stand upon the threshold of the new."

WALLER.

Growth of grace in declining years—Ideas uppermost in his mind—Prosperity of the Society—Death of Lord Shaftesbury, its first President—Succession of Lord Northbrook—"The Teaching of Jesus Christ in His own Words"—Abandonment of the Training Institution at Amritsar—Depôt in Colombo—Interest in his brother's children—Reference to former excursions in Scotland—Walks on the beach at Madras—Makes the acquaintance of Miss Florence Nightingale—Interview with her—Letter from her—Lady Dufferin interested in the cause of sanitary reform—Invitation to dine at Government House, Calcutta—Conversation with the Viceroy—Revival of Buddhism in Ceylon—Euro-

pean influence—Imitation of Christian methods—Efforts to counteract the spread of Buddhism—Government Minute on Moral Discipline in Schools—Death of Murdoch's brother, Douglas—Close of the Training Institution at Dindigul—Literature, a department of mission work—Circulation of books in distant lands—Revival of Hinduism—Mrs. Besant's influence—Death of Murdoch's sister—Appointment of the Rev. George Patterson as Secretary.

THE lines which we have placed at the head of this chapter very happily describe the character of Dr. Murdoch's declining years. He seemed to us to grow in grace, and to abound in usefulness and industry as age increased. This impression is confirmed as we pe use the correspondence which took place between ourselves and him from 1885 to the last year of his life. During this period, he was principally engaged in the inspection of the Society's work in India and Ceylon, and at the same time in writing such books and booklets as he considered suitable for the Indian people, and in continually making revisions of what he had already written. He visited England from time to time for conference with the Committee, besides making the tour along the coas of China, which has already been mentioned.

The ideas chiefly occupying his mind were plans for extending his literary work for India.

As he felt the weight of advancing years, he was very anxious regarding the choice of a successor to carry on his work when he should be called upon to lay it down, and reference to this pressing subject ran through his correspondence. The position and the welfare of the Society were also ever present in his mind. Another subject which was kept very much in the foreground was his anxiety that the Missionary Societies should set apart some of their ablest men as literary missionaries, who, while retaining their position and standing in their respective Societies, should give themselves entirely to literary labour in the languages of India, which he considered was one of the most important departments of missionary enterprise.

In the year 1885, the Earl of Shaftesbury, the eminent philanthropist and Christian statesman, died. He had been the President of the Christian Vernacular Education Society since its foundation; and, although he did not take part in its management by presiding at the meetings of its Committee, he rendered it essential service by his advocacy, and by occupying the chair at its annual meetings with almost unfailing regularity during nearly a quarter of a century. The late Earl of Northbrook, who had been Viceroy and Governor-General of India a few years previously, was invited to succeed

him; and much satisfaction was felt when he accepted this position, which he occupied for nearly twenty years. For the first few years he was very regular in his attendance at the meetings of the Committee, as well as at the annual gatherings. He took the deepest interest in the Society's great work in India, and especially in the literary department. He showed his own personal interest in the spiritual welfare of the people of India by compiling for their benefit a little volume, entitled *The Teaching of Jesus Christ in His Own Words.* The object of this book was stated as follows: —

"This book is published for the use of the people of India, with whose interests I have been concerned for many years during a long life, as a token of my sincere affection for them."

When Dr. Murdoch heard that Lord Northbrook had accepted the presidency of the Society, he wrote :—

"I am very glad to learn that you have got so excellent a successor to Lord Shaftesbury. Lord Northbrook's administration in India was characterised by prudence, and his acceptance of the office will tend to give the public confidence in the Society."

The principal event in the year 1885-6 was the abandonment of the Training Institution at Amritsar. It had for some time been a weight on the finances of the Society. There had also been considerable difficulty in obtaining suitable

Christian students to be trained as teachers; and at last the Principal, who had exerted himself to his utmost power to keep up the Institution, resigned, having accepted a scientific post under Government, for which he was admirably fitted, as he was the most accomplished numismatologist in India. After some negotiation, the building was transferred to the Church Missionary Society for educational purposes. Dr. Murdoch's views on this subject are contained in the following extracts from his correspondence :—

"You inform me that the Committee has decided to close the Amritsar Institution. You rightly told them that this course of action would probably meet with my approval. If the Principal had not resigned, the question would have presented greater difficulty; but, as it is, there is not a doubt in my mind as to its propriety. It is of no use putting up a saw-mill, unless there is sufficient timber for it to work upon. It may be said that there are young forests growing up; but the mill had better be delayed till they are ready. Either the missions would not, or could, not send Christian students, and the very limited funds of the Society could be better employed than in training Hindus and Muhammadans. From the difficulty the Principal experienced latterly in getting places for his students when trained, it is plain that there was very little demand for men produced at a great expense. Formerly, he got the bulk of them into Government schools, where they could not teach Christianity; but, when Government established its own Normal Schools, that channel was closed. Still, the Institution in its day has yielded some good fruit."

Murdoch came home in 1886, and was absent from India from March 19th to November 27th. Writing from Colombo to his brother a few months before leaving, he expressed his great satisfaction at the building of a suitable Depôt, which he had long desired.

"Formerly," he wrote on May 12th, 1885, "we had only a narrow, open shop, built over an old drain. By stretching out his arms, a person could touch the cases of books on both sides. The new building affords plenty of accommodation, and, by the use of a kind of transparent varnished paper, the windows look partly as if of stained glass. The people are much pleased with it. I have long been anxious to have it built. It will be a memorial of me, when I am gone."

When these visits to Britain were in contemplation, Murdoch always looked forward with pleasure to his return to his home, and to the scene of his youthful recollections. He took a warm interest in his brothers' children, and watched their progress in their studies. He seems to have taken a special interest in his brother Alexander's son James, to whom he alludes under his pet name:—

"November 18th, 1885. Your letter contains an interesting account of your last days in Arran. Your ascent of Goatfell reminded me of the last time I went up, more than forty years ago. I can recall the glorious view. 'The wee giant,' I suppose, was never so high up in the world before. Can you give me an 'excerpt' from his diary, recording the [illegible]? I was pleased to hear that

my young friend had made another step in advance—attending school. I suspect he will quite despise the idea on my return of a ride to London, even although it should be on the right foot! I must rather ask him, 'What is your idea of things in general?'"

"May 12th, 1885. You mention that 'the wee giant' is not getting on so well now with lessons. Kindly communicate to him the following excerpt from my diary:—'Heard to-day that 'the wee giant' is getting fat and big: he is not getting on with his lessons as he should. Uncle John would be glad if Papa would note in his diary monthly the progress which he makes, and let him know that Uncle John hopes to hear 'the wee giant' read."

In another letter, he gives an account of his solitary walks on the well-known beach at Madras, part of which used to be the fashionable drive.

"You mention," he said, "your bathing in the sea at Arran, and refer to Madras. It is dangerous, on account of the surf and the current. Sharks have also to be guarded against. I walk along the beach about sunset. The part where I go has a firm, sandy surface, where I can walk with great pleasure. One danger of the sea here is sea-snakes, very poisonous. I have seen two of them cast up on the beach. As a rule, however, I see only little crabs. They make holes for themselves in the sand, and come running along the verge of each wave-mark, catching anything left by the foam. There is also generally a crow picking up crabs for his supper."

We can well imagine him walking slowly along the smooth, firm sand by the side of the "loud-resounding sea," in the bright flush of an

Eastern sunset, looking at the red crabs, but thinking of what he ought to write for the good and profit of the Indian people. He was then preparing a volume of "Essays on the Bible," which was intended to accompany the gift of Scriptures for the use of University graduates, and which, he stated in the same letter, "is the most difficult work I have ever undertaken."

During his stay in England on this occasion, Dr. Murdoch was much gratified by making the acquaintance of Miss Nightingale. He had sent some of his writings to her for her inspection and advice, and she had expressed her satisfaction with them, and especially with those on sanitary subjects. At her desire he had an interview with her, and he thus notices it in his diary:—

"On Friday evening (July 16th, 1886), had a long interview with Miss Nightingale. She was very pleasant. Was pleased to hear that she had circulated thirty copies of my letter to Lord Ripon, and given copies to Lords Dufferin and Reay. But was chiefly delighted to hear that she and Dr. Sutherland, Secretary of the Army Sanitary Commission, thought that the *Way to Health* was the very book they could send to Lady Dufferin, who wished to get out a series of simple sanitary tracts. Miss Nightingale had applied for a list of books used in schools on Hygiene, and promised to let me have a copy. Went away greatly pleased. Hope good may come out of my visit. Anyhow, Lady Dufferin's proposal is excellent."

In a subsequent letter, he wrote:—

"July 19th, 1886. I was pleased to learn that Miss Nightingale was going to send the *Way to Health* to Lady Dufferin, as the best she knew suited to India. She has kindly given me the names of books on the subject likely to be useful. She has applied to Government for a list of the text books used in the home schools and Training Colleges. While there is considerable improvement in the municipalities, things remain as they were in the villages. I told her of the Collector of Coimbatore (Mr. A. Wedderburn), who made efforts in this direction."

Among Dr. Murdoch's papers the following characteristic letter from Miss Nightingale has been found. It shows how thoroughly she appreciated his efforts in the cause of sanitation.

"June 27th, 1897. At last, at last, I see your handwriting. I had quite given you up. I am afraid I cannot ask you for an appointment this week. There are so many people leaving England now who want one. But I am delighted that you are staying a good part of July; and I hope to see you more than once. Thank God that you have such wonderful energy.

"Your little books are a great deal better than anything we have done. The Viceroy is not at all indifferent to the subject of village sanitation. He has instituted a Village Sanitary Inspection Book, which you have no doubt seen. But, you know, this is a bad year for India to get anything done—plague, famine, war, earthquake. The Viceroy cannot put anything more upon the officials, who are still so heavily worked. I will tell you what I hear from Indian gentlemen themselves, when I have the great pleasure of seeing you; and you will tell me a great, great deal more. Then I may be allowed to write to you as soon as I find myself at liberty?"

