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Presented
to
His Grace the Duke of
Buckingham and Chandos
by the
Madras Committee of the
Church Missionary Society
as a
Memento of his Grace's kind
visits to various branches of
the Society's work in South India.

F. Madras, Chairman.
A. N. Arden, Secretary.

Madras.
December 1880.

THE
MISSIONARY CONFERENCE:
SOUTH INDIA AND CEYLON,
1879.
—
VOLUME II.

THE
MISSIONARY CONFERENCE:
SOUTH INDIA AND CEYLON,
1879.

VOLUME II.
HISTORICAL SKETCHES, OBITUARY NOTICES,
AND APPENDIX.

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PREFATORY NOTE.

THE papers in this volume are arranged as far as possible according to linguistic divisions. The Basel Evangelical Mission, however, is included in the Malayalam country, although it occupies a portion both of the Canarese and South Mahratta country, as well as the Nilgiris. Ceylon is partly Singhalese and partly Tamil.

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SOUTH INDIA MISSIONARY CONFERENCE.

HISTORICAL SKETCHES.

THE TAMIL COUNTRY.

I.—CHURCH MISSIONARY SOCIETY.

(a.) MADRAS TAMIL MISSION.

By the Rev. W. T. SATHIANADHAN.

AN account of this Mission was presented by the Rev. J. Gritton to the Conference held at Ootacamund in 1858, embracing its history from its origin in 1814 down to the year 1857. In this paper the history is carried on to the end of the year 1878.

In order to form a right estimate of the progress of the work in Madras, two facts must be taken into consideration. First, in a large city like Madras, accessions to the Native Church are few and far between. They can never be numbered by villages or large bodies, as in country districts, such as Tinnevely. Secondly, the city of Madras is occupied by *nine* Missionary Societies, a circumstance which renders it very difficult to exercise proper discipline. But notwithstanding these difficulties, the progress of the Madras Mission has on the whole been satisfactory.

The subjoined table will show the advance made since 1857:—

No.	—	1858.	1878.
1	Native Clergy ... ..	...	3
2	Number of Catechists and Readers.	4	3
3	" of School Masters	16	52
4	" of School Mistresses	9	29
5	" of Bible Women ... ..	...	9
6	" of Baptized	587	864
7	" of Communicants	229	425
8	" of Schools	15	31
9	" of School Boys	425	867
10	" " Girls	253	740
11	Contributions of Native Church ...	Not known.	Rs. 1,502-13-9

These numbers do not include the Native Congregations in the Palaveram District under the charge of the Rev. J. D. Thomas. In the year 1873 the scattered congregations in that District were handed over to the Church Missionary Society, and have ever since remained under the pastoral charge of a European Missionary. The number of Baptized Christians is 499; Communicants 232; Schools 6, containing 124 boys, and 53 girls; Contributions Rs. 369-8-5.

Of the 31 schools mentioned in the tabular statement, 22 are now under the management of the Rev. J. Cornelius. Most of these were founded by the unwearied exertions of the Rev. R. C. Macdonald. Their strength is 774 boys and 325 girls; total 1,099.

There are also six girls' schools containing about 400 pupils under the management of Mrs. Sathianadhan, who opened a small private girls' school in Madras in 1864,—the first Hindu Girls' School in connexion with the Church Missionary Society in South India. Of these 6 schools (some of which belong to the I. F. N. I. Society) 4 are for Hindu Girls and 2 for the girls of the poorer classes.

There is another branch of work under Mrs. Sathianadhan's charge, *viz.*, the Zenana Mission. The number of houses is 74, comprising 132 female pupils belonging to the upper classes of Hindu society.

Mrs. Vickers, who devotes herself entirely to Zenana work among the high caste females in Black Town, has 20 houses with 21 pupils.

About the year 1852, when the Madras Congregations were under the sole charge of the Rev. J. Bilderbeck, a commencement was made in the direction of self-support. Mr. Gritton, who succeeded Mr. Bilderbeck, writes in 1856 as follows:—

“The Native Christian Poor Fund improved so much at this period, that it was widened out into the *Poor and Endowment Fund*, and at the Annual Meeting a balance of Rs. 100 was set apart towards the endowment of a Native Pastorate.” This fund has steadily improved, and now (including a grant from the Parent Committee) amounts to Rs. 4,500. This has been invested in Government securities, and the interest is added to the contributions of Native Christians to meet the current expenses of the Native Church.

On the departure of the Rev. J. Gritton to England, the native congregations were placed under the supervision of the Rev. R. C. Macdonald, who laboured with diligence and zeal for several years. In the year 1863 the Rev. W. T. Sathianadhan, who was labouring in north Tinnevely, was invited by the Committee to relieve the Rev. W. Gray (Secretary of the Church Missionary Society) of the pastoral charge of two of the four native congregations in John Pereira's and the Mount Road. In 1864 the Rev. V. Sandhosham was appointed the Pastor of the other two congregations in Black Town and Royapuram. In 1866 the Rev. A. Theophilus, (who embraced Christianity while in England and was ordained there,) joined the Mission.

With a view to advance the self-support and self-government of the Native Church, the Parent Committee introduced the system of Native Church Councils. The first organization of the kind in South India was set on foot in Madras in the year 1867. The Council consisted of three European and six Native members. One of the European members, the Rev. P. S. Royston (Secretary, Church Missionary Society and now Bishop of Mauritius) was its first chairman. He was soon succeeded by the late Rev. David Fenn. The four native congregations were divided into three Pastorates called the Northern, Southern, and Western Pastorates, and placed respectively under the charge of Rev. Messrs. Theophilus, Sathianadhan, and Sandhosham. In 1868, on the resignation of Rev. A. Theophilus, the three Pastorates were made into two, called the *Northern* and *Southern Pastorates*, under the respective charge of the Rev. Messrs. Sandhosham and Sathianadhan. On the removal of the former to Tinnevely in the year 1872, the Rev. V. Simeon was appointed to take his place as Pastor of the Northern district.

For the past 12 years, the two Pastorates have been under the management of the Native Church Council, subject to ecclesiastical authority. The Rev. D. Fenn, who occupied the position of chairman for about six years, resigned it in favour of the Rev. R. C. Macdonald, who held the office for several years till he became Church Missionary Society's Secretary. With him, the European element entirely ceased in the Council. The Rev. W. T. Sathianadhan was appointed chairman in the room of Mr. Macdonald, and the Council thus trained by Euro-

pean Missionaries is, we trust, carrying on its functions with earnestness and zeal.

The grant from the Society to the Native Church Council of Madras was at first Rs. 3,600 per annum, but by diminishing the expenditure and increasing the income from native subscriptions, the grant is now reduced to Rs. 1,596, or less than half.

(b.) MADRAS HINDUSTANI MISSION.

By the Rev. M. G. GOLDSMITH, B.A.

In the year 1844 the Church Missionary Society received a bequest of £1,500 from the Honorable Sybella Harris, one of the daughters of General Harris, the hero of Seringapatam, to be expended in the erection of a School for the benefit of the Muhammadans, either in Seringapatam or as near to the Mysore country as there might be a Church Mission established. At that time there were great demands for men in other parts of the Mission field, and consequently nothing was directly done with this legacy for about ten years. At length in the year 1854, the Rev. Luke Cradock was sent out from England to initiate a Hindustani Mission in South India.

For a station, Seringapatam was first discussed, but was rejected on the ground of its unhealthiness and the state of desertion and decay into which it was year by year falling. The nearest Mission of the Society was that in Travancore, but as the Musalman population there was a mixed race, it was not thought desirable to devote this special fund to them. The same objection held good against Tinnevely. It was therefore felt that the Presidency city was the most suitable place, where a large and important Musalman community had always existed and where the Society had a prosperous Tamil Mission already. Mr. Cradock was therefore stationed in Madras and set to work at the study of the Hindustani language.

On January 10th, 1856, the foundation-stone of a Muhammadan Institution, to be called the Harris School, was laid. The site chosen was good, having Muhammadans living on all sides of it, and being on the south-west side of the densely populated district of Triplicane. It was also at a sufficient distance from other existing Mission Schools, though this consideration did not weigh much, as those schools, mainly devoting their attention to Hindus, were not likely ever to come into collision with this.

The foundation-stone was laid by the Right Honorable the Governor of Madras, Lord Harris, who was a nephew of the testatrix. Bishop Dealtry offered up a special prayer which he had prepared for the occasion, in which those present entreated

Almighty God for protection and blessing on all who should teach or be taught in the institution. The season of the year suggested as a motto,

“Glory to God in the highest :
On earth peace :
Good-will towards men,”

which was afterwards inscribed in Arabic on the face of the building.

