

பிரதி யுத்தரம்.—Answer to Correspondents.—
 "ச. இலாசனாயகம்" அலுவலிய அடிதத்துவத்தின்
 ப் பிழைக்கிறது. 24 பத்.

THE DISTURBANCES IN THE NORTH WEST.

The daily papers have been for some time past reporting troubles on the north-west frontier of India. As usual these disturbances are attributed to secret machinations on the part of Russia, while in reality they seem to be no more or less than a general up-rising of the restless frontier tribes which have long been suffering for lack of proper government. The Ameer, in a recent Durbar held at Cabul, publicly repudiated for himself and his officers all complicity in the recent troubles. He assured the British Agent that under his own instructions many who were secretly planning to join the insurgents, had been prevented from so doing and a number of their leaders arrested. From Peshawar the rumor comes that the Afghans who have thus far taken the prominent part in the uprising, are quieting down, and that dissensions among the other tribes are likely to prevent anything like united action and put a speedy stop to the troubles.

In the meantime a large force is being raised to go against the Afghans, and General Lockhart has been appointed to take command. He is expected in Bombay this week and undoubtedly will, on arrival, set his forces at once in motion. The Viceroy has accepted with much satisfaction the services of certain troops from the Punjab states, and the thanks of the Government have been conveyed to all chiefs of native states who have shown their loyalty to the Empress Queen by tendering their assistance. This in brief is the position of affairs in the north-west at the present juncture.

It goes without saying that the English forces are likely to gain a easy victory and soon to put an end to the disturbances. Prevention, however, is better than cure, and the question may be raised whether something should not be attempted to prevent these frequent up-risings on the Indian border. There is unrest in many parts of the Empire. Whether justly or unjustly the feeling against English rule seems to be on the increase. Undoubtedly this feeling is confined to a very few who imagine that they are perfectly able to govern India themselves; but the few, if men of ability, can do a great deal of mischief, and it behoves England to take measures to repress outbursts of disloyalty, and to remedy any really existing evils. The transportation for life of an editor of a leading paper in the Bombay Presidency for publishing seditious articles, and the imprisonment of others for a longer or shorter period, will, while it may arouse further antagonism for a time, be ultimately productive of good results. Too many educated Hindus confound liberty with license. Liberty to hold one's own opinions in a fair manner may be conceded, but this by no means involves a hasty and unfounded attack upon existing institutions. Courteous language is always in order, while the mad ravings of an ill-balanced mind are apt to react upon the author. Protesting kindly and firmly against existing evils is one thing; inflaming the worst passions of the populace by unjust attacks on the reigning rulers is quite another, and the sooner India learns the difference the better for her. It may be poor policy to restrain the freedom of the press; it certainly lies quite within the right of Government to punish treason.

England has always been inclined to be generous to India, and a recognition of services on the part of the natives by a few well-timed rewards just now, might go a long way towards producing a better feeling between the races. Again, yielding to national prejudices where it can safely be done, would lessen the friction between the governed and the governing classes. More than this, however, a wise and firm policy is needed to keep this great Empire, comprised as it is of so many tribes and states, in a condition of peace and prosperity. Lord Sandhurst, the Governor of the Bombay Presidency, is proving himself to be the right man in the right place, and we predict a speedy settlement of all these troubles. The *Ceylon Observer* quotes from a recently published letter of General Grant, as follows:—"In my opinion if England should withdraw from India and the East, rapine and murder and wars between the native chiefs would begin, and the retrogression to absolute barbarism would be instantaneous."

MADRAS UNIVERSITY RESULTS.

From the *Christian Patriot* we call the following statistics.

The number of candidates that appeared for the last Matriculation examination was 5,329, of whom 1,042 passed.

ed. In the F. A. examination 1,028 candidates presented themselves of whom 481 passed. In the two divisions of the B. A. degree examination, 1,741 appeared of whom 900 passed.