Miss Nightingale's introduction was the means of interesting Lady Dufferin in Dr. Murdoch's projected works on sanitary subjects; and, when he was in Calcutta after his return from England, the Viceroy invited him to dine at Government House, so that Lady Dufferin and he might have some conversation with him on the subject. Dr. Murdoch alludes to this in the following passage in a letter from Calcutta dated February 28, 1887.

"You are aware that I saw Miss Florence Nightingale several times when I was at home. Lady Dufferin was then consulting her about her own plans for the medical relief of women. Miss Nightingale sent to Lady Dufferin, with a favourable recommendation, the C.V.E.S. *Way to Health*, or *Sanitary Primer*. She had also written to her about my visit to Calcutta. I had sent a copy of the pamphlet, *Is India becoming Poorer or Richer?* to Lord Dufferin. This was followed by an invitation to dinner. At table, I was placed next to Lady Dufferin, and had a long conversation with her about her plans. After dinner, Lord Dufferin spoke very kindly about the pamphlet, and asked what I would particularly press upon his attention. I spoke of a separate Agricultural Department, organised in the manner proposed by Lord Mayo. He said that the late Secretary of State, or the India Council, wished to abolish the Department altogether, and they could only manage to retain it on its present footing. The other point I mentioned was Technical Education to provide other openings for the men now competing for Government employment. He felt the need of this, and it was engaging his attention. Nothing will come of the interview, but I was pleased with the kindness which I met, and went away with a very high opinion of Lady Dufferin."

To show that Dr. Murdoch's political ideas were tolerably correct, it may be stated that a Member for Revenue and Agriculture, and a Member for Commerce and Industry, now have seats in the Viceroy's Council. At the close of his pleasant visit to Britain, he landed at Colombo, and remained in Ceylon for a fortnight. His statements with regard to a revival of Buddhism in that island are interesting, even at the present date. There seems to have been, about the same time, a revival of Hinduism in India, which will be noticed a little later. After mentioning some of the causes which had adversely affected the circulation of Christian literature, he wrote, on December 13th, 1886:—

"In addition, the increased activity of the Buddhists in the way of education may have had some influence. They are establishing their own schools, and seeking to provide their own school-books. Buddhist Sunday schools are established in some places where they have no day schools. There is one at Kandy, attended by upwards of a hundred children, including some girls. A Buddhist catechism has been prepared, which gives an account of Buddha's history, and explains his principal commands. The meaning is given in Sinhalese of stanzas to be repeated in Pali. All this, however, is preferable to the religious indifference formerly so common in Ceylon."

Evidently European influence was at work in Ceylon, and the revival in both Buddhism and Hinduism owed much of its popularity to Mrs.

Besant and others, whose work Dr. Murdoch used his utmost efforts to oppose. It will be convenient to give here some further extracts on this subject from his correspondence, though they were written rather later. The potent influence of Christianity is clearly exhibited in this attempt to imitate the Christian methods of procedure.

"I went to Kandy last week," he wrote on June 15th, 1888, "where I saw Mr. Hodges (now Bishop Hodges, late of Travancore). He told me that the sons of Buddhist chiefs are now generally sent to Colombo, to a Theosophist school. A Buddhist Tract Society is as active in Ceylon as the Hindu Tract Society is in Madras. Replies, in editions of 8,000 copies, have been printed in Sinhalese, in response to the tracts of the Ceylon Religious Tract Society."

Again, on January 17th, 1890, he wrote:—

"As India has had its Hindu revival, so Ceylon has had its Buddhist revival. To the latter, there is no doubt that the recognition by Government of Buddha's supposed birth-day as a public holiday contributed a good deal. Referring to a recent celebration, *The Theosophist* says that 'the anniversary of the birth-day of Lord Buddha was marked by an enthusiasm of national fervour never before seen in the island. The Buddhist flag fluttered in the air over every monastery, over many thousands of priests' dwellings, and many triumphal arches, and was carried in many religious processions; carol-singing in praise of Lord Buddha; processions of women and girls carried baskets of flowers. The whole island put on a garb of rejoicing never seen before the European advent. Never

for the last three hundred years has there been so much vigorous religious activity.' For some time past, the Buddhists, stirred up by Theosophists, have been trying to wile away children from mission schools. The latest movement is a proposed Hindu-Buddhist College to counteract Missionary Colleges. Past history leads us to think that the union, should it take place, will be short-lived. The press is also actively used against Christianity."

Murdoch did his best to counteract this revival of Buddhism, and to plead for the cause of his divine Lord and Master. On July 4th, 1887, he wrote, mentioning what he was doing, and the powerful assistance that he was receiving in his endeavours:—

"I have given much of my time during this visit to the compilation of a small pamphlet, entitled, *Buddha and His Religion*, intended for educated Buddhists in Ceylon and Burma. I have been examining the chief Ceylon publications on the Buddhist controversy, and the Burmese Life of Gaudama, translated by the learned Roman Catholic Bishop Bigaudet, has been of great service in supplying explanations for readers on the Continent." "At the end of it, is a contrast between Buddhistic and Christian teaching, by Bishop Titcomb."

After the publication of this pamphlet he wrote:—

"A weekly paper in English, called *The Buddhist*, felt it 'an imperative duty—a duty we owe to truth sublime,' to point out Bishop Titcomb's errors. The criticism begins by stating that 'it is majestically true that Buddhism does

not acknowledge the existence of an eternal and unchangeable personal God.' That is pronounced 'a fiction of the brain'; so also the idea of 'eternal sentient existences.' There are several Buddhist newspapers in Sinhalese, in addition to the Buddhist Tract Society, the Buddhist Aid Association, and Buddhist Theosophical Society."

A few months later he wrote :—

"December 24th, 1890. Four Short Papers addressed to Buddhists have been prepared, to be given away monthly before the next occurrence of the birth-day, to see whether they will have any effect. The new edition of *Buddha and his Religion* was kindly revised by the Bishop of Colombo (now Bishop of Calcutta), the best authority."

At the beginning of the year 1888 the Government issued a remarkable Minute on Moral Discipline in Colleges and Schools. Murdoch referred to it in the following terms :—

"April 11th, 1888. The Government, two or three months ago, issued a Minute on Moral Discipline in Schools. Among others, my opinion on the subject has been asked by the Director of Public Instruction. It seems a good opportunity for urging upon Government a further revision of text-books. Lord Northbrook's Committee secured, to a large extent, the elimination of objectionable passages in the Indian classics, and some other improvements. More might yet be done in the same direction."

A few days later he wrote :—

"April 25th, 1888. This Minute seems to have been elicited by a despatch from the Secretary of State recommending the carrying out of a recommendation of the

Education Commission that a Moral Text-book should be prepared. The Minute has excited much attention among missionaries; and, during my last northern tour, I was able to talk it over with several of them. My opinion of it is contained in a printed letter, of which I send you some copies. There are friends whom I esteem who regard it as useless to attempt to teach morality without the Bible. I quite allow that Christian morality is the only efficient kind. The increase of Colleges and schools in which religion may be taught, is urged as the best solution of the difficulty. Still I think a little may be done for Government Institutions in which there is no prospect of Bible instruction being given. I hope that the Secretary of State will not let the matter drop."

Nothing further was done, and the idea of a Moral Text-Book for use in Government schools was abandoned. Murdoch was, however, the only one whose endeavour in this direction was successful, his own book, *My Duties*, being used in some of the Indian schools. About this period it was considered advisable to close the Society's Training Institution at Dindigul. It had for some time been almost entirely a feeder for the American Mission at Madura, other Societies having established their own training classes, Colleges, and schools.

Murdoch paid another visit to Britain in 1889. During this visit he was very diligent in pressing on the governing bodies of the Missionary Societies the urgent necessity which existed for good and intelligible Christian literature,

not only for India, but also for other parts of the world, and for the missionaries themselves to take an energetic part in producing it. As we have seen, he was very anxious that Christian literature should be regarded as a distinct department of its own, just as much as Evangelistic and Educational work. He wrote a pamphlet on the subject according to his wont; and, whenever he could find an opportunity, he did not fail to plead for this at the meetings of the various Committees which he attended. We insert a few passages from the above-mentioned pamphlet, so that he may still plead his own cause in his own words:—

"Probably the greatest difficulty Publishing Societies in India have to contend with," he wrote, "is the obtaining of good tracts and books adapted to the country. It is a comparatively easy matter to secure translations of English works; but, unless skilfully Orientalised, they do not come home to the people. Indian Christians, it is true, can profit from some translations; but to Hindus and Muhammadans they are often unintelligible."* "Literature should be made a special Missionary Department. This is the only effectual plan. Special men should be devoted to it, just as education is a special department, manned by special men This has been emphasised again and again at Missionary Conferences. At the last, held in London, Dr. Weitbrecht said:—'Who is to watch the needs of a province, to inquire after literary workers, to suggest to

* *Christian and General Literature for India.* London, C.L. Society, 1889. pp. 27[illegible]

them the part that each should take to unify and press forward the production of Christian books in each of the great languages of India? We must have Literary Missionaries, one at least for each language area.' It is impossible, as a rule, to send out missionaries specially for literary work; but those in the field who have shown the necessary inclination and ability in that department, should be largely set free from other duties that they may give it the greater part of their time. Such men should not shut themselves up in their studies, but mingle also with the people, both to collect new ideas and to test their work." "When European missionaries cannot be given up to the work, competent Indian agents might be set apart for it, who would render excellent service."

Murdoch was anxious that men who were thus set apart for these literary labours should be recognised as still belonging to their respective Societies, and retaining all the privileges and advantages of this connection. Though not immediately successful in his exertions regarding this important matter, he was afterwards pleased to observe that his suggestions had been acted on, both in India and China.