A circular was issued in Hindustani to the inhabitants of the neighbourhood, stating the object of the school, the course of studies proposed, and the terms of admission. Among other things it was announced that “every day the Bible will be taught. That is to say, the masters will every day read and explain some portion of the Sacred Books of the Christians: for this knowledge is of greater value than any other, and every man has need of it.” Also “Hindus will not be admitted into the school, nor will the Tamil or Telugu languages be taught.” The monthly fee was to be eight annas, and for those who also studied Persian, twelve annas.

While the Harris School was in the course of erection, Mr. Cradock commenced operations in a house in Royapettah. An English schoolmaster, Mr. G. Walker, and a catechist, I. Mermelstein, were appointed to help him. The new building was not opened till 1857.

The anticipations of the Committee cannot have been very high, for, on appointing one of their agents, they told him not to be discouraged even if he obtained only seven scholars in seven years! And the history of the first few years seemed to justify this foreboding. The Report of the first half-year shewed a total of five on the books, and an average daily attendance of three only. Writing of the spirit of opposition manifested, Mr. Cradock says: “Of the veil that is on their hearts it may be said that the warp is ignorance, the woof is pride, and the glazing which covers these and conceals them is a semblance of truth in their faith.”

There was however year by year a gradual increase. Among other obstacles at this time it must be remembered that the Muhammadans of Madras, as in every other part of India, were in an excited state in consequence of the Mutiny. After three years we read that amongst the students were sons of the late Nawab and his Commander-in-Chief, and all were more or less connected with the court, but they were as a rule more properly grown-up men than boys, and this made the teaching of them a slow and wearisome process. The opposing influence of the new Government Muhammadan School, called the Madrissa-i-Azam, was complained of: this is situated on another side of Triplicane and about a mile from the Harris School. Mr. Walker was now in sole charge, Mr. Cradock having returned

home in 1859. At the close of 1861, Bishop Gell, who had then lately arrived in India, presided at the Prize Distribution, and on this occasion the following review was given :—

“ At the close of the year 1857, in which the school was opened, the number on the books was eleven. The following year, 1858, it had risen to 40, but the average daily attendance was less by one-half. In 1859 there were on the books 44, of whom the average daily attendance was 33. At the close of last year (1860) the number on the books was 68, of which the average daily attendance was 41 ; this year the number on the books is 74 and the average attendance 59, which is an increase of 30 per cent. on the previous year in respect of attendance, and 80 per cent. of the number on the books.” The monitorial system had been successfully adopted. The monitors were chosen from those who had been trained in the school, and their position gave them an interest in its well-being. By them also the sick and absentees were visited. Their loyalty to the school was testified on one occasion, when three of them in succession were invited by another school to accept a much more lucrative post. Although assured that no addition could at present be made to their salary in the Harris School, they all refused the offer.

We next read of Harris School students finding employment in the Railway, the Income-Tax office, the Municipal office, and one as having passed the highest grade of the U. C. S. The suspicions about the school seemed to be subsiding and the examiners spoke favourably of the order and decorum that prevailed.

The Rev. H. Bartlett came out in 1862, and lived in Arcot for the study of Hindustani ; but his health gave way and he returned to England in 1865 to die of consumption shortly after. Meanwhile Mr. Walker continued in charge. The numbers increased in 1863 to 103, and though the attendance fell again in the ensuing year, yet the standard of the school had now been raised, and was “ as high as any school of the kind.” A library was also opened, containing books of a moral and religious tendency.

In 1865 the Rev. Edward Sell arrived to take charge, and in February 1866 the teachers and students demonstrated their appreciation of Mr. Walker on his retirement, by presenting him with a testimonial. He had been with the undertaking from its infancy, and had year after year grappled with all its difficulties. It was therefore encouraging that now at last his labours should be so far rewarded, by the gratitude expressed by those for whom he had worked. In the Matriculation List which appeared that month, one old scholar, who had latterly been a teacher, stood as a passed candidate.

Mr. Sell commenced operations by a reformation of the lower classes. Previously men of 20 and 30 years of age were

admitted and allowed to study in these classes, a state of things which caused great irregularity, both because they interfered with the exercise of proper discipline, and because their advanced age made them as a rule incapable of acquiring the English language. It was now ruled that the older ones might remain on till they left of their own accord, but that no new men of that kind should be admitted. The discipline of the school was made stricter. Fines for irregular attendance and other misconduct were instituted: the names of defaulters were erased from the books. In one month the names of 25 were thus taken off. Another cause of numerical diminution was the departure of 30 boys who left when Mr. Walker left. But a small Matriculation class was formed (1866), two boys of which were sent up for examination, of whom one passed. There were still many difficulties, but the new Principal in his annual report declared himself prepared to meet them. A battle had already been fought, but had again to be fought, over the use of prayer at the commencement of school: perseverance won the day.

Soon after this, Captain Aikman, who had been residing on the school premises, published a lengthy attack on Islam in a volume which he styled "Sulasut-tul-kutuub." Much excitement was created throughout the Muhammadan community. The leading Moulavis even petitioned Government for its suppression, but their prayer was not acceded to. They then did what they could by threatening excommunication on all who attended the school. In the same year (1868), in the month of June, a mutiny took place amongst the students on the subject of reading the Scriptures. The names of those that refused to read were taken off, and thus the school was emptied out completely. This happened on June 6th, and on July 1st six boys came back, and by degrees more returned, but it was some time before matters regained their former state. In December 1869 there were again 88 students. The study of Tamil was introduced and arrangements made for forming an Arabic class, the Honorable Mir Humayun Jah Bahadur having promised two annual prizes, one for Persian and one for Arabic. Though the hostility of the Moulavis continued, it was evident that many leading Muhammadan gentlemen did not greatly share in the feeling, but attended the prize distribution and expressed hearty interest in the institution. At the same period Mr. Sell reported having had some discussions with English-speaking Moulavis, and that he kept up correspondence with old scholars.

The introduction of Arabic enlisted the sympathies of the Muhammadan gentry, and the year 1871 saw 117 names on the school books, the largest number yet recorded. The prospect of further advance led the Home Committee to designate a second

Missionary for Madras, with a view of supplementing the existing educational agency, and in 1872 the Rev. M. G. Goldsmith was sent out with instructions to reach as much as possible the Musalmans in their own streets and homes. Before entering on this work, the exigencies of the Calcutta Mission took him away there for a year. In the school there was another attempt about this time to organize a conspiracy to prevent the reading of the Gospels. The professed objection was a disinclination to speak of God as "Our Father," when reading the Sermon on the Mount. Warning was received of the danger, and it was met by a reference to the terms employed in Sufi poetry to describe the Deity: this difficulty was thus got over without the loss of a single boy. Six prizes were given by Muhammadan gentlemen this year.

Lord Hobart was now Governor of Madras, and distinguished himself by the efforts he made for the Musalman population, encouraging them to enter Government employment and to raise themselves in the social scale. Lady Hobart opened a school for Muhammadan girls very close to the Harris School, and under such patronage it was very prosperous, but carried on under principles of strict seclusion.

In order to provide regular feeders for the supply of fresh students, Mr. Sell took under his wing two small "maktab-khânas" (children's schools) in the neighbourhood, putting them under the Result System, and these were the first Hindustani schools to which that system was applied. There were 50 boys in these two schools, and they improved under his management, though one was subsequently abandoned.

In 1872, there being no Matriculation class, two of the students read for the examination in the Free Church Institution and passed. A class was again started in 1874 and a student was successful in the examination. On the prize day this year there were 161 boys under the charge of the Principal, 127 in the Harris School, and 34 in the Nursingapuram Branch. Mr. Sell took furlough to England in 1875 and his place was temporarily supplied by the Rev. H. Kendall from Masulipatam. At the next Matriculation Examination two students passed. It may here be mentioned that last year (1878) no student passed, though several appeared for it. The exceptional nature of the examination was a sufficient explanation of the failure.

Shortly after Mr. Sell's departure, Lady Anna Gore Langton, sister of His Grace the Governor, was led to establish a special school or class for the sons of the Carnatic stipendiaries, whose condition from a variety of causes was becoming more and more deplorable. Brought up in the seclusion of zenanas, they were taught to maintain their dignity, though all the real means for doing so had long passed away. As a natural result they were hopelessly involved in debt, and in the misery and recklessness

that accompanies such a state of things. Lady Anna proposed the formation of a special school with special privileges, calculated to gratify their pride and yet to stimulate them into the only course, *viz.*, education, that was likely ever to save them from further degradation. She placed this school under the care of the Principal of the Harris School. His Excellency the Viceroy, Lord Northbrook, at the same time promised certain appointments to all descendants of the Musalman nobility, who would duly qualify for them. Everything went smoothly at first and many of the very class intended joined; but when Scripture-teaching in accordance with the desire of her Ladyship was introduced, nearly all left again. Those who remained practically joined the Harris School, retaining a few privileges.