It will be seen that about 30 per cent of the candidates in the first two examinations passed while a little over 50 per cent of the B. A. candidates passed. Two thirds of those who went into the Science Division of the B. A. examination succeeded in getting their degree which proves either that the examinations in this division are easier than in the English language division, or that the Hindoo mind can master scientific subjects more easily than the intricacies of the English language. Turning now to the different classes of population represented in these figures we find,

that 516 Native Christians appeared for the Matriculation examination, 137 for the F. A. and 132 for the B. A. In percentage the Brahmans come first in the Matriculation and second in the F. A. examinations, while the Native Christians take the second place in one and the first in the other. In the B. A. examination, the Brahmans are first and the Native Christians second. We leave out of comparison in all the above the small numbers of Mohammedans and Parsees.

These results while not up to what they might and should be, are nevertheless fairly creditable. No less than 74 Christian B. A.'s have been graduated this year. We wonder what has become of them all. No doubt some of these are pursuing their studies still higher, but many must have gone out in search of employment. Surely mission Colleges in India cannot be fully manned by Christian teachers at the rate of progress.

One thing strikes us in glancing over these figures, i. e. that the Native Christians are rapidly coming to the front in results obtained at examinations. It should be remembered that many of them come from the humbler walks of life and have many obstacles to contend with in their pursuit after a higher education. The other Hindoos that are not Brahmans do not come up to the Native Christians in percentage of pass; so that we are not surprised that the Brahmans still take the lead. Missionaries are realizing more and more that their institutions must be first class in every respect if they would obtain good results. While we should not lower the purpose for which our institutions were founded, we realize that a thorough education is not incompatible with Christian instruction. The latter should be our first aim, but the former should by no means be ignored. And one way of securing good results both from the Christian and Educational standpoints, is by employing as teachers Christian graduates. We hope that the time is not far off when all our missionary educational institutions in India and Ceylon, will have only Christians on their staff of instructors.

H. E. THE GOVERNOR AT WESLEY COLLEGE

From the Governor's speech at the prize distribution, at Wesley College, as reported in the *Ceylon Observer* we take the following words which are well worth pondering:—

"We have done and are doing all we can for you, and when I say 'you' I am addressing Ceylonese youths, but we expect you to do something yourselves. If you will not help yourself we cannot help you. You cannot all find Government employment. I hope you will not think it necessary to forsake the vocations of your fathers, more especially Agriculture; that your education will not make you look down upon it or despise it; but on the contrary that education will be most useful to you in those pursuits and enable you to perform them with greater skill and activity. My advice to you is to *Think*. That seems a platitudinous idea, but it is a truism. You say of course we think. We could not speak without thinking. Can't you? You are very different from most of my acquaintances. To speak is merely to speak what is passing through your mind, but to think is to give serious consideration to what is passing through your mind—reflection, meditation and so forth.

The whole aim and object of education is to teach you to think. It is not so much what you learn as the act of learning. What physical exercise does for your body, education does for your mind, strengthens and develops it, gives it tone, fortifies it, nerve, in short the whole aim and object of education is to teach you to think, to discriminate between what is true and what is false, between what is good and what is bad. I do not think the advice is unnecessary. In the bustle and hurry of life, men think it a waste of time to pause and think. And yet how many mistakes would be avoided, and therefore how many misfortunes would be averted if men would only think before they act. Indeed I would go further and ask you to think before you speak. It was not an ideal impossible of attainment in this 19th century. The Bishop of London, the other day, said 'not to know and yet to express an opinion is an act of the greatest folly.' Boys, how many fools there must be in the world! What an unlimited vista of folly does such a thought as this suggest."

CHURCH MISSIONS.

The Annual Report of the Church Mission Society for 1896 and 1897 has lately been published. It has been

compiled" (says the Record) "with the greatest care, and the mass of statistics have been put together and published in the simplest and most comprehensive form possible. The C. M. S. affords a splendid example in the promptitude in which it produces its lengthy and detailed Report; indeed, it is a marvel how such a portly and growing volume—it extends this year to just on 900 pages—can be prepared and issued in so short a time, practically within three months from the date of the Annual Meeting. The statistical table is most valuable, and enables one to see at a glance the exact position of the Society. We reproduce the totals, and, for the sake of comparison, give the figures for 1896:—