His home-coming on this occasion was very sad, for, immediately on landing, he heard of the death of his brother Douglas a few days before his arrival. At the close of the year he made the following observations in his journal :—

"The last Sunday of an eventful year. I have much cause for thankfulness for journeying mercies; and, on the whole, so far as I can see at present, for the main objects

I had in view being accomplished. I sought, however faintly, God's blessing, and acted according to the best of my judgment. 'It is the Lord, let Him do what seemeth Him good.' So far as publications are concerned, my chief cause of thankfulness is being permitted to revise *The Missionary Manual*, and to arrange to have copies given to the missionaries proceeding to India. I hope that some good may thus be done after I sleep with my fathers. . . . . The death of Douglas and the delicate health of Margaret are reminders of my own coming end. O that my last days might be my best days in every respect, not only for usefulness, but for growth in grace and in likeness to the Lord."

In his letter to the Congregation in 1892, Murdoch referred with great satisfaction to the fact that the publications of the Literature Society had not only been in demand in every part of India, but that they had been asked for from several other countries.

"Orders are received," he wrote, "from hundreds of places scattered all over India, many of them not occupied by missions. Nor are they confined to India. They come also from China, Siam, Burma, Mauritius, and the West Indies for Indian emigrants. Two of the Catechisms have been translated into Swahili for East Africa, and a lady missionary on the shores of Lake Tanganyika wrote for a number of the Society's books with a view to translation."

In the following year he wrote again with evident delight:—

"The circulation continues to widen. I mentioned in my last letter that it extended to Burma and China on

the East and to the West Indies on the West. During the past year supplies have been sent to Bassora on the Euphrates."

Murdoch visited Britain again in 1893, and the principal subject that occupied his attention during this visit was the renewed endeavour to find a suitable successor to take up his own duties. On his return to Ceylon he was busily engaged in preparing papers in opposition to Mrs. Besant, who, about that time, visited India and Ceylon, and afterwards went to Australia. The following passages from his correspondence allude to this subject.

"Quite unexpectedly," he wrote on December 21st, 1903, "my thoughts and time since my return have been mainly devoted to Mrs. Besant. She landed in Ceylon about the same time as myself. She has been going about lecturing on Theosophy, everywhere exciting the greatest enthusiasm. In one telegram she is styled 'the veritable goddess of Ind, coming from the far off West for the spiritual regeneration of the land.' To help to counteract the mischief I have compiled from various sources *Theosophy Exposed*."

"February 5th, 1894. One advantage of Mrs. Besant's visit to India is that the excitement has led a number of Hindus, whom we did not reach before, to purchase the *Exposures*. The catalogues of publications appended have led to orders for those of a more Christian character. If life be granted, I hope to have a pamphlet ready giving an account of 'Lord Krishna,' when she has selected from the Hindu pantheon as her chosen deity."

Writing his usual letter to the Congregation in

1894, Murdoch gave a more detailed account of the movements of this unstable and erratic lady:—

"The most marked feature of missionary labour in India this year," he wrote, "has been the support heathenism has received from Europeans. First we had Mrs. Besant, the quondam ally of Mr. Bradlaugh in propagating atheism, coming to India, and professing herself a Hindu. She flattered the Hindus by telling them that they were the wisest of nations; that western civilisation was nothing compared with Hindu civilisation; that all that is best in the West was borrowed from India. She was anxious to see Hindu civilisation restored as the oldest, truest, and best in the world. The last words to educated Hindus of a German Professor of Philosophy at Bombay, were:—'The Vedanta in its unfalsified form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death—Indians, keep to it.' All this has tended to promote a Hindu revival. The boast is made that Hinduism has all the excellencies of Christianity without its defects. To make this good they judiciously keep in the background certain doctrines of their own system, and appropriate others from Christianity. The Vedas are now held to teach the fatherhood of God and the brotherhood of man. Christian agencies are also imitated. A Young Men's *Hindu* Association has been established at Madras. In this way Indian thought is being leavened with Christianity, and a preparation is being made for a religious movement on a large scale."*

We have previously mentioned the pleasure that Murdoch had experienced when the United

* *Report of the Wellington Street Congregation* for 1894. p. 38.

Presbyterian Mission was commenced in Rajputana, where the son of Dr. Robson had laboured. In the year 1894 he had the satisfaction of revisiting it after several years. He alluded to this visit in his letter to the Congregation dated October 10th, 1895 :—

"During the past year I was able to revisit the mission stations of our Church at Jeypore, Ajmere, and Beawr, which I had not seen for about twenty years. I first visited Ajmere the year before it was occupied. I expected to find there, as usual, a Travellers' Bungalow provided by Government, but there was nothing of the kind, nor any Hotel. The postmaster, fortunately, was an Indian Christian, and he kindly gave me the use of a small room for the day. It was very different this year to meet with a cordial welcome from Mr. and Mrs. Gray and Dr. and Mrs. Husband, and to see the progress which had been made. Publications were proposed for the special benefit of Rajputana, and during my visit home I was asked to get a selection of incidents for the weekly paper at Ajmere." *

Murdoch came to England in the spring of 1895 for three months, in order to take counsel with the Committee of the Christian Literature Society about various matters. He seems to have been a good deal depressed when he left Madras, and had sad forebodings in his heart. As his departure was approaching, he wrote in his journal in the following strain :—

"Madras, April 21st, 1895. I expect to sail on the 25th. I go with mingled feelings. Among these my last days in

* *Report of the Wellington Street Congregation* for 1895. p. 36.

India? I know not God's designs. In any case I am thankful to have been spared so long. May the good Lord raise up labourers after His own heart."

Grievous news awaited his arrival on May 22nd. His only sister had died while he was on his homeward voyage.

"Reached Tilbury at 3.30 p.m.," he wrote in his diary, on May 22nd, 1895, "but did not get alongside the dock till 5.30. Got letters. Terribly shocked to hear that Margaret had gone. Thought of Job's words, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord' (Job i. 21). I had fondly hoped to spend with her the remainder of my days, when I retired from the Society; but this prospect has vanished. May I cling closer to the Saviour. Lord, what will thou have me to do? May I be guided aright. Got my old rooms. Could not sleep: tossed to and fro. A great blank."

"London, May 26th. Wrote several letters about Margaret. Scotland has now another aspect: think that I shall not care to visit it again. Spend remainder of days in India. In view of my own removal, I would desire to consecrate myself afresh to my Saviour. May He forgive the dark past, and give me grace to serve Him better in future. The strongest earthly tie that bound me to earth has been loosed: may it bind me closer to the Saviour."

He thought it right, however, to visit Scotland, and personally to attend to his beloved sister's affairs. He was there from the 5th to the 12th of June; but he felt unhappy, and strove to brace himself up by increased exertion in writing and in the Society's affairs.

"Was much grieved," he wrote, on June 16th, "to get a letter from Madras that possibly the C.S. Mission there might be given up. I should thus lose the comfortable home I have had the last four years, to which I was confidently looking forward. Scotland is no longer what it was, and this news is a further message. Arise, this is not your rest. However, I may say from the heart, 'The Lord will provide.' Thankful for better feeling. Counting the weeks when I hope to sail for India. Must try to make them as useful as possible."

Murdoch was much gratified, before leaving again for India, at the appointment of the Rev. George Patterson as Secretary of the Society. The following entry in his journal refers to this:—

"July 28th. Heard last week that the Wesleyan Conference has sanctioned the appointment of Patterson. *Laus Deo.* I hope that, with God's blessing, he will give the Society an impulse."

We are happy to add that Lord Reay, formerly Governor of Bombay, has succeeded Lord Northbrook as President of the Society. Just as he was leaving England, Dr. Murdoch wrote:—

"August 4th. Last Sunday at home. I am very glad to get away. On the whole I have found the climate chilly, and I cannot work with the same advantage. I have been painfully reminded of failing strength. Blessed be God for all His goodness. In family matters, my visit has been unexpectedly useful. The good Lord go with me; and, if it be His will, enable me to do some work yet in India."

In this spirit he returned once more to his usual labours in India, where he arrived on September 14th. At the close of the year, which had been, in many respects, a very trying one, he wrote in his diary:—

"December 9th, 1895. Blessed be God for bringing me safely to the last Sabbath of the year." Then, after enumerating the many writings on which he had been engaged, he added:—"Visit home. Journeying mercies. Patterson's appointment. Death of Margaret. For mercies received, *L.D.* January 5th, 1896. Blessed be God for permitting me to see the beginning of a new year.

'Dear Master, let it be,
On earth, or else in Heaven,
Another year for Thee.'"

CHAPTER XII.

THE COUNTRY OF BEULAH.

A.D. 1897 TO 1903.

"Now I saw in my dream that by this time the pilgrims were got over the Enchanted Ground, and entering into the country of Beulah, whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land."
—BUNYAN.

Growing in meetness for Heaven—Stimulus to fresh literary exertions—Visits to England—Obtains help in revising his pamphlet on Vedantism—Sorrow for the sufferings of the Indian people by famine and plague—Disloyal pamphlets—Efforts to counteract their influence—Letter to Lord Curzon on Education—Literature to be a distinct department in mission work—Returning to India in good spirits—Indian National Congress—Pamphlet on the subject of their deliberations—Observations on recent publications—Pamphlets on Educational Reform, Agricultural Reform, and Ryots' Banks—Letter from the Secretary of State for India—

Cessation of the Congregational collection—Farewell letter to the Congregation—Appointment of the Rev. H. Gulliford as Secretary of the Madras Branch and Indian Agent of the Society—Dr. Murdoch's satisfaction at the appointment—Appointment of Mr. Street as business manager—Temporary disturbance of mind regarding business arrangements—Extracts from diary—Political pamphlets—Pamphlet on Ryots' Banks sent to the Viceroy—Interview with Lord Curzon—Memorandum on the matters discussed—Letter from the Secretary of State for India—Remarks on the commencement of the new century—"Call of the Twentieth Century to India"—Letter from the late Lord Northbrook—Interview with Lord Ampthill—Bestowal of the Kaisar-i-Hind Medals—Letter from Bishop Gell—Description of Murdoch's house—Beauty of the garden.