In Dec. 1877 Mr. Sell returned to his post. One of his first efforts was to modify some new rules which seemed likely to affect seriously the schools maintained upon the result system. Sir William Robinson took up the question. The Director of Public Instruction also supported the measure, and Government after due consideration passed an order by which all elementary Musalman Schools and Girls' Schools were allowed to draw the former rates of grants. This privilege was to last for five years. Thus the amount of the grant given was not lessened, but still the examination for the various standards was raised so high that it has been found practically impossible to work a Musalman School on the result system. The Nursingapuram School was therefore closed.

It is with deep gratitude to Almighty God that it can be stated that the Harris School appears to be now on a firm basis, and although there have been none of the long-prayed-for fruits of conversion, no one who knows the state of the case can say that the work has been fruitless. The prejudices of former years have been broken down, friendly access has been gained to many who once held far aloof, and the ground has been prepared for greater things hereafter.

It is perhaps to be regretted that the constitution of the school prevents the admission of Hindus, whose presence would have checked the outbreaks that have occurred, and would have had a healthy stimulating influence on the lethargic Mogul character. But this could not well have been foreseen, and will be less of a disadvantage as time goes on, and the Muhammadans still further appreciate English education.

It remains to be recorded that with those outside the school frequent discussions have been held, and constant intercourse maintained. Very vital points are daily being ventilated, books and tracts are being circulated, and it has become necessary for the learned men to study the Christians' Bible as they never did before. Though in this branch of the work there has also been no visibly direct fruit of conversion, there has been abundance to encourage those who carry it on.

In dealing with a huge system such as Islam, patience and faith are needed, and it has to be "line upon line and precept upon precept." The field appears readier for the harvest now than ever it did, and any day may reveal great and saving changes. The sway of Islam is manifestly less over those of its slaves who have received Bible-instruction, but what is next needed is that the dominion of the Prince of Peace, the true Shiloh "whose right it is," should be acknowledged and obeyed.

II.—CHURCH OF SCOTLAND MISSION.

By the Rev. ANDREW DOWSLEY, B.A.

IN the month of June 1835, the following gentlemen, Lieutenant-Colonel Cadell, Daniel Elliott, Esq., J. T. Fullerton, Esq., T. M. Lane, Esq., John Law, Esq., J. M. Malcolmson, Esq., W. Mortimer, Esq., Captain Rowlandson, James Scott, Esq., W. E. Underwood, Esq., T. R. Whentley, Esq., and the Rev. M. Bowie, formed themselves into a Committee "for the establishment of a school for native education, in the neighbourhood of St. Andrew's Church, to be called St. Andrew's School." What chiefly led to the undertaking was the offer of a fit teacher in the person of Mr. MacLeish, and the offer of free accommodation on the part of Dr. Lane, for a numerous school, in the ward attached to his dwelling house, formerly used as the Eye Infirmary. In establishing the school, the General Assembly's Institution in Calcutta furnished a model, which it was proposed "strictly to imitate." In the original prospectus the public are told, "that should the school be zealously supported, there is good reason to hope, that in eighteen months or two years, a clergyman may be obtained from the Church of Scotland, to do in and by this Institution for Madras, what Dr. Duff and his colleagues are doing for Calcutta." The appeal on behalf of the new school met with a favourable reception; the then Governor, Sir Frederick Adam, taking the lead, and subscribing 700 rupees. The liberality of the public was such as to enable the Committee in the following month, July, to invest 3,000 rupees in Government securities, which "it was resolved to pay over to the funds of the General Assembly's India Mission, so soon as a Missionary from that body should have arrived in Madras." Effect was given to this resolution in March 1837. The school, which was opened on the 15th of June 1835, met with favour from the native community. Half a rupee per month was charged as a school fee. English education for natives, under a European master, was then almost a new thing in Madras. The only other place affording it was the Native

Education Society's school, then but recently established. For the month of July, 55 scholars paid their fees, and on the 3rd of August there were 63 names on the roll. The results of an examination in September of the same year by the Committee showed, that the progress of the pupils was highly satisfactory. There were 89 boys present. In November 1835, the Committee were called upon to decide whether caste and non-caste boys were equally eligible as scholars. A short time previously, a pariah boy had been admitted. Some of the senior boys went to the teacher, and demanded that the boy should be dismissed, and that no such boys should be admitted in future. The teacher refused to dismiss the pariah, whereupon 50 boys left, and within two days upwards of half of the scholars had left. The Committee approved of the conduct of the teacher, and "resolved not to re-admit the promoters of the secession, without a written expression of their regret, and a small sum not exceeding two rupees by way of penalty." Two paid a penalty of $1\frac{1}{2}$ rupees and were re-admitted. In July 1836, the school, consisting of five classes, was examined, among other things, in Genesis, Exodus and the Gospel of Matthew: also in the elements of the mechanical properties of elastic fluids. One of the boys gave a description of the air-pump and its uses. The late Bishop Corrie being in attendance took an active part in the examination, and expressed himself highly satisfied.

Prior to that date, news had been received, that the General Assembly of the Church of Scotland had appointed a Missionary to Madras. Mr. John Anderson, who had been ordained in July 1836 as the Church's first Missionary to Madras, arrived at the scene of his future labours, in March 1837, under instructions to labour more especially for the evangelization of the youths of the better classes, who had hitherto been with difficulty reached. As a means to an end, education was employed in order to reach the young men, with a view of leading them to the Truth as it is in Christ. At that time, there were only three schools in Madras for such persons: one under Government control, another under native management, and the St. Andrew's school already mentioned. The Committee of St. Andrew's school, on hearing the views of the new Missionary "and understanding from him, that should the school be confided to his care, he would conduct it on the same principles with the Institution in Calcutta, which they had originally proposed as their model, and to which he had been sent by order of the General Assembly, prior to his arrival at Madras, immediately agreed to surrender their charge into his hands: they standing in the same relation to the school in Madras, which the Corresponding Board in Calcutta occupied in reference to the Institution there." It being deemed advisable, the school was removed to Black Town,

and re-opened there, in Armenian Street, on the 3rd of April 1837, with 59 pupils in attendance. In the following year, one of the principles of the school—the *perfect equality of all the pupils*, was again tested by the admission of two pariah boys. The other scholars withdrew. Efforts were put forth in vain to have the pariahs dismissed, or the principle so relaxed, as to separate the pariahs from the other scholars. After a time of patient waiting, the absent scholars returned, and the school prospered all the more thereafter. In January 1839, ere the caste trouble came to an end, the Mission was strengthened by the arrival of another Missionary, the Rev. Robert Johnston. In May of that year, the intention of occupying Conjeveram as a Mission station was carried into effect, and in 1840, on the invitation of Dr. Cooper of Nellore, the Mission took over unconditionally a school he had established there in 1837. January, 1841, witnessed the arrival of a third Missionary, the Rev. John Braidwood. Mr. and Mrs. Braidwood, interesting themselves in the cause of female education, soon collected some girls around them at their house in Royapúram for instruction. The first fruit of the Missionaries' toil was reaped in 1841. In June of that year, two promising scholars, P. Rajahgopani and A. Venkataramiah, on the public profession of their faith, were recognised by the ordinance of baptism as members of the Church. In August of the same year, another scholar, S. Ethirajulu, received the rite of baptism. The school was broken up in consequence of these conversions, only, however, soon to rally again with renewed vigour. Subsequent baptisms in 1842 and thereafter, failed to interfere with the work and prosperity of the Institution. 1843 is a noted year in the history of the Church and Mission. A large and influential number of the members of the General Assembly of that year, saw fit to withdraw, and organise themselves into a separate branch of the Church. The Missionaries of the Church in Madras, on hearing of what had occurred at home, cast in their lot with the new Church, and withdrew from the Mission. Some time necessarily elapsed before their places could be filled up. It is pleasing, however, to record, that in January 1845 three new Missionaries, the Rev. J. Ogilvie, the Rev. Wm. Grant and Mr. James Sheriff, arrived at Madras under appointment from the Church at home, to renew her Missionary operations, which had been for some time suspended. Under date of January 30th, 1845, the Rev. Mr. Bowie, one of the Chaplains of St. Andrew's Church, took steps, by means of a circular letter, to have the Board reconstructed. A meeting of the new Board was held in the vestry of St. Andrew's Church, on the 6th of February 1845, for the transaction of business. The new Missionaries received a hearty welcome, as will be seen from the following extract from a short account of the previous history of the Mission, prepared by