	1897	1896
STATIONS	483	462
MISSIONARIES, &c.—		
European Clergy	372	364
" Laymen	110	94
" Wives	293	299
" Female Missionaries	238	213
European Clergy	20	19
Native Clergy	341	319
" Laymen	4,108	3,997
" Females	1,211	1,077
NATIVE CHRISTIAN ADHERENTS—		
Baptized	203,701	193,674
Catechumens	19,400	24,151
Communicants	62,785	53,564
BAPTISMS DURING THE YEAR—		
Adult	8,020	6,725
Children	8,399	9,080
Schools and Seminaries	2,171	2,130
Scholars and Seminarians	92,804	88,205
MEDICAL WORK—		
In-Patients	7,749	6,492
Out-Patients	500,674	417,928

The Record then proceeds to give some interesting facts culled from the Annual Report. We give a few examples, (WORK IN THE JEBEL CHERRY.)

Bishop O'Wode writes as follows of a visit to Jebel Ode:—"We rejoiced to see what we saw, but long for much more. The whole of the Jebel country needs our prayers, but particularly our catechisms. Polygamy is a strong system in that country and presents no ordinary difficulties. There are candidates for baptism, but much care is necessary in the administration of the rite. At a private interview we had with a select few who came out with their difficulties, and asked our prayers not only for strength of will, but for God's guidance to find the way out. Cases of persecution are not wanting, but we are thankful for grace given to endure. Still, it is a point which calls for prayer. We also gathered that there is just now a great rush into Mohammedanism, a religion favoured by the chiefs. This is a loud call for immediate and strong missionary efforts."

CRAWLING TO CHURCH ON HANDS AND KNEES.

The following is an interesting incident recorded by Miss J. J. Thomas, stationed at Beaudenham, West Africa. She writes of many interesting cases, but we have chosen to thank God daily for one poor woman in a condition of heathen darkness through Mr. Jay's teaching and medical care. She is so covered with disease that she can only crawl about on hands and knees, and yet unless seriously ill she regularly attends church and class, and is always ready to show her gratitude by helping us in any small way. I have never known her for two and a half years, but I have never heard an impatient or grumbling word from her. "This" is indeed a bright example of one who lets her light shine."

"WHO DIED FOR ME?"

The Rev. F. Melville Jones, Head of the Training College at Oyo, writes to us of the results of his preaching in the neighboring villages:—"A man came to us, a young old woman with him, and said he had seen the pictures, and heard what we had said, and he knew it was true, and he wanted to give up his idols and serve Jesus only. We talked with him a while, and found him really in earnest. He seemed to have a real sense of sin, and a full need of a Saviour. He promised to come to us again before we left. Both he and the woman came two days after, and then we told them that if they really trusted Jesus there was no need for them to keep their idols, as they brought them to us. The man was a worshipper of Ifa (the oracular God of the country) and the woman of Ogun (a river of that name worshiped). The former told us he had long ago lost faith in his idol, but he had never before heard of any one to take his place. He was much struck with what Jesus had suffered for him, the pain of the Crucifixion having brought it vividly before him. We taught him a little prayer, in which was the petition, 'Forgive me my sins'; he corrected this with such an emphasis into, 'Forgive me all my sins,' and adding that that way of putting it would satisfy him. Again, the first time we said the prayer to him we ended with, 'For the sake of Jesus, Thy son. Who died for us.' The second time we unintentionally omitted the last clause, but he added the words again of his own accord. We did for him, placing to himself with such a smile of joy upon his face. They promised to come and see us in Oyo, and the woman has since been, and is as earnest as ever; the man, however, is a chief in the village, and fears the opposition of his people if he comes out too boldly. He wants to be a secret believer."

TRADE IN SPIRITS.

Regarding the trade in spirits, the Rev. N. Hamlyn writes from the Niger:—"The new house I now occupy overlooks the river. I am able to see at trading canoes of the natives go up and down, and from the traders' stores. Often the sight of those canoes fills my heart with sadness. They go up to the trading beaches filled with palm-oil and kernels, the produce of the country; they come back laden with cases of gin. These go to the village of Gboghoh, where there is a Christian population. Some speak of this detestable traffic as being good for the trade of the country, yet only this week I was told by a native trader that the import of gin has paralyzed the natural trade of the country by bringing to the people that which fills them for regular legitimate trade. How much we need the constant watch, and faithful prayers of God's people against this evil!"

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