BUNYAN, when his pilgrims were drawing near the river, makes them pass through the country of Beulah, where the air was pleasant and sweet, and they were preparing by closer communion with the Lord of the way for entrance into the Celestial City. We seem to have arrived at this period in Murdoch's life. Although all was not entirely smooth during it, he was evidently growing in meetness for Heaven; and the impression that the summons from his Heavenly Master was not very distant stimulated him to fresh exertions for the welfare of the Indian people. Such passages as the following occur from time to time in his diary:—

"July 17th, 1898. The last Sabbath of my 79th year. Bless the Lord, O my soul, for all His benefits. May He graciously forgive all my failures, and let my few remaining days be more than ever dedicated to His service. July 24th. I have been graciously spared to enter on my 80th year. Whilst thankful for being spared so long, my chief feeling is that the day is far spent, and the night must soon come, when no man can work. May I have grace given to make the most of the brief remnant of life. May I be directed to the most useful subjects, and be enabled to treat them properly. I should also strive to leave everything in good order for my successor. My attempts to get a successor seem all to have been in vain. I may now leave the matter entirely in the hands of the great Lord of the vineyard. Again would I say, 'Leaning on Thee with childlike faith.'"

During his last few years Murdoch was most diligently engaged in the great work of his life—the labour that he loved for the people whom he loved. Wherever he went, he was occupied in "writing, morning, noon, and night." As he said on one occasion, he was never happy unless he had a pen in his hand. Notwithstanding his advancing age, he did not give up his journeys of inspection until very near the end. He visited Britain in 1897, 1899, and 1901. His principal object in going home in 1897 was to enlist the services of some competent Sanskrit scholar in revising his work on the Vedas. As he was about to leave England he wrote in his journal :—

"I am thankful that during the week the main object of my visit has been secured. Colonel Jacob has agreed to revise the work on Vedantism. *Laus deo*, praise to God." "Saw Lord Northbrook, and suggested a work on British India. The good Lord forgive my sins and ingratitude, and, if it please Him, enable me to do some more work yet in India."

Murdoch felt very keenly for the people on account of the appalling scourge of plague then ravaging the country. Writing to his brother on June 21st, 1897, he said:—

"My heart is sore about India. Telegram after telegram announces additional havoc. The worst feature is the uncertainty about the future. Such calamities may occur again. I await details with anxiety. The news makes me still more anxious to do what I can, and to make the most of my brief remains of life."

In his report to the Congregation dated Madras, September 30th, 1897, he wrote:—

"India of late has been sorely tried—famine, plague, and earthquake. There has also been a good deal of unrest. The Muhammadans are excited over the Turkish victories in Greece; the tribes on the North-West frontier have so risen that forty thousand men are now engaged to restore order. The severe measures necessary to stamp out the plague, if possible, led to assassinations. Would that, while God's judgments are abroad, the people would learn righteousness."*

In the following year Murdoch particularly turned his attention to the feeling of disloyalty to

* *Report of the Wellington Street Congregation* for 1897. p. 38.

the British rule in India, occasioned partly by the terrible trials through which the people had been called on to pass, and which, in the righteous judgment of the Sovereign Ruler of all, have not even yet entirely disappeared.

"A good deal of attention," he wrote, "has been given to the promotion of loyalty. Very much mischief has been done by pamphlets entitled, *Spoliation of India*, &c. The idea has been fostered that the country is becoming poorer through English misgovernment. We have issued papers showing what the British Government has done for India, proving that it was never so rich as at present, and that, whereas formerly every widespread famine cost millions of lives, during the recent famine the loss of life was insignificant. The subject of Government Education was discussed in a letter to Lord Curzon. The principle of religious neutrality has been adopted in Government schools, shutting out the Bible. Although a change in this respect cannot be expected, it is shown that much might be done by lessons to inspire family affection, truthfulness, purity, honesty, kindness, and other virtues. The letter was very kindly acknowledged by Lord Curzon and the late Secretary of State for India."*

The chief object of Murdoch's visit to England in 1899 was to urge upon the Committees of the Missionary Societies the necessity for making Christian literature a distinct department of their operations. This was a subject which, as we

* *Reports of the Wellington Street Congregation* for 1898 and 1900. pp. 45, 44.

have already pointed out, continually occupied his thoughts. On his voyage he wrote :—

"You will have received a copy of the paper about literary missionaries, asking the Missionary Societies to give each one man to this work. The movement is gaining strength. As a theory it is generally admitted; when it comes to setting apart to the work a few of their best men, there's the difficulty. The article in the *Church Missionary Intelligencer* is a proof of progress. When I brought the matter before the Committee, there was a positive refusal. Afterwards they said that they were willing it should be discussed, and admitted the paper on the subject. As in Parliament bills have been repeatedly thrown out before they were passed, it may be the same with the proposal about literary missionaries."

As he specially mentions the Church Missionary Society in the above letter, it will be well to quote the Resolution passed by the Committee of that Society in connection with their work in China :—

"The Committee have for some years had pressed upon them the importance of taking a larger share in the evangelisation of the world through the agency of distinctively Christian literature. They believe this branch of missionary labour to be second to none in solemn responsibility and in possibilities of usefulness, as being well-nigh the only means, humanly speaking, by which to reach the more educated classes of Chinese society."

The principle of this Resolution applies equally to India and other countries.

"On the whole," he wrote in his journal just before returning to India, "I am thankful for the results of my visit.

Undoubtedly the claims of Christian literature are being recognised." "I leave," he wrote, "very much pleased with my visit. I am especially delighted at the prospect of getting a good successor. Bengal, I trust, will get a literary missionary, and I am hopeful in other directions."

In 1898-99 the Indian National Congress held its annual gathering at Madras. Dr. Murdoch took the opportunity of addressing the members by means of a pamphlet, in which he gave them some salutary cautions and counsel. Writing to his brother, he gives a brief account of what he was doing in this respect:—

"I have just completed," he said, "a pamphlet of about 200 pages on what is called the Indian National Congress, composed of educated men, who meet once a year to discuss public questions. Some of their resolutions are fair and reasonable, others the reverse. One of my chief objects is to try and counteract their gross misrepresentations about the British Government. A copy will be sent to Lord Curzon, and his attention drawn to the chief points."

Three months later, he wrote again on the same subject.

"The Indian National Congress is now sitting," he said; "I have received a free ticket among the 'distinguished visitors!' The pamphlet has made me acquainted with some of the Congress leaders. It has been favourably noticed, although the remark has been made that my candour is greater than my warmth. Several of my recommendations have been approved. It is

an advantage in a religious point of view that I seem favourable to popular aspirations. What I write on religious subjects will receive more attention."

Dr. Murdoch's long and intimate connection with his old Congregation, which had been the source of so much joy and encouragement to him in the past, was now drawing to a close. In the year 1902 he was of opinion that the time had arrived when the collection which had for so many years been generously made on behalf of his work should cease. Full of gratitude for all the substantial assistance which he had thus received, and for the warm interest in India and Ceylon which the Congregation had always shewn, he addressed the following affecting farewell letter to Dr. Black on October 16th, 1902:—

"I now write to you relinquishing the very liberal annual collection for my work, which has been continued for more than half a century. In this my farewell letter to the Congregation, I may be permitted to refer to my early connection with it, and to the circumstances which led to the assistance so kindly given. I have a faint recollection of the old Church in Anderston. I vividly remember the opening of the Wellington Street Church, and my surprise at its size and beauty. I can see before me Dr. Mitchell in the dress of former days. I was present at the induction of Dr. John Robson, and during frequent visits home I have in some measure been kept in touch with the Congregation. There are honoured members of the Session whose names are treasured up in my memory. In 1849 I determined to give up school-work, and devote myself to

the province of Christian literature. Dr. Robson cordially entered into my plans. Liberal help was given both towards my own support and towards my work. This arrangement was continued till 1855, when I was recognised as an agent of the United Presbyterian Church. The collection afterwards was in aid of my work only. On a rough estimate more than £2,500 has been received from the Congregation. Visits to mission schools in India showed that the want of books was as great as in Ceylon. This led to the establishment of the South India Christian School-Book Society. When, in 1858, the Christian Vernacular Education Society was established, I was asked to become its Indian Secretary. I have been privileged to labour in connection with the Madras Branch of the Society till the present time. Upwards of 1,200 different publications have been issued in eight languages, the number of copies printed exceeding eighteen millions, while the sales have realised 1,512,000 rupees, equal to £100,000. Including Ceylon, since I first became connected with the Congregation, I have been privileged, as Secretary, to take part in the issue of more than sixty millions of publications. With God's blessing some of them may bear fruit many days hence.

In my eighty-fourth year I am reminded of the words, 'Your fathers, where are they? and the prophets, do they live for ever?' But I can also bear witness that, when they rest from their labours, the great Head of the Church raises up others, and the work goes on more prosperously than ever. With warmest thanks for the long-continued liberality I have received, and with the earnest prayer that God's richest blessing may attend the Congregation, Farewell."*

* *Report of the Wellington Street Congregation* for 1902. p. 46.

As we have seen, the great wish of Murdoch, which he frequently expressed as his own tenure of the office was drawing to a close, was that the right man should be found to succeed him as the Society's Indian Agent and Secretary of the Madras Branch. He was desirous to be completely free from office work and other duties, so that he might pursue his literary avocations without let or hindrance. This subject had occasioned the Committee of the Society long and anxious deliberation, for they also wished him to apply himself solely to his own special labours in providing Christian literature for India. Such a man was found in the Rev. Henry Gulliford, who had for many years been a missionary in Southern India, and whom the Wesleyan Missionary Society agreed to spare for this important post. Mr. Gulliford took charge of the office at Madras on February 5th, 1903; and Dr. Murdoch wrote to his brother on that date:—

"Very thankful that, when the home-call comes, the work will be in good hands."

A month later he said:—

"Mr. Gulliford is very pleasant to work with, and has already done much to improve business arrangements, to which I could not give the requisite time. Among other things he is giving attention to the prompt despatch of orders. The office is also in much better order, and altogether I am very much pleased."

In his journal he wrote:—

"The fifth was a memorable day in my life, when, after 44 years, I was succeeded as Secretary by Mr. Gulliford. My feelings were mingled, but, on the whole, I have cause for thankfulness."