the Rev. Mr. Bowie and issued under the authority of the Board. "It is with humble but lively gratitude, that we now see amongst us other Missionaries to take the room of those who have separated themselves from us, and to renew that connection betwixt us and the native population, which we have been so anxious to establish and maintain. We bid them welcome in the Lord's name. We are grateful to them, that they have been so ready to relinquish their prospects and settled occupations at home, for the trials and discouragements of a Missionary's life in Madras. We are grateful to the Church for the prompt attention she has given to our call and our wants, and, above all, we would be grateful to the Great Head of the Church for the prospect thus afforded, alike of extending the Redeemer's Kingdom and of having the breaches in our Zion speedily repaired, and unaltered as we know her to be in her state connection, she may continue to be in generations to come what she has been in generations past, the glory of our land." Mr. Grant reported to the Board that the Missionaries intend to commence their labours in Messrs. Miller and Son's old shop on the esplanade, a convenient locality in Black Town, and "also that it was their intention to conduct the Institution precisely on the principles on which it was established and on which it had hitherto been conducted." The Institution was opened on the 24th of February. In the prospectus that was issued at the time by the Missionaries, it is stated that "the grand object of the Missionaries will be to fulfil among the Natives the apostolic commission, 'Go and teach all nations,' 'to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance among them which are sanctified.' Particular attention will be paid to the evidences of Revelation. Along with, and subsidiary to this scriptural and, if possible, saving knowledge of the Gospel, the Missionaries will make it their business to fit their pupils for useful and honourable employments in life, by communicating to them a knowledge of the various branches of secular education, as taught in the most approved seminaries in Europe." In 1846, the Rev. Mr. Ogilvie was transferred to the Calcutta branch of the Church's India Mission, and the Scottish Ladies' Association, in connection with the Church of Scotland, for the promotion of female education in India, placed their school at Madras in charge of Miss Locker, under the supervision of the Board. Another school for girls was opened the same year in Popham's Broadway, in a house kindly offered for the purpose, rent free, by J. Thomson, Esq., a member of the Board. Mrs. Thomson, Mrs. Grant, and Mrs. Bowie were appointed to communicate with Miss Locker and organize the school. Miss Locker

resigned her connection with the Mission in October 1846, and in May 1847, a Missionary in the person of Mr. Alexander Walker, appointed by the Ladies' Association, arrived under instructions to devote himself entirely to the interests of the Female branch of the Church's Madras Mission. In July of the same year, the Mission was further strengthened, by the arrival of another Missionary, Mr. Wm. Black, to labour in connection with the Native boys' school. At that time, upwards of 400 scholars were receiving an education in the institution and girls' school connected with it, and during the year six pupils applied for baptism. In 1849, there were upwards of 400 pupils in the institution alone, which had then attained a very high state of efficiency, under the management of the Rev. Mr. Grant. Two schools for caste girls were opened the same year in Black Town. In the following year, the number of scholars, in consequence of a baptism, was reduced from 439 to under 100. However, by the 26th of April, the time of the annual examination, the number had again increased to 335. In 1851 four female scholars were baptized, and upwards of 600 boys and girls were being educated in the schools of the Mission. The number in 1861 had reached 1,009, of whom 721 were girls; and in 1871, the number was 1,121, 415 being girls. It may be noted, in passing, that the present Institution building, No. 3, North Beach, was purchased by the Mission in 1852, and that, in the following year, steps were taken towards opening a school at Vellore. The Rev. Mr. Buchanan arrived in 1857, and in 1859 the Rev. Mr. Walker, whose services had been transferred in 1855 from the Ladies' Association to the India Mission Committee, having accepted a Chaplaincy, Church of Scotland, Madras Establishment, withdrew from the Mission. The Board, on hearing of Mr. Walker's retirement, passed a minute, of which the following is an extract:—
 "The Board receive this announcement with mingled feelings of gratification and regret. During the 13 years of Mr. Walker's connection with this Mission, the Board have had the most ample evidence of his great zeal, energy and success as a Missionary, often under great discouragement." Mr. Walker, who is now at home on furlough, has, ever since his resignation as a Missionary, taken a kindly interest in the Mission, and is still an honoured and valued member of the Corresponding Board.

The Rev. A. Forbes arrived the same year that Mr. Walker retired, and was succeeded in 1863 by the Rev. James Smith. It is pleasing to note, that about this time, some 41 were baptized at one time by the Rev. Mr. Macfarlane at Kindiaporan near Vellore. The Rev. George Anderson arrived in March 1865, to take charge of the Institution, and was followed in the early part of the next year by the Rev. Charles J. Cameron, who was transferred in November of the same year to the Bombay branch of the Church's India Mission. Arcunum was first occupied as a

Mission station in 1867 ; and in the same year Mr. J. A. Thomson arrived at Madras, where he continued to labour in connection with the Institution till 1870, when he was transferred to the Church's Mission at Darjeeling.

In 1868, Madras had the pleasure of receiving a visit from the Rev. Drs. Watson and Macleod, the deputation sent by the Assembly to visit the Church's Mission stations in India. The Rev. A. Clark, who had served the Church for eight years in her Gyah Mission, in North India, arrived in November 1868, after a brief furlough of only five months in his fatherland. In the following year two changes in the Mission staff are to be noted : the departure on furlough of the Rev. George Anderson, and the arrival of Mr. David Sinclair, the present Principal of the Institution and senior Missionary. The native St. Andrew's congregation, on the 19th of August 1869, lost its devoted and faithful minister, the Rev. Jacob J. David, who fell asleep, after having laboured in it for upwards of 20 years. During that time he had been the means of 222 conversions from heathenism. He left at his death a congregation of 300 to mourn his loss. The Board at the time passed a resolution expressive of the great loss the Mission had sustained in Mr. David's death, and their high appreciation of his Christian character and devotedness to his sacred calling. The number of communicants at that time on the roll was 220, and during the year there had been 16 adult conversions from heathenism. In 1870 there were in connection with the Mission, two European Missionaries, three Native Ministers settled over congregations, 540 Native Christians, of whom 317 were communicants, fifteen schools with 50 masters and five mistresses, attended by 1,092 boys and 563 girls. In the following year, connected with the Female branch of the Mission, there were, besides an Orphanage, five caste and three non-caste girls' schools. Of the eight schools, five were in Madras, and three in Vellore. The monthly cost of each girl in the day schools ranged from 10 to 12 annas.

On Mrs. Dawson's resignation, by reason of ill-health, she was succeeded by Miss Mansell. Any account of the work of the "Ladies' Association" in Madras, would be incomplete, if it did not contain a reference to the valuable assistance, voluntarily rendered by Mrs. A. Clark for three years. Mrs. Clark, being obliged to return to Europe on account of her health in the early part of 1874, was succeeded in the autumn of the same year, by Miss Johns, who unfortunately had to return home the next year, her health having broken down. Miss Johns was succeeded by Mrs. Alexander Drury. The Rev. Mr. Clark when at home on furlough in 1875, owing to family reasons, accepted a charge, and resigned his connection with the Mission, much to the regret of the Committee, who gave expression to their high appreciation of Mr. Clark's services as a Missionary,

and of the valuable and important work carried on by Mrs. Clark among the females of Madras, in connection with the Ladies' Association. After Mr. Clark's retirement, the Mission was without an ordained Missionary, till the arrival of the late lamented Rev. P. Mathison, who arrived on the 6th of December 1876. His Missionary career was of short duration. Just as he was buckling on his armour for the fight, the Master gathered him unto his fathers. He fell asleep on the 20th of January 1877. Mr. Sinclair in his report of the Mission for that year thus refers to his death: "To the Mission, humanly speaking, Mr. Mathison's death is an incalculable loss. Of scholarly attainments, of a quiet, gentle disposition, yet withal possessing great firmness and decision, having broad and liberal views, and great charity, Mr. Mathison was a man that was likely to have proved very successful in the work he had come here to do." *The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.* Another Missionary, the Rev. J. Fraser Campbell, arrived the same year as Mr. Mathison. Mr. Campbell, who had been appointed, prior to the Union of the Canadian Presbyterian Churches, by the "Presbyterian Church in the Maritime Provinces, in connection with the Church of Scotland," to labour among the English-speaking natives of Madras, and at the same time to associate himself, and cooperate with the Missionaries of the Church of Scotland, was sent out by the United Church—"The Presbyterian Church in Canada," with instructions either to remain in Madras according to his original appointment, or to proceed to their own Mission in Central India. Mr. Campbell finally elected, in this country, to labour in direct connection with the Mission of his own Church located in Central India, and is now stationed at Mhow, whither he proceeded in 1877. The Rev. Andrew Dowsley arrived on the 3rd of April 1877, and Mr. Sinclair left in a few days thereafter for Europe, on furlough. On the 26th of November 1877, a class for girls was opened in connection with our boys' school at Arconum. In December it was removed to a separate building, and soon developed into a school. The number of scholars rapidly increased to upwards of 50, with an average attendance of 32. In December of the same year, Arconum was providentially placed entirely in our hands, as regards educational and evangelistic work, by the union of the Robinson Anglo-Vernacular School there with our Mission school. The 1st of January 1878 marks the arrival of another Missionary, the Rev. G. W. Legate, appointed by the Home Committee to take charge of our Vellore and Arconum stations, and in November of the same year Mr. Sinclair returned from furlough. Referring to the native St. Andrew's Church, Madras, it is pleasant to be able to record, that a suitable site for a Church was purchased on the 19th of February 1878, and that on the 27th

of August the same year, the Corresponding Board sanctioned the erection of a Church in the south east end of the property, at a cost of Rs. 10,280. The building is now in course of erection.

The Church of Scotland Mission in Southern India is divided into two branches, Male and Female. The Male branch is under the immediate control of the "Foreign Mission Committee," while the other is under that of the "Ladies' Association" of the Church.

MALE BRANCH.

This branch is aided in its operations by a Financial Corresponding Board, composed of the Missionaries, Chaplains and other gentlemen appointed from time to time. Four Stations are occupied, Madras, Arcot, Vellore and Secunderabad. The work is pastoral and evangelistic. The latter is carried on in English and the Vernacular by means of education principally in schools, bazaar preaching, house-to-house visitation, &c.

At Madras we have a native Church with its own Pastor, the Central Institution and two branch schools, one in Washermanpettah, and the other in Chulai, in the region of our Native Church. The Central Institution has for a number of years been under the management of Mr. Sinclair, who is at present assisted by a full staff of Masters. The Institution, which teaches up to the Matriculation standard of the University, numbers on its teaching staff four Graduates of the Madras University, *viz.*, Messrs. Samuel Streenevasam, B.A., Head Master, Mahadeva Iyer, B.A., J. Solomon, B.A., and Narayana Row, B.A.

At Arcot, we have the nucleus of a Native Church, and two schools, one for boys, and the other for girls, under the immediate management of Mr. John Guanapragasam, B.A. English service is held at stated intervals, and itinerating work is carried on, during the cool season, in the district.

At Vellore we have a Native Church with its own Pastor, and a school teaching at present up to the fifth class, in charge of the Rev. Mr. Legate. It is expected that a sixth or Matriculation class will be opened next year.

At Secunderabad, we have a Native Church with its own Pastor. The Mission occupied the place as a station some 18 years ago. The ordinance of baptism has been dispensed to 124 adult persons.

FEMALE BRANCH.

This branch of the Mission is under the immediate control of Mrs. Alexander Drury, who is Superintendent and Secretary of the whole female Mission. Evangelistic work is carried on chiefly by means of schools and Zenana visitation. On the staff

there are one English Lady Superintendent and visitor of Tamil houses, one English Lady Superintendent and visitor of Telugu houses, four "Bible women" for regular work, and one for itinerating work.

There are in connexion with this Mission, three girls' schools in Madras, having upwards of 370 scholars and an average attendance of about 294; one in Black Town, one in Triplicane and one in Pursewaukum. There is also an "Industrial School" for children of very poor Christians, East Indian and Native, in which the children get a daily dinner of curry and rice, and a plain useful education to fit them for domestic service; while a few of the more intelligent get a better education, with a view to their being trained as teachers in the Mission. The number in attendance at this school is 32.

There are at present 49 native houses on the Zenana visitation list. In these houses there are some 80 pupils receiving instruction. In all the schools and private houses, there are upwards of 450 females receiving an education and religious training. In connection with the schools there are 14 Christian female teachers, 7 Christian male teachers, 6 heathen male teachers and 13 conductresses and servants.

In both branches of the Mission, there are 10 schools with 80 teachers attended by 1,276 scholars, of whom 462 are girls. Of the teachers 34 are Christians.

TABULAR STATEMENT.

STATIONS.	Missionaries.	Native Ministers.	Licentiates.	Catechists.	Christian Agents.	Native Christians.	Communicants.	Baptisms since 1857.		Schools.		Scholars.		Teachers.	
								Adult.	Infant.	Male.	Female.	Male.	Female.	Male.	Female.
Madras	2	1	1	1	1	257	94	137	250	3	4	493	402	39	14
Arconum... ..	...	...	...	1	1	22	12	2	...	1	1	138	60	10	2
Vellore	1	1	...	2	...	39	15	66	60	1	...	183	...	9	...
Secunderabad... ..	...	1	...	...	...	115	43	124	64	...	...	...	...	...	...
Total	3	3	1	4	2	433	164	329	374	5	5	814	462	58	16

MISSIONARIES.—D. Sinclair, Esq., M.A. (1869); Rev. A. Dowsley, B.A. (1877); Rev. G. W. Legate, M.A. (1878).

NATIVE MINISTERS.—Rev. D. Jacob, (Madras); Rev. D. Coomarappen, (Vellore); Rev. W. Samuel, (Secunderabad).

CORRESPONDING BOARD.—G. Bidie, Esq., M.B.; P. Stevens, Esq.; Rev. A. Walker, (Europe); Rev. W. A. Liston; Rev. James Jollie; Rev. A. Dowsley, B.A.; Rev. G. W. Legate, M.A.; Rev. W. F. Archibald; A. Black, Esq.; G. Jackson, Esq., (Europe); W. Walker, Esq.; J. L. Duffield, Esq.; D. Sinclair, Esq., M.A., *Secretary*.

FEMALE MISSION.

LADY SUPERINTENDENT AND SECRETARY OF MISSION.—Mrs. A. Drury.

IMMEDIATE SUPERINTENDENT OF TAMIL TEACHERS IN NATIVE HOUSES.—Miss Bourne.

IMMEDIATE SUPERINTENDENT OF TELUGU TEACHERS IN NATIVE HOUSES.—Mrs. Dawson.

ZENANA TEACHERS.—Ruth; Agnes; Mary; Rachel and Santie.

III.—THE FREE CHURCH OF SCOTLAND MISSION.

(a.) EDUCATIONAL AND EVANGELISTIC WORK.

By the Rev. WILLIAM STEVENSON, M.A.

As a sketch of this Mission was read at the Ootacamund Conference in 1858, I begin to trace its history from that date.

The main features which characterize the last twenty years of the Mission's operations are the development within it of the higher education of young men, and the progress of education among high-caste native girls, both conducted on Christian principles, and with the widest Christian aims. Our sketch must therefore follow these two lines.

During the seven years from 1858 to 1865, the Mission passed through a change, which appears in various aspects. The crisis of it may be placed in 1863, though all the elements of the new phase do not present themselves till 1865.

First, in 1858, there were connected with the Mission seven ordained European Missionaries—the Rev. Messrs. Braidwood, Blyth, Campbell, Mackintosh, Moffat, MacCallum and Cooper. In 1860 Mr. Blake arrived, and Mr. Houston, a Lay Teacher. By the beginning of 1865, every one of these nine had ceased to be connected with the Mission. Mr. Moffat and Mr. MacCallum were removed by death, the former in August 1859, the latter in June 1862. In 1858, Mr. Cooper was transferred to Nagpore; the same year Mr. Blyth returned to Scotland in ill-health, and was

declared unable to return; similarly Mr. Mackintosh left in 1859, and Mr. Braidwood in 1860. In the beginning of 1862 Mr. Campbell left on furlough, but returning on account of Mr. MacCallum's death at the close of the year, he finally left India in 1863. Mr. Blake was transferred to Nellore in the beginning of 1863, but was compelled by ill-health to go home in 1865. Mr. Houston resigned his connection with the Mission in 1863. Thus within these few years all who had been associated with the founders of the Mission and their immediate successors were removed from the field.