Very naturally, after a little time, he began to miss his former freedom of action and control, and hankered after the labours of office. The Home Committee were of opinion that more strenuous efforts should be made to push the Society's publications, and to place all the Indian proceedings in connection with them on a more decidedly business basis. They enlarged their staff at Madras, therefore, by sending out as Business Manager a gentleman who had been for fourteen years in the managing department of a well-known publishing firm. At first Dr. Murdoch felt disappointed at these new arrangements. He thought the interests of the Madras Religious Tract and Book Society, of which he was also Secretary, were too much thrown into the background and neglected; and he expressed his dissatisfaction rather strongly, remembering that it was to that Society he had given the earliest attention when he began his literary career. This feeling troubled him, and caused him many sleepless nights; but, ere long, this anxiety passed away, and, before his "home-call" arrived, he resumed his friendly relations with his colleagues,

who, while they had differed from his views, still regarded him with the truest veneration and respect. The entries in his diary at this time are very pathetic. We insert a few of them.

"December 20th, 1903. Close of an eventful year. Appointment of Gulliford. Fighting the cause of the Tract Society has given me sleepless nights; but the cause is worth the pain. 'Tarry thou the Lord's leisure' will, I trust, prove true in the end. On the other hand, gratitude, deep gratitude, is due for the blessings I have enjoyed, and a fair measure of health and liberty to work, when I could, in the most advantageous circumstances. *Laus Deo.*

"January 3rd, 1904. Graciously spared to see the beginning of another year. *L.D.* Let it be devoted to the praise of the Giver, and the good of the people of India. Trying to arrange work for the year. I have too much repeated myself. Must look for pastures new. 'Tarry thou,' &c. 'Leaning on Thee,' &c.

"January 17th. Had a very sleepless night. However, light broke out of darkness. Think of letting things go on, and have a committee of inquiry. I hope all will yet be overruled for good. 'Tarry thou,' &c.

"January 24th. The chief event of last week was my acknowledgment of failure and acceptance of present arrangements. This has promoted my own peace of mind, and has had a beneficial effect."

During the last few years of his life Dr. Murdoch devoted himself more especially to political or semi-political subjects, with the object of influencing educated Indians, and leading them in the right direction. Most of his pamphlets and booklets on these topics were issued in his

own name, as the Committee of the Christian Literature Society considered that political matters ought not to be published by a purely religious Society. He sent copies of these booklets to men in high position like the Secretary of State for India and the Viceroy. He was much gratified by the kind and encouraging reception which they accorded to these important and interesting publications. We give a few passages from his letters on this subject:—

"I am preparing a letter to Lord Curzon," he wrote on March 8th, 1900, "on the Education Question. About twenty years ago I wrote a letter to Lord Ripon making certain proposals. They were not carried out; but I believe Lord Curzon is favourable to some of them. Anyhow it will not do harm."

"Before leaving Madras," he wrote on June 8th, "I made a strong appeal to Lord Curzon about Government being the ryots' bankers. His acknowledgment was as follows:—'I am desired to thank you for your letter with its enclosures, which have been read with interest by the Viceroy. They will be placed before the Committee, which will assemble this season at Simla.'"

The Viceroy was at Madras in December, 1900, and he expressed a desire to have a conversation with one of whom he had recently heard so much and who, though occupying no official position, had made political questions connected with educational and economic matters the subject of careful study. This interview took place on

Wednesday, December 12th, and Dr. Murdoch referred to it in his journal on December 9th:—

"I am," he wrote, "to meet Lord Curzon on Wednesday. The good Lord give me wisdom to use this great opportunity aright."

On December 16th he made the following entry:—

"The last week has been memorable from my meeting with Lord Curzon. I was struck with his ruddy English appearance. I proposed *Takkavi* (Government advances for carrying on cultivation), Educational policy, Commercial and Technical measures. All received coldly. No impression apparently made. My hopes fell a good deal. On the other hand, in the presentation of the Memorandum I think I have been unusually favoured with suggestions from above. I hope they will be received. 'At evening time it shall be light' (Zechariah xiv. 7)."

A few days later, in writing to the Rev. G. W. Jackson about this interview, Dr. Murdoch said:—

"So far as India is concerned, my feelings were never more hopeful. . . . . My last days promise to be my best days. Lord Curzon, when he passed through Madras, asked to see me, and listened patiently to my suggested measures. As little could be said in a short interview, I have drawn up a long Memorandum for him on India's needs so far as the Government is concerned. Among them is the revival of the *Takkavi* system. A Famine Commission has been recently appointed, and it has been asked to collect information. This Memorandum has not been published by the Society, but in my own name."

He felt, on the whole, cheered and encouraged by the interest which the Viceroy had taken in listening to his views, and he followed up this personal advocacy by sending a copy of his Memorandum to His Majesty's Secretary of State for India, Lord George Hamilton, who sent him the following reply:—

"His Lordship desires me to thank you for affording him the opportunity of learning your views on this question, and to say that he has read with great interest your letter to Lord Curzon in which these views have been so ably set forth."

We here insert the passages of Dr. Murdoch's journal relating to the passing of the old century and the coming of the new:—

"Madras, December 30th, 1900. Through God's great goodness I have been spared to see the last Sabbath of the year. Goodness and mercy have followed me notwithstanding my shortcomings. On the whole of late I have felt that I was as if in the land of Beulah. One may be self-deceived; but I think that I have been favoured with impulses from on high. Lord, teach Thou me, that I may teach.

"January 6th, 1901. The first Sunday of the century. May I have grace to make the most of the brief remains of life."

His mind ever dwelt on the ambition of doing good. Writing a few months later, he said:—

"I propose to make additional efforts to enlighten public opinion. The masses are still spellbound by custom and authority; but the movements, both among Hindus and

Muhammadans who have received an English education, indicate dissatisfaction with the present state of things, and a desire for reform. The title of my last pamphlet now in the press is, *The Call of the Twentieth Century to Awakened India.* 'Ring out the false, ring in the true.' These are some of the headings. Ring out custom as a guide, ring in reason. Ring out moral worship, ring in moral courage, &c. The last refers to the well-known worship of educated Hindus. They may say with Ovid—

> 'I see the right, and I approve it true,
> Condemn the wrong, and yet the wrong pursue.'

I think that, on the whole, I have never been more usefully employed."

"Since I last wrote," he said on February 5th, 1903, "I have been chiefly engaged on a long letter to Lord Curzon suggesting Coronation boons to India. A good part of it is devoted to education. There has been a Universities' Commission travelling over the country, and collecting evidence. I was disappointed with it, for it took up chiefly examinations, senates, &c. Lord George Hamilton, who has all along been friendly, sends me an autograph letter."

The late Earl of Northbrook, President of the Christian Literature Society for India, who had taken the deepest interest in Dr. Murdoch's efforts for the good of the people, frequently corresponded with him. His last letter, written so recently as the spring of 1903, is valuable as indicating the latest opinions of one who had always shown, both during his Viceroyalty and subsequently, the most cordial concern in the education, the happiness, and the welfare of the

inhabitants of India, over whom he had exercised so beneficent a rule. The letter was written in Algeria, whither he had gone for the sake of his health:—

"Your letter of February 12th reached me here the other day, and I am much obliged to you for writing to me, as I feel a deep interest in you and your work. It must be a comfort to you to be able to go on writing your good advice to Indians, and I shall read the books you have sent me with attention, if I get home again. I shall be curious to see what you say about the salt-tax. My idea was to reduce it as much as I could, and to make it uniform throughout India; but I was only able to do a little in that direction owing to the cost of the famine in Behar. I must add that I was not convinced that the salt-tax was severely felt by the people; and, speaking from recollection, I believe that my opinion was founded upon that of those who knew the Indian people best. An indirect tax bringing in a considerable revenue is a most valuable one for India, and, if the tax could be fixed low, there would be an available resource in case of financial pressure, as it could be raised without danger. I always felt the risk of putting on new taxes in India, and believed that the income-tax, at any rate, if the minimum taxable limit was at all low, was unsuited to India, and involved the evil of the tax-payer paying perhaps twice as much as the Government received, owing to the untrustworthiness of the lower class of Indian tax-collectors. I fear from what I have read lately about the lower class of Indians employed on famine relief and the police, that this difficulty is as great an obstacle as ever to many improvements.

"Of course the remedy is to raise the pay, but where is the money to come from? It is all very well to say,

'Reduce the military expenditure;' but I do not like the reports from Afghanistan, and, though I am no believer in a Russian invasion, and would not move a man across the frontier, unless upon the invitation of the Amir of Kabul, and even then with the greatest hesitation, I am not prepared to say that our army is too large. I believe the French have more troops in Algeria than we have in all India. I have indulged myself in financial and political talk, which I beg you to excuse, and to look upon as coming from one whose ideas are those of more than a quarter of a century ago. Main things, however, do not change rapidly in Eastern lands."

Murdoch was also gratified by an invitation to an interview from Lord Ampthill, Governor of Madras. He alluded to this request in the following letter dated February 5th, 1904:—

"The most notable event since I last wrote has been a letter from the Private Secretary to Lord Ampthill. He wrote:—'I am directed by His Excellency to say that he is very anxious to make your acquaintance, as he has read your various pamphlets with the greatest interest and appreciation.' I had a pleasant interview with his Lordship. He is deeply interested in the welfare of the people. His position is important, as he is to act as Viceroy for Lord Curzon, when the latter goes home on leave."

The authorities in India, however, did more than occasionally consult Dr. Murdoch and show an interest in his publications. In 1896 the Government of India recommended that the silver medal of the order Kaisar-i-Hind should be bestowed on him for essential services rendered to

the Indian Empire; and, in the year 1904, the gold medal of the same distinguished order was conferred on him. He was aware of this honour before his death; but he did not live to receive the decoration.

The following pleasing letter from the late Frederick Gell, the saintly Bishop of Madras, was received previous to the bestowal of the second honour:—

"COONOOR, *28th June*, 1900.

"My right hand has lost much of its former writing capability, so my letters are now few and generally short. But I want to thank you for your Letters to the Viceroy on Education and on Agriculture, which I sincerely hope he will not allow to be shelved, but will take early action on them.