When Mr. Campbell returned in the end of 1862, there arrived with him the Rev. William Miller, M.A., with whose name the second period in the Mission's history will be chiefly associated, as the first is with that of Mr. Anderson. During 1863 and 1864 the Mission was, in respect of the number of its European staff, at its lowest point. Mr. Campbell having left, and Mr. Blake being at Nellore, Mr. Miller was quite single-handed till joined in September 1863 by Dr. Carslaw, who took Mr. Houston's place in the Institution. At the close of 1864 further help arrived in the Rev. John MacMillan, M.A., and the Rev. William Stevenson, M.A.; and the staff was now strong enough to carry forward the development for which the previous two years had been preparing. As the work has expanded new men have been found to carry it on. In October 1867, the Rev. George Milne Rae, M.A., arrived, and Mr. Miller, whose health had suffered from five years of uphill work, was enabled to take a year's furlough. When he returned again in March 1869, Mr. MacMillan was for a time laid aside from work, but was able to take charge of Nellore in April 1870. At the close of 1871 the College staff was strengthened by the accession of Mr. William Ross, M.A., as Professor of Mathematics. In the middle of 1873 Mr. Stevenson went on furlough, and temporary aid was given by the Rev. T. E. Slater of the London Mission, until the beginning of 1874, when the Rev. Charles Cooper, M.A., who had been five years in the Doveton College, joined the Mission as Professor of Logic and Philosophy. The same year Dr. Carslaw went home, and is now attached to the Mission in Syria. In the beginning of 1875 Mr. Stevenson returned, and Mr. Rae went on furlough, returning in September 1876. In November of the same year, Mr. Ross, who was about to go home on account of enfeebled health, was suddenly cut off. He had laboured faithfully and successfully for almost exactly five years. On the very day on which Mr. Ross died, the Rev. Alexander Todd arrived, having come to take up Evangelistic work amongst Educated Natives. In January 1877, the place left vacant by Mr. Ross was filled by Mr. Charles Michie Smith, B.Sc. The College staff was further strengthened by the transference to it of the Rev. George Paterson, of the Wesleyan Mission. Mr. Stevenson was at the

same time set free to give his whole strength to the general work of the Mission outside the Institution. In March 1877 Mr. Miller again went home to recruit, and in May Mr. MacMillan left with his family. The former returned in November 1878, but the latter, to our regret, is forbidden again to come to India. In June of the same year the Rev. Alexander Alexander, M.A., arrived for the College. In March of the present year Mr. Cooper went on furlough, and the same month Mr. and Mrs. Todd left. As the Medical Mission was at the beginning of this year incorporated with the Free Church of Scotland Mission, Mr. William Elder, L.R.C.P. & S.E., who first came out in the end of 1871 and again in November last, having been at home for eighteen months, was added to our number. Thus there are at present in connection with the College five ordained European Missionaries, and one unordained, of whom Mr. Cooper is on furlough; and in other work, besides the Medical Missionary, two ordained, of whom Mr. Todd is in Scotland.

Another change took place within the years of transition we have mentioned, namely, in the financial conditions of the Mission. During the first period its operations were sustained largely by the very liberal contributions of Christian friends in Madras, and these were made use of to the utmost extent. The funds obtained were not only spent in vigorous work of a temporary kind, but permanent institutions were founded, for which similar resources were counted upon in the future. It was natural that difficulties should arise. Generous contributors began to leave India, their places could not be filled, the income from subscriptions diminished, while the expense of the schools necessarily increased. The consequence was that in 1863 it was discovered, that during the preceding years a heavy debt had been incurred. The Home Committee, however, paid the sum due; and new resources, of a less precarious character than subscriptions, were found to meet expenditure, and carry forward the work. These were afforded by fees and government educational grants. In 1863, the fees received in the Central Institution amounted to a little over a thousand rupees. In 1865 they reached the sum of Rs. 2,800, and in 1866 Rs. 3,800. Thus they have gone on increasing, until last year they amounted to almost Rs. 19,500. The fees in the branch schools have also steadily risen, though not in the same proportion.

Large help was at the same time received from Government under the grant-in-aid scheme. That was first liberally given in 1864, and gradually rose with the development of the schools till 1869, when a restriction was imposed upon the issue of new grants. By God's blessing, however, the College so prospered, that its expansion brought aid from another quarter to supply the lack. This will appear in connection with the internal history of the College.

Having thus noticed the changes in the *personnel* of the Mission, and its material resources, I proceed to indicate the inner development in the nature of its work. In order to understand this we must observe the new conditions in the midst of which it had to work, and to which it had to adapt itself, if it were to accomplish its Christian aims.

Mr. Anderson, in founding the Central Institution in 1837, and the chief of the branch schools shortly after, was, like Dr. Duff in Calcutta and Dr. Wilson in Bombay, the pioneer of English Education. The Madras Government only followed in the way pointed out to it, when in 1841 it established the High School, now developed into the Presidency College, and by and by the Provincial and Zillah schools throughout the Mofussil. This new force of Western Education, which has since grown to such vast proportions, is still rapidly growing, and is mightily influencing India, even to the working out of a revolution. Its power was first discerned and brought into action by the Scottish Missionaries, and appropriated by them as a Missionary instrument, fitted to play a great part in subduing India to Christ. The importance of this far-seeing step cannot be over-estimated. Western education, with all the agitating, fermenting, upturning influences that it contains—and those who know anything of its literature, science and philosophy know how mighty these are—is pouring into India in full tide, and is manifestly sweeping before it the traditions, manners and thoughts of the people, so that it must largely determine the future whether for good or evil. How far it will be for good rather than evil depends upon the amount of Christian truth and Christian influence infused into it. The first of our Missionaries did what he could to lead it in a Christian channel and to sway it most directly and immediately for a Christian end—the conversion of the pupils to Christianity. In this he met with great success, and raised up not a few able teachers and preachers. He also fought the battle with caste, and proved that Christian courage and zeal were a stronger force than the strongest heathen superstition and fanaticism. In the first twenty years of the Mission the place of education as a Missionary Agency was sufficiently vindicated.

Western education required a number of years to root itself and begin to grow. It was not till 1855 that Government, through Sir A. J. Arbuthnot, began to organize its present system both of direct Government education and grants-in-aid, and it was only very gradually that both were brought into shape. In 1857 the Madras University was constituted and henceforth lent its influence to fostering the higher education in English. In 1858 the first examination for the degree of Bachelor of Arts was held, when two candidates were examined and passed, but both were from Ceylon. During the next five

years, 32 graduates were sent out, of whom 26 were from Government Institutions. From 1863-64 we find the stream of the higher education flowing fuller and rising higher. In that year the full curriculum of the University appeared in the holding for the first time of the First in Arts Examination; and 143 passed the Matriculation Examination, 23 the First in Arts, and 11 the B. A. The progress since that time has been very rapid. At the last examinations, 2,648 went in for Matriculation, of whom only 356 passed, but a third ought to have done so in ordinary circumstances; for the First in Arts 683 appeared, of whom 172 passed, and for the B. A. degree 237, of whom 140 passed. Another fact will bring out the enormous extension during the past twenty years of education, which in this Presidency is mainly English education. In 1858 in all the schools under Government inspection there were not 20,000 pupils; in 1878 there were 300,000; and still the tide is flowing. In this brief glance at the development of western education, 1863-64 again appears as the critical date, and it was then that the new problem to be solved presented itself to the educational Missionary. During the first period education was mostly in the hands of those who first introduced it, and could be guided and wielded by them to Christian ends very much as they chose. Now it began to extend and grow in the hands not only of Missionaries, but of Government and natives. Further, it was now more earnestly sought after as a passport to lucrative employment under Government or elsewhere, and, as the best rewards were attached to the higher standards, the youths were stimulated to devote their energies to attaining these. The task, accordingly, of pervading education with a Christian influence, and using it for Christian ends became as much more difficult, as it was now more necessary. To have left this rising and extending tide without the saving and renewing Christian truth would have been an incalculable calamity; yet now to keep a hold of the movement, and pour into it in any appreciable measure the saving element, was a hard duty to discharge. How the Free Church of Scotland Mission has done its part of the task, I must now endeavour to indicate.

Plainly nothing could be accomplished without getting abreast of the time in respect of ordinary educational efficiency. There is no possibility of guidance without taking a place in the van. Mr. Miller felt that his first duty was to raise the standard of the schools and especially of the Central Institution. In his first Report, accordingly, for 1863, he says: "The number in attendance (at the Central Institution) has greatly increased this year, and if increase of numbers had been by itself at all desired, it could easily have been attained to a much larger extent. But our desire is to stand high in point of excellence, rather than in point of number. For our higher aims as a Mis-

sion, for the preparatory work which we seek to do in giving a Christian tone to common education, and ultimately a Christian tendency to all the higher thought of India, it is essential that our educational establishments, and most of all our Central Institution should be so conducted as to command respect among, and wield an influence over, all the thoughtful members of the native community. For this it is not necessary that the number in attendance should be very large, but it is necessary that the standard of excellence should be high." The educational efficiency thus aimed at as indispensable to higher ends was soon reached, and has been maintained through every stage of the Institution's growth. Its influence too was speedily apparent in the great increase of numbers and of fees. In 1864, candidates were sent in for the Matriculation Examination, and six passed. With five of these the nucleus of a College Department was formed in 1865, the staff being now sufficient to carry this on. In 1866, eighteen passed the First in Arts Examination, thus affording material for a class of students for the B. A. Degree, of whom a fair proportion passed in 1869. Since that time our students have gone in regularly and in ever-increasing numbers for the three Examinations, and have secured a good share of University honours. The Free Church Institution has for many years stood in the front rank of Colleges for higher education.

But educational success has constantly been regarded only as a means, though an indispensable means, to the higher end of diffusing the Christian truth and planting deep the elevating and renewing Christian spirit. This mark has been ever aimed at, and, as the reports show, it has not been missed. In that for 1866 it is said: "Our friends and we might alike desire to see more plain and striking proofs of our success; but those who are engaged themselves in the Institution, and those who, from time to time, though all too seldom, come to see what is daily going on, feel how mighty is the work that is quietly being done. Such are sensible, not only of increasing acquirements, but of an improving tone of mind and feeling in those who are under our influence, which cannot fail, by the blessing of God, to issue in the end in good and large results." Again in the Report for 1871 it is written: "Our aim now as ever—the aim we regard as paramount to every other—is by all means at our disposal, but particularly through the agency of the Word of God, to quicken and to cultivate the moral nature, to awaken the conscience and to touch the heart of those who are in a position to be influenced by us. While lamenting that the good fruit is not greater and more striking than it is, we yet see enough to encourage us with the quiet assurance that our work is not in vain, but that when the hour of India's moral and spiritual regeneration comes, it will be seen that not a little has been contributed towards that great end by the unobtrusive,

unremitting work carried on day by day and year by year in this Christian Institution."

Once more the Report for 1874 says: "The past history (of the Institution) is enough to furnish a new proof of the startling paradox, and yet when it is understood the glorious truth, of the fervid orator of the early church,—*anima naturaliter christiana* :—'the soul which is by nature christian.' For it is to our mind at least no longer doubtful that some real, even if faint, appreciation of the Christian tone and spirit,—imperfectly though we are able to exemplify them—some stirrings of sympathy with Christian modes of regarding the world and human duty,—with the whole in fact of that nobler life which Christ laid open to sinful men, is the main, though we do not say the only, attractive power that brings so many to our class rooms. And still more does the saying we have quoted come home to us as true, when we see day by day how largely that nobler life, those higher motives, are finding their way into and moulding, though unconsciously for the most part to themselves, the whole feelings, thoughts and character of the students that assemble here. If so much has been done, when it is confessedly in all respects the day of small things with us, what results may not be reaped if the Christian Church will but have faith to bear on this Institution through the trials, the attacks, the dangers, difficulties, and delays of many kinds that are undoubtedly before it, and some of them perhaps close at hand, until the set time for its bearing its ripened fruit shall have fully come?"

The position which the Institution had won for itself, and the Christian influence it was exerting, now opened up the prospect of making that position firmer and stronger, and so enabling it to exercise a wider and more effective influence. As it had gained the confidence and good will of all friends of Christian education throughout the Presidency, and was felt by them to fill a unique and very important place in the Christianizing forces of South India, the idea suggested itself whether a closer alliance might not be formed with other Missionary bodies, which would enlist their active interest and aid, and so strengthen the foundations of the College and enlarge the scope of its activity. A letter was accordingly written in 1874 by the Principal to the Committee of the Free Church in Edinburgh, setting forth the need of a strong Christian College, the work it might effect, the position of the Free Church College, and the enlarged organization necessary to fit it for the important ends to be accomplished. This letter was backed up by a minute signed by the representatives of almost all the Missionary bodies in Madras having an interest in education. In it they said:—
"Without committing ourselves unreservedly to all the sentiments contained in his (Mr. Miller's) letter, we entirely agree

with him as to the importance at the present juncture of maintaining at least one such Christian College as he has described in the highest possible state of efficiency. There is no need, we think, for drawing comparisons between the different departments of Missionary labour. Like the various members of the body, each has its proper place and function. As to the vast importance of Christian education all are agreed. In some respects the higher education has special claims, inasmuch as the educated classes are now filling every post of influence and importance, whether under Government or elsewhere. We can conceive of no greater misfortune than that the whole of the higher education of the country should be left to Institutions from which all religious teaching is systematically shut out. It needs no argument to show that to place young men for several years, at the most critical period of life, under a purely secular system of instruction must exercise a prejudicial effect upon their religious convictions, and tend to strengthen the idea already too common among this class that all professed revelations are the inventions of priestcraft.

“The value of a well-equipped Christian College is not, however, limited to its effects upon Hindu students alone. It is no less important in the interests of the Native Church itself. Recent statistics have shown how largely of late years the number of Christian converts has increased, especially in this Presidency. Sad experience has proved the danger of exposing Christian youths to the secularizing influences of Government Colleges. While all must rejoice in seeing members of the Native Church rising to high and influential positions in the public service, it would be a matter for the deepest regret if their course of education were such as to lead them to regard Christianity with indifference or even to abandon its profession altogether.” They further point out the importance of such a College for the general training of a well-educated Native Ministry. Enquiring next what body is best fitted to take the chief part in establishing the strong College required, they agree that “for many years past the Free Church Mission has taken the lead in the higher education in the Madras Presidency. It has in fact, at present, the only Missionary College, properly so called, in South India.” They accordingly recommended the Missionary Societies to give to it pecuniary aid if necessary, and to render it sympathy and co-operation by sending their students there to prosecute their University studies. The Minute concludes:—“As the representatives of some of the principal Missionary Societies labouring in South India, we gratefully acknowledge the noble efforts of the Free Church of Scotland in past years in the cause of Christian education. It has given able and earnest men to the work for a long series of years. A good foundation has been laid; a stately pile of

buildings has been erected; a large number of students has been gathered within its walls; the College has already attained a distinguished place among the educational institutions of the Presidency; and the College staff only needs to be strengthened to enable it to meet all the requirements of the case. The Free Church could not, in our opinion, confer a greater boon on the cause of Christian Missions in Southern India than by maintaining its present College on a thoroughly efficient footing in some such way as that indicated in Mr. Miller's letter."

This minute was signed by Dr. Murdoch of the C. V. E. Society, Messrs. Walker and Sinclair of the Established Church of Scotland; Messrs. Barton, Fenn and Sell of the Church Missionary Society; Mr. Thom of the Doveton Protestant College; Messrs. Jermyn and Pearce of the Gospel Propagation Society; Messrs. Corbold, Hall and Slater of the London Missionary Society; and Messrs. Gillings and Burgess of the Wesleyan Missionary Society.

The movement towards a united Christian College thus hopefully begun has been slowly progressing since. In 1875 the Church Missionary Society and the Wesleyan Missionary Society having agreed to contribute annually £300 each to the support of the College, a yearly allowance was guaranteed from Home, sufficient with local income to maintain a minimum staff of five European Professors, together with such Assistant Professors and Pundits as the College might from time to time require. A Council was also formed in 1876, as the managing body of the College, on which are not only representatives *ex officio* of the Societies contributing to the funds, but also representatives of other Christian bodies and the Christian public generally. In the same year the teaching staff was strengthened and its catholic character exemplified by the Wesleyan Missionary Society transferring to it the Rev. George Patterson. As expressive of the wider basis, 'Madras Christian College' was added to its designation. Negotiations are still going on for giving the contributing bodies a more equal share in its management and support, and, besides those already mentioned, the Established Church of Scotland will also enter into the union. Thus it is hoped that breadth, and strength, and permanence will be secured to the College, and that it will continue to discharge its high and sacred duty through many years to come. At present the prospects are in many respects encouraging. In the school department there are 820 pupils, (73 Christians, 99 Mahomedans, and 648 Hindus), taught by 30 masters, of whom 9 are Native Christians. In the College there are 205 students, 22 being Christians. The staff consists of six European Professors, namely, the Rev. William Miller, M.A., Principal, Rev. George Milne Rae, M.A., Rev. Charles Cooper, M.A.

(on furlough), Rev. George Patterson, Mr. Charles Michie Smith, B.Sc., and Rev. Alexander Alexander, M.A. : two Assistant Professors, S. Rungiah Chetty, B.A., and C. Subarama Iyer, M.A. : and six Pundits. The income last year amounted to a little over Rs. 56,000, of which Rs. 23,286 was received from home, Rs. 19,453-15 from fees, and Rs. 10,053-10-8 from Government Grants-in-Aid. In the regularity of attendance, the success at examinations, both of the University and the Cator Scripture Examination, and above all in the spirit manifest among the pupils there are hopeful signs. "Thus," says the last Report, "whether we look at what is being done among the Churches, or at the signs of the times around us, we are encouraged to meet the future hopefully. We are not ignorant of the difficulties that lie before us. We know how strong the many forces are that are arrayed against us, but in spite of every adverse influence the living God is able, if He sees fit, to give success to our endeavours. Therefore we are far from despairing of success. We even venture humbly to expect it. But whether in the end we succeed or fail, it is well that the attempt we are making should be made:—the attempt to turn the course of the whole huge stream of change that has begun to roll through India towards God and everlasting truth. It may be we shall fail, as men count failure;—but it may be too that failure will turn out, in ways we cannot guess, to be the truest victory."