"I wish also to congratulate you on the distinction recently conferred on you by Her Majesty; but to add that, if I had been one of her advisers, I should have told her that you were a first-class benefactor to her Indian Empire, and ought to have a gold, not a silver, medal. However, you know what value to attach to gold and silver medals, and can look forward to receive the best of honours, the crown of glory from the hand of the great King of kings."

We quote the following personal detail from Murdoch's last recorded letter dated March 17th, 1904:—

"I do not remember whether I mentioned to you that the house in which I live stands in about three acres of ground. There is a fine collection of plants of various kinds. The man who built the house was very fond of plants, so the collection remains. The landlord pays gardeners to look

the Viceroy—Notices in Indian newspapers—Testimony of a non-Christian—Resolution of the Foreign Mission Committee of the United Free Church of Scotland—Unobtrusive influence—Letter from Lord Northbrook—The last proof—Defence of Lord Curzon's administration—The Viceroy's educational policy—Dr. Murdoch's legacy to the Indian people—"The Indian Patriot's Duty to his Country"—His reserve—The missionary who laboured longest in India—Approach of his Diamond Jubilee of work—Always remained unmarried—Fondness for children—Care for animals—Negligence in dress—Sympathy with the sorrowful—Dislike of speaking in public—Not an original author—Dr. Murdoch's own classification of his writings—The school-books of the Christian Literature Society—Translation of well-known English religious books—A.L.O.E.'s stories and booklets—Concluding remarks on Dr. Murdoch's life and labours.

AS we have seen, Dr. Murdoch had felt a good deal of anxiety during the early part of the year 1904; but this feeling had been happily removed, and peace and quietness of mind had been entirely restored. He enjoyed, on the whole, a wonderful amount of physical energy and strength until the month of April. At the end of that month, according to his custom during the last few years, he went to Bangalore to spend the months of May and June in the cooler climate of that favourite resort. This year he prolonged his stay till the middle of July. On his arrival he struggled to continue

his usual literary employments, and, according to his wont, mapped out certain work on which he desired to engage; but he felt very weak, and his feet troubled him, so that he was unable to walk with any degree of comfort. At length he felt the futility of fighting against his ailments alone and of prescribing for himself, and he consented to send for a medical man. "His prescriptions," is the entry in his diary, "at once produced a decided improvement. I can also walk much better." He still continued to work, but he was not able to accomplish much. The improvement that he noted was very slow and gradual, and it would, perhaps, have been better if he had remained at Bangalore; but, although he enjoyed the comparatively cool nights there, he was anxious to return to Madras, where once more he would be at the centre of his former employment and nearer the printers whom he employed. The last entries in the journal at Bangalore were:—

"July 10th. Another week of slow improvement. Nights still trying, although not quite so trying as they were. Drove out, and walked up and down Cubbon Park. The result of my work is very different from what I expected. A good part of the time I could work only by snatches. The chief work has been the continuation of *The Indian Patriot's Duty to his Country*. This has been much enlarged, and I think it promises to become my most useful book. Perhaps my ill-health delaying it has enabled

valuable matter to be added. Got on with *Lord Curzon's Administration*. Thankful for each day's work. Hope to return to Madras on the 15th."

Dr. Murdoch left Bangalore on July 15th, as he intended, and arrived at Madras on Saturday, the 16th. The Rev. S. W. Organe, the Secretary of the Madras Auxiliary Bible Society, saw him at the Arkonam Railway Station.

"When he and I met over an early tea at 5 a.m.," Mr. Organe wrote, "he appeared in his usual health, except that I noticed how very thin and bent he looked."

The first remarks in Dr. Murdoch's diary after reaching Madras were :—

"July 15th. Felt chilly at Bangalore, and was rather glad to leave. Sleepless night, but was pleased to get back. Went to the office, when I felt how much weaker I am. Thankful to complete the *Indian Patriot*. I hope it will be useful."

On the evening of the 18th the Rev. Henry Gulliford, his successor as Indian Agent of the Christian Literature Society, met him at the Depôt, and they had a conversation about the affairs of the two Societies with which Dr. Murdoch was so intimately connected. Mr. Gulliford wrote :—

"He appeared feeble, and was evidently weaker than when he left in April; but he expressed his pleasure at being back in Madras, as Bangalore was too cold for him. The monthly meeting of the Christian Literature Society Committee was held the next day. He was not present,

and I then heard that he had an attack of fever that morning, but that he was better. The Rev. W. Chree, of the Church of Scotland, who lived near, had seen him and sent for a doctor. This Committee was the first he had missed since I had taken charge of the Society. I visited him the next morning, and found him in bed. He was very much better. He looked very thin, and seemed to have a very small reserve of physical strength to draw upon. He was surrounded with his literary work, and talked freely about the book which he had nearly finished—*An Indian Patriot's Duty to his Country.*

"I called to see the doctor who had attended him. He told me that Dr. Murdoch had been suffering from an attack of pneumonia—a dangerous disease for an old man. He had, however, wonderfully rallied, and he did not think there was any immediate danger.

"I saw Dr. Murdoch again on Friday, July 22nd. He was still in bed, but working away with proofs around him. In reply to questions, he said he was much better, was well looked after, and did not require any help of any kind. I left Madras that evening, and did not see him again."

The last entry in Dr. Murdoch's journal was written on July 25th. It is very nearly illegible; but it is so touching and pathetic that we here give as much of it as can be deciphered. It ran as follows:—

"On the 22nd my birth-day. Perhaps the last which I shall see. Much stronger. Resolved to make the best of the brief remainder of life. When I reached Madras on the 16th, though feeble, was able to go to the office, and drove out. On Sunday I lost power. I have been out once to the beach. I long to walk, if only my body were better. I must submit to circumstances over which I have no control."

There are a few more illegible words; but the last word of all is "India," the thought of which had for years been engraven on his heart. No word could more appropriately close a diary which had been regularly kept for sixty years, and the greater part of which had been written in India and about India.

The greatest care and the most loving attention were bestowed on Dr. Murdoch during his last hours. He was removed to a Nursing Home, where he could be watched more closely and ministered to more tenderly than in his own house. We think that the account of his last few days had better be given in the narrative of his friend, the Rev. James Cooling, who, except the nurse and his servant, was the last person to see him. We observe that the last word which Mr. Cooling heard him utter was the sweet word "peace;" and, although it was not spoken in connection with spiritual confidence and joy, it is a most suitable word to leave on the hearts of those to whom his life-work had been to give counsel, the acceptance of which would be sure to lead them into perfect spiritual peace.

"On Wednesday, August 3rd, Captain Falconer, Dr. Murdoch's medical attendant, called in Colonel Sturmer, I.M.S., for consultation. They decided that as there were still symptoms of pneumonia it would be wiser for Dr. Murdoch to have more skilled nursing than was possible in

his own house. Dr. Murdoch made no objection. His friend, the Rev. W. Chree, made the necessary arrangements, and that evening he was taken to the private Nursing Home, in Mackay's Gardens, kept by Miss Dent. The following evening Mrs. Cooling and I drove round to his house in Kilpauk to inquire how he was, and found he had gone to the Nursing Home. We then came on to Mackay's Gardens, and I saw him there. He was physically weak, and had a cough which distressed him, but his mind was as active and as vigorous as ever. A bundle of proofs was by his bed-side, on which he had been at work during the day. He expressed his pleasure at seeing me, and spoke for a few minutes about his health and the work he was engaged in. During the next few days he seemed to be going on well, but there was a return of fever most days, and he did not gain strength. On Saturday, the 6th, Mr. Lazarus suggested to him that he should act for him as Convener, and call a meeting of the Publication Committee of the Tract Society. But he said he should be able to get out again in a few days, and the Committee meeting could be postponed till then. During these days he passed the final proofs of *An Indian Patriot's Duty to his Country*, and worked at a defence of Lord Curzon's administration.

"On Monday, the 8th, he seemed much better. He got off the bed, and was carried into the verandah, where he sat for some time. He did that day and the next some proof-correcting, but there is evidence in those papers that the eye and the hand which had been doing this work for sixty years were beginning to fail. On the morning of the 10th Mr. Street received a note from him referring to purely business matters. There was no reference to his health in it. That afternoon I received a note from Mr. Street saying that he seemed to have taken a new lease of

life, so I did not call at the Nursing Home that evening as I had intended to do. About eight o'clock at night I received a short note from Mr. Chree, asking me to go on at once to the Home, as Dr. Murdoch was much worse. I went and learned that in the afternoon Dr. Falconer had noticed a serious change in him, and had informed Mr. Chree about it. Mr. Chree had gone on to the Home, and had sent for me. I found that the pneumonia had developed, that there was high fever and difficulty in breathing, and that the end must be near. He was quite conscious, and when told I was there, he opened his eyes and smiled. I tried to say a few words of cheer. In reply, he said that all he wanted now was to be left alone in peace. The words had reference to the kindly attentions of the nurse and his servant, who were at the time giving him nourishment. Mr. Chree and I stayed about an hour. In the night a note was brought to me, written by the lady-nurse, 'Dr. Murdoch passed away very quietly at 11 p.m.' I learnt from Miss Dent that he spoke only once after we left, and that was when the nurse was again giving him nourishment. He then said, 'Don't trouble me; let me die in peace.'"

Thus died John Murdoch. We cannot imagine anything, even the well-known story of the death of the Venerable Bede, more deeply touching than this closing scene on earth of one of India's truest friends. At the advanced age of eighty-five, with, almost literally, the pen in his hand to the very last, his room strewed with proof-sheets such as he delighted in during his long life, he fell asleep in Christ with his heart and mind fully occupied by the one great subject which had

dominated his whole nature—the welfare of the people of India.

When it was known that Dr. Murdoch had died, many messages of condolence and letters of sympathy were received at Madras. It will suffice to give here only one; but, as this came from the highest personage in India, it will serve to represent all the others. Lord Ampthill, who was acting as Viceroy of India in the absence of Lord Curzon, telegraphed as follows:—"His Excellency the Viceroy greatly regrets to learn of the death of one who laboured so sincerely as Dr. Murdoch for the good of India, and who led an exemplary Christian life." The Indian newspapers contained several notices of his life and work. Perhaps one extract will show the esteem in which he was held by all classes of the community, and it is all the more valuable as coming from a non-Christian, who had evidently been affected by Dr. Murdoch's life and writings.

"The passing away of Dr. Murdoch in his good old age," the writer said, "has left India the poorer. What man is there in India who, having learnt to read English, has not read any book or pamphlet, or at least heard the name, of Dr. Murdoch? Who cannot recognise the good done by that veteran missionary to the younger generation of this land? He was one of those silent workers for the good of humanity of whom the noisy world hears least, and to whom to hear the 'Well done, good and faithful servant' of their God is the supreme reward and satisfaction. Long will it be before he ceases to live in our memory."

Minutes of appreciation of Dr. Murdoch's labours in the cause of Christian truth were passed by the many Societies, the Congregation, and the Church with which he had been so closely connected. We select from these the Resolution of the Foreign Mission Committee of the United Free Church of Scotland on August 30th, 1904. It ran as follows:—

"The Committee have received with sorrow intelligence of the death of John Murdoch, LL.D., in Madras, on the 10th August, at the ripe age of eighty-five. Dr. Murdoch was, during the greater part of his long career, a valued representative of the United Presbyterian Church, which gladly gave his services to what is now called the Christian Literature Society for India. As a literary evangelist for sixty years in Ceylon and India, he spent his life in creating and diffusing pure Christian Literature among the millions of our Asiatic fellow-subjects, for whom also he helped to train normal school teachers. Honoured by his own University of Glasgow, and by successive Viceroys of India, Dr. Murdoch was beloved by men of all classes and creeds for his self-denying life and self-sacrificing devotion to their highest good. He was a true missionary of Christ, and his memory is blessed."

There can be no doubt that Dr. Murdoch has left a wide and deep impression on the minds of educated Indians of all classes in this generation. He worked quietly and unobtrusively, and lived in an eminently simple fashion. He did not mix in English society much, and, in his later years, he did not travel about the country as he once did;

but his influence was felt very extensively, and his books and pamphlets were read all over India, and even beyond its borders, so that his name was well known, and his counsels have helped to mould the lives and characters of thousands whom he had never seen. His efforts were, moreover, much appreciated by men in authority, and also by those who, like the late Lord Northbrook, had once served in India. We quote the following testimony from one of Lord Northbrook's latest letters to Dr. Murdoch :—

"The most interesting and agreeable part of my connection with the Society has been that I have been brought into frequent communication with you, and have been able to watch your indefatigable exertions for the promotion of the temporal and spiritual welfare of our Indian fellow-subjects."

The proof which Dr. Murdoch was actually engaged in correcting during his last hours was a spirited defence of Lord Curzon's administration. The popularity of the Viceroy among the Indians themselves, which at one period was very great, had been diminishing, and Dr. Murdoch felt that one who had done so much for India deserved well of the people. He had, therefore, written this defence, which was left unfinished. The incomplete proof is now lying before us. It bears the stamp of a Press at Madras, as having been sent on August 8th, two days before his death,

and the opening section of a little more than twenty lines was corrected by his dying hand. As it is very brief, we give it in its corrected form; and we believe that, just at the present time, when Lord Curzon has retired from the post he filled so well, it will be read with appreciation, as the opinion of an experienced observer of Indian affairs.

"LORD CURZON AND HIS ADMINISTRATION:
WITH
SPECIAL REFERENCE TO HIS EDUCATIONAL POLICY.

"India has had some noble men as Viceroys. The names of most of them are connected with important measures for her benefit. Comparisons are invidious, but it may be said that, with posterity, none will occupy a higher place than Lord Curzon. Lord Curzon has natural talents of a high order, to which are added wide and varied experience, indomitable energy, rhetorical powers, and marvellous industry.

Only an unexceptional opinion will be quoted. Dr. Sven Hedin characterises him as 'The greatest and ablest living British statesman, a man who will leave deep traces in the history of his country.'"

Some of Dr. Murdoch's latest thoughts had been occupied with a book, which, owing to the pathos of its production, has appropriately been called his "legacy to the Indian people." Being the last of a long series of works on the same subject, it pressed upon them the absolute necessity for educated and capable Indians taking

the lead in the expulsion of all that is false and evil in the present systems of belief and practice, and in arousing their fellow-countrymen to abandon what is unreal in their learning and religion, and to cling only to what is pure and just and good and true. We quote the last few sentences of this singularly effective volume:—

"Never did young men in this country enter upon the stage of life in circumstances more interesting and important than at present. The wall of caste, by which India was enclosed, is crumbling down; education is spreading; many 'run to and fro' (Daniel xii. 4), and knowledge is being increased; and India is taking her place in the comity of nations. It cannot be denied that the time is also one of special peril. Former beliefs are losing their hold; former restraints are being removed; respect for authority is being replaced in some by an arrogance which neither fears God nor regards man. There is great danger lest old virtues should disappear, and new vices prove a fresh curse to the country. The weal or woe of India depends largely upon her educated sons. The influence once possessed by Brahmans is rapidly passing into the hands of the educated, and they are becoming more and more the leaders of the people. Let them seek to combine the excellencies of the East and the West, avoiding what is reprehensible in either. Let their chief object in life be the glory of God and the good of their country. Thus will they secure to themselves and their families the greatest amount of happiness here and hereafter. While it is earnestly hoped that the beginning of the Twentieth Century may mark an important epoch in the history of India, all great movements originate in the action of single per-

sons who have the intelligence to see and the courage to follow what is required. Let the reader do his duty, and he will do all in his power for the benefit of his country. Whether his example be followed or not, he and his family will enjoy the benefit, and unborn generations will call him blessed." *

These may be regarded as the last words of Dr. Murdoch. Greater than the counsel contained therein, however, must be the lesson derived from the time and the circumstances of his death. He was at the time almost the oldest missionary connected with India. His friend, Dr. Murray Mitchell, died soon after him at an even more advanced age, but he was the oldest who had remained working in the country. If he had lived a week longer he would have celebrated the Diamond Jubilee of his sojourn in the East. For sixty years he had laboured to lead the people of India to Christ by teaching and by writing. Every message sent out to them by the Press was, he considered, as much a plea for his Lord and Master as if it had been spoken aloud in *mela* or bazaar. His heart was wrapped up in Christian literature; and he being "dead yet speaketh" (Hebrews xi. 4) by the written appeals for Christ which he has left behind him as a heritage to the Indian Church. May Indian

* *An Indian Patriot's Duty to His Country.* By John Murdoch, LL.D. The Christian Literature Society, Madras, 1904.

Christians follow his example, and build, as they alone can build, on the foundation which he attempted to lay.

Dr. Murdoch was very silent and reserved. Even when engaged in conversation on subjects in which he was deeply interested, it was unusual for him fully to open his mind to those with whom he was talking. We have known him remain perfectly silent for some length of time, evidently thinking how he could best communicate what was in his mind, and then, suddenly stretching out his forefinger, say, "By-the-by, will you do so and so," indicating his desire in the fewest possible words, as if the idea had just entered his head at the moment. The idea had all along been uppermost in his thoughts; but he did not know exactly how to introduce it at the opportune moment.

Dr. Murdoch never married, and there are passages in his letters which show that he was quite content with this.

"The parish minister," he wrote on one occasion, "in whose house I am staying, is, like myself, a confirmed old bachelor. He greatly appreciated an Afghan proverb which I mentioned to him, 'Blessed is the man who has no wife.' He spoke of having it framed, and hung up in his drawing-room."

A great friend of Dr. Murdoch's has kindly given to us the following amusing anecdote:—

"I remember that some years ago a discussion took place, when I was present, as to whether missionaries should be married. Dr. Murdoch took the negative side of the argument, and one of the ladies of the mission, the affirmative. Dr. Murdoch quoted the example of the Apostle Paul in support of his view; but the lady asked whether he did think Paul's thorn in the flesh was possibly his wife. He at once gave up the argument; but he always referred to the lady afterwards as 'the thorn in the flesh.'"

Dr. Murdoch was fond of children, and tried to draw them out, and to instruct as well as to amuse them. He was much attached to his brothers' children, and he took the deepest interest in their education. We have given, in the course of our narrative, several letters about them, and some letters to them, to show the way in which he wrote to them and the pleasure he took in their welfare. Much of his work was intended either for the instruction of the young or for the direction of parents and teachers in the method of their training. On leaving England in January, 1878, he wrote to his brother:—

"My long visit strengthened home feelings, and I left with much regret. I now know the children better, and they are like little chains connecting me with Scotland, as well as the bonds between their elders."

He was very careful in his treatment of animals, and was anxious to carry into practice the Scriptural precept, "A righteous man regardeth the life of his beast: but the tender mercies of the

wicked are cruel" (Proverbs xii. 10). We owe the following pleasing anecdote to Mr. William H. Solomons, of Anuradhapura, Ceylon, whose father was a friend of Dr. Murdoch's during his early days in Kandy.

"He told me," writes the son, "that he had once learned a good lesson from Dr. Murdoch. They were both riding up to Nuwara Eliya, and arrived at Ramboda quite wearied. My father immediately got into an easy chair and rested. Some time after, Dr. Murdoch was seen, and on my father asking him where he had been, he said, 'I was looking after the animals which had carried us thus far. Their comfort should be seen to first, as it is they that must take us further.' My father never forgot the lesson thus pointedly given."

Dr. Murdoch was rather negligent as to his personal appearance. The same correspondent says:—

"At Calcutta, a ludicrous incident occurred. Dr. Murdoch called at the Sudder Street Wesleyan Mission House to see the Rev. George Baugh. The little son of the latter, mistaking him for a loafer, told him that he could not see his father, who was busy about something. Dr. Murdoch went away, but called again in the evening. When we were sitting at tea Dr. Murdoch mentioned that he had called earlier that day. Mr. Baugh laughingly stated that, as he was troubled by loafers, he had requested his children not to admit them, and evidently his son had made a mistake. Dr. Murdoch enjoyed the joke as much as anyone that night. He was a welcome guest at every mission bungalow in India and Ceylon."

During his numerous travels, and in his visits to various mission stations and houses, Dr. Murdoch found many opportunities for administering comfort and for pouring the balm of Christian consolation into wounded hearts. We have before us a letter from one whom he had been the means of comforting.

"I see from yesterday's paper," she wrote, "that you are leaving India for England, and I would like once more to thank you for all your kindness and encouragement to me during the time of my sore trial. All turned out for blessing, as you said it would. God bless you and reward you for the great and noble work you have done, and no less for the wonderful way in which you found time to sympathise with and strengthen suffering hearts."

Dr. Murdoch was not a fluent speaker. He was often obliged to give addresses in aid of the Society on various occasions, especially when he was at home on leave, when it was pleasant to have the opportunity of having one who so thoroughly understood the work in India, to advocate its cause; but he heartily disliked speaking, and the preparation for it troubled and distressed him. To use his own words, written when he was enjoying himself at Port Bannatyne, Bute, during a change to that lovely spot:—

"I have greatly enjoyed the clear, beautiful days we have had. The views up the Kyles came up to my pleasant recollections in India. On Saturday, I have to go to

Helensburgh, and, as there is to be a meeting at Cardross on Monday evening, I shall not get back till Tuesday. I grudge the time, but I dislike most the speaking. It hangs upon me somewhat like a nightmare. Next week, I have to go to Dundee. Till the meetings are over, I shall not have any peace of mind, and there is the prospect of others next month. I sometimes try to reason with myself about the folly of taking them so much to heart; but the feeling remains all the same. I think I mentioned to you how I sympathised with Lord Lawrence, when I met him once in the Society's office, and he told me that he could not sleep the night before he had to make a speech."

It has been seen how indefatigable Dr. Murdoch was with his pen. No subject affecting the social, moral, and religious interests of the Indian people came prominently before the notice of the public, but he at once brought out a pamphlet giving his opinion upon it. Latterly these questions frequently occurred, and those who were in authority appreciated his suggestions, and sometimes wrote to him most sympathetically. Notwithstanding this well-merited appreciation, however, and recollecting the undoubted good which his works have accomplished, we cannot bestow on him the praise of having been a great original author. It was his custom freely to use those passages in the books of well-known writers on Indian affairs which suited his purpose, and we find his books and pamphlets full of apposite and telling quotations to support his own views.

These strengthened the authority of his statements, but led to much redundancy and repetition.

The following is Dr. Murdoch's own account of his literary productions from a very brief autobiographical sketch, from which several passages have already been incorporated into the preceding narrative. This sketch was written in the third person singular, but we have changed it into the first.

"My principal work in India," he wrote, "has been to aid in the supply of Christian literature. It is divided into two main classes—for the Indian Churches, and for non-Christians. The Indian Churches should receive the most careful attention, as, under God, they will be the chief instruments in the conversion of India. If a good supply of Christian literature is necessary to deepen the spiritual life of Christians at home, surrounded by so many salutary influences, how much more is it required for infant Churches in the midst of the heathen!

"Old standard books, like *Pilgrim's Progress*, Baxter's *Saint's Rest*, and Bogatsky's *Golden Treasury*, have been translated. Adaptations from Spurgeon, Meyer, and Andrew Murray are much liked by intelligent Indian Christians. Efforts are made to develop Indian literary talent, which, when left to itself takes the form of poetry. Christian literature for Hindus and Muhammadans also divides itself into two classes—Vernacular and English. In the vernacular, short statements of the Gospel, to be distributed by missionaries, are valuable as fitted to maintain any religious impressions produced by visiting or preaching, and lead to further inquiry. Tracts and larger publications are provided for inquirers. Our greatest want is books

thoroughly adapted to the circumstances of the people. Translations from suitable English books sell to some extent; but by far the best are publications, if well executed, written expressly for India. For the last two or three years we have been greatly assisted in this way through the well-known writer, A.L.O.E. She has been living, at her own expense, in a little town in the Punjab, labouring among the women, and gaining an insight into the customs and habits of thought of the people.

"Christian literature in English is also of very great importance. Every year thousands of graduates pass out of the Universities, and there are tens of thousands who have been students. Such men are the recognised leaders of Indian public opinion. More and more, India will be governed in its thought, and its life moulded, by this class. Most of them have been educated in State schools on the principle of religious neutrality. While their faith in their ancestral religion has been largely destroyed, nothing else has been given them. The great question is, Will this leadership be Hindu, agnostic, or Christian? Christian literature in English is one of the most powerful agencies that can be used to promote the right solution of this question. To its provision the greater part of my life has been devoted."

Dr. Murdoch was always most anxious to utilise the services of those who had written on Indian topics. In the passages we have quoted above, he affectionately referred to Miss Tucker, who did more for him in this respect than anyone else. As this lady had by her writings captivated the hearts of her young English readers, so, after she had resided for a

time in the Punjab village Batala, endeavouring to learn the customs and the ideas of the people, she succeeded in producing a number of brief and pointed stories in English, beautifully adapted for translation into the various languages of India. She thus fulfilled her principal object in life, for, belonging to an Anglo-Indian family, she felt, as few have done, that she was on that very account, as being so closely connected with India, bound to render to the Indian people the ripest fruit of her intellect and faith. Thus by her pen she was able to reach tens of thousands in the most effective manner, and to do an inestimable service to the cause of Christ.* She wrote more than 50 booklets for the Christian Literature Society, of which at least a million and a half copies have been circulated, and all of which have been translated into several of the Indian languages—some into as many as nine.

Great care was taken to provide a series of school-books specially adapted to the circumstances of the pupils, and evangelistic in their tendency. When he was forming his School-Book Society in Madras, Murdoch, with the greatest diligence and care, compiled such a series, and he was very much disappointed that the Committee of the Christian Vernacular Edu-

A Lady of England. By Miss Agnes Giberne. London: Hodder & Stoughton, 1895. pp. 305, 453.

cation Society in London did not immediately adopt them; but they had made arrangements for the production of a similar series before he joined the Society. It appears that, for some time, these two sets of books were mentioned side by side in the early Reports. This state of things ceased after Murdoch's educational tours in the United States and on the Continent, when he edited a new and complete edition of the Society's school-books. The Committee stated, in their Report for 1868, that they had entrusted this duty to him:—

"Mr. Murdoch's extensive acquaintance with the whole educational field," they said, "and his experience as a practical educationist of long standing, peculiarly fitted him for the work of compiling such a series. The information he obtained in his recent tours has enabled him to provide in this new series a class of school-books which, while they convey instruction in those subjects in which the pupils need it, relating to their social habits and position, at the same time point out to them the way of salvation."

We have thus endeavoured to record with accuracy and faithfulness the life of John Murdoch, the literary evangelist of India. The history of missionary effort in India has embalmed the memory of many noble and heroic men, whose one aim has been to proclaim the everlasting Gospel of the grace of God; but we can confidently assert that few have been equal to him

in devotion to this sacred duty. With indefatigable industry and indomitable energy he pursued, without swerving, and sometimes amidst much opposition, the path which he felt persuaded that the Lord had marked out for him to walk in. For sixty years he steadily followed this course, and we are sure that the Lord marvellously blessed him in it. No one, perhaps, felt more entirely than he that the only method effectually to touch the hearts of the Indian people is by original works written by themselves; but, until experienced Christian Indian writers arise, much can be done by Englishmen acquainted with India; and, as English is universally spoken by educated Indians, works in that language will be read and appreciated by them. Dr. Murdoch has led the van of literary evangelists, and we hope that many others will follow in his steps. We trust that his life, as the man of one fixed idea, which he carried out even to his latest breath, may prove an inspiration to many, and that the Indian people themselves may learn to admire and revere the memory of one whose attachment to them was continuous, affectionate, and sincere.

INDEX.

BY THE SAME AUTHOR.

The Life of Charles Grant, Director of the East India Company. London: John Murray. Demy 8vo. 12/- net.

"The author has written an able and most interesting book on a most interesting personality. He brings to his subject an intimate knowledge of India as it is and India as it was, a scholarly pen, and a mind thoroughly in sympathy with Grant."—*The Scotsman.*

"A story of remarkable interest."—*The Pall Mall Gazette.*

"This excellent biography of one of nature's gentlemen is an admirable volume."—*The Liverpool Post.*

"This biography should possess great historical interest."—*The Bookman.*

A Simplified Grammar of the Telugu Language. With a Map of India showing the Telugu Country. Kegan Paul, Trench, Trübner & Co., 43, Gerrard Street, London. Cr. 8vo, cloth, 10/6.

Delight in the Lord: a Manual of Private Devotion. Charles J. Thynne, 6, Great Queen Street, Kingsway. Small pocket size, cloth, 9d. net.

"A manual of devotion which we can strongly recommend. The prayers are not in the least of the conventional pattern; but rather represent the simple, unrestrained language which comes from a full heart."—*The Record.*

Anglo-Indian Worthies. First Series. Cr. 8vo. 4 As.

(Sir Thomas Munro, Sir John Malcolm, Lord Metcalf, The Hon. Mountstuart Elphinstone, The Hon. J. Thomason, Sir Henry Lawrence, Sir James Outram, Sir Donald F. Macleod, and Sir Bartle Freere.)

Second Series. Cr. 8vo. 4 As.

(Charles Grant, Sir W. Jones, Reginald Heber, Sir Herbert Edwardes, Sir Monier Monier-Williams, and Sir Arthur T. Cotton.)

The Governors-General of India, Brief Lives of. First Series. Cr. 8vo. 4 As.

(Warren Hastings, Lord Cornwallis, Sir John Shore, Marquis Wellesley, the Earl of Minto, and the Marquis of Hastings.)

Second Series. Cr. 8vo. 4 As.

(Earl Amherst, Lord William Bentinck, the Earl of Auckland, the Earl of Ellenborough, Viscount Hardinge, and the Marquis of Dalhousie.)