Having thus sketched the development of the Central Institution, it is unnecessary to enter into details regarding the Branch Schools, which are conducted on the same principles. In 1858 they were eight in number, namely two in Madras, Triplicane and the Black Town Branch, and those at Nellore, Gndúr, Trivellore, Conjeveram, Wallajahbad and Chingleput. In 1863 Gndúr was given up, and in 1865, by instructions from home, the Triplicane Branch. In 1868, two small schools were opened at Rajampettah and Iyampettah, villages lying between Wallajahbad and Conjeveram, and in 1871 a mixed school was established by Mr. Rajahgopani in the Parcherry, Black Town, for the benefit of poor children. Thus there are now nine Branch Schools for boys:—four of the Higher Class, *viz.*, Nellore, Trivellore, Conjeveram and Chingleput; two Middle Class, Black Town and the Poor School; and three Lower Class, Wallajahbad, Rajampettah and Iyampettah. Black Town Branch having fulfilled its purpose, and Mr. Hufiton, its Head Master, after having faithfully served the Mission for forty years, being compelled by failing health to retire, this school is now to be re-incorporated with the Central Institution. Thus there will again be eight Branch Schools. All of these have been making progress during these past years and continue to do so. Nellore has made the greatest advance. Mr. MacMillan having been

transferred there in 1870, the school rapidly rose under his management. Between 1869 and 1876, the attendance rose from 161 to 286, and the fees from Rs. 1,104 to Rs. 3,534. For a number of years past, this Nellore School and those at Conjeveram, Chingleput and Trivellore have sent up candidates for the Matriculation Examination, of whom a fair proportion are generally successful, and some continue their studies in the Christian College. In order that these Schools, as well as the Girls' Schools and the general affairs of the Mission might receive more attention, Mr. Stevenson was in 1876 set free from work in the College, in which he had hitherto borne a part.

In conclusion it may be mentioned with reference to the Branch Schools for Boys, that during last year the roll-number was 1,150, and the cost for the financial year 1878-79 was Rs. 27,123-10-1, of which Rs. 9,458-1-5 was received from Government, Rs. 8,803-9-9 from fees and Rs. 8,861-14-11 from other sources, chiefly contributions from home.

But while the chief strength of the Mission has been given to Christian education, this mode of operation has never been regarded as enough in itself even for this Mission. It has been recognized that to give completeness to the educational work as a Missionary agency, there was required the complement of evangelistic work to follow it up among the many young men, who leave our College and Schools more or less moulded by their influence. Until 1876 this important branch was an object of desire rather than of effort, but towards the close of that year Mr. Todd arrived specially to devote himself to the educated classes. After two years, however, a demand came to him from another quarter. The Mission has always carried on more or less of vernacular evangelistic work both in Madras and the out-stations, especially in the Chingleput District. The question having arisen whether the latter should be resigned to some other Mission or more systematic work undertaken, our Home Committee decided on the latter, and resolved to transfer Mr. Todd to Chingleput with this view, until another Missionary could be sent from home. Mr. Todd had hardly entered upon his new field, when the failure of Mrs. Todd's health led to his going home, and I regret to say that he himself got rather seriously ill on the way. Meantime the native agents continue the Vernacular work.

I turn now to the other main branch of operations, namely, Female Education.

In 1843, female education was begun among caste girls in Madras by Mrs. Braidwood opening for them a school, which is still known as the Madras Girls' Day School. At first only nine girls from among the poorest could be induced by promises of pice and clothes to become pupils, but still a beginning was made in a great work.

In 1846 was founded the Boarding School for Christian Girls under the care of Mrs. Anderson. A few girls had, through the influence of the day school become Christians, and there were also some orphans to be cared for, and these together formed the nucleus of this institution. Such was the origin of the two departments of the Mission's work of female education.

Gradually other caste girls' schools were established, so that it was reported at the Ootacamund Conference in 1858 that there were in connection with the Mission ten girls' schools in all, four caste schools in Madras besides the Christian Boarding School, and five caste schools at the branch stations. On their rolls there were 714 pupils. This implies that much had been done in overcoming prejudices, and clearing away initial difficulties. I have now to trace how the plant thus introduced and rooted grew to its present size and vigour.

It is manifestly a great turning point in the history of female education when instead of the teachers paying the pupils for the opportunity of giving them instruction, the pupils begin to pay for receiving it. The change indicates that a section at least of the native community has come to regard the education of their daughters as a desirable, instead of an objectionable thing.

This turning point first appears in 1859 in connection with the Black Town Branch School. This school was founded in 1856, and three years after the experiment was made of charging a fee from the girls. The sum received that year amounted to Rs. 22-2, the number of girls on the roll being about 60.

The next year the Balica Patasala was opened in Salay Street, all the charges being most liberally met by the late Mr. Arthur Hathaway, Collector of Bellary, who continued his rare generosity till his death in 1865. In this school a fee was charged from the beginning, and at the close of the year the collections for nine months amounted to Rs. 28-1. The sum received in Black Town Branch for the same year was Rs. 38-9; making in all for 1860 Rs. 66-10. In 1861 this grew to Rs. 117-2, and in 1862 the Madras Girls' Day School also began to charge, while the other two increased, so that the three together yielded that year Rs. 242-3. Since then progress has gone on steadily in Madras. In 1872 the new step was first taken in the Mofussil, when the Chingleput Girls' School began to pay fees. A year or two after Conjeveram followed suit, and then Nellore, and now Trivellore is the only exception.

Last year we received in fees from girls over Rs. 3,000.

In the Christian Boarding School, the charging of regular fees indicates an important change in its character. For many years its prevailing character was that of an orphanage, for the gratuitous support and education of orphan and other girls entirely dependent on the Mission. But fortunately it was

never called an orphanage, and gradually the daughters of respectable native Christians were sent to it. By them fees were paid, though not at first in any systematic way. In 1868 a regular scale was introduced, proportioned to the ability of the parents to pay. This has been maintained ever since and been even raised, till now the majority pay fees. Thus the Boarding School fills an important place as an institution for the education of native Christian girls not only of our own, but other Missions. Pupils are sent to it from all parts of the Presidency. Its present superintendent is Miss Wolff.

As will readily be inferred, this immense advance in respect of fees is a very good index of the progress that has been made in other ways. It tells of the gradual conquest of an immense mass of prejudice and superstition, which being removed, the way is clear to go forward in every direction. Great progress has been made for example in respect of the age of the pupils. At first only very young girls attended, and only for a year or two. Now though they still come very young, they stay much longer, up to the age in fact of 13 or 14, and in exceptional cases even beyond it. We speak of course of the caste schools—in the Boarding School there is no difficulty. The chief progress is, as is natural, in Madras. The Madras Girls' Day School under Mr. Banboo's charge has always led the van, but the other schools both in Madras and the Mofussil have steadily followed.

As the age of the girls has risen and the regularity of attendance has improved, the standard of instruction has been raised also. It is unnecessary to trace the steps of development, but it may be mentioned that, for the last ten years, pupils have been regularly sent in for the Government Teachers' Certificate examinations, which afford a convenient standard in respect of secular instruction. In this the Boarding school under Mrs. Anderson's care led the way. Its pupils go up both in English and Tamil, for third and second grade certificates. Some have gained also certificates of the first grade. In the caste schools instruction is given only in the Vernacular, but up to the same standard. The Madras Girls' Day School has caste pupils reading for the first grade. As a rule these girls have no intention of becoming teachers, but two have actually become so, and are now schoolmistresses. This is at present highwater mark in respect of female education in the non-Christian native community.

But all of these schools are Christian schools, and we must mark the indications of their increasing efficiency for Christian aims. All the girls who can read are instructed in the Gospels, and the more advanced classes in other portions of Scripture. Sacred music is also taught, and the mind and memory stored with Christian Hymns and lyrics. A great step was taken

some years ago to extend these Christian influences. I refer to the establishment in 1870 of a Normal department in connection with the Madras Girls' Day School for the purpose of training Native Christian female teachers. This has done very well, and is steadily fulfilling its object. Year by year the non-Christian masters are being reduced in number, and their places taken by Christian women regularly trained. In our Madras schools the latter are now the majority; and, even in the Mofussil, there is at least one Christian schoolmistress in each school. The beneficial influence this is likely to produce on the girls cannot be overestimated, and we hope the day is not far distant, when some of our Madras schools at least will be exclusively taught by Christian female teachers.

As the object for many years has been rather to develop our schools than increase their number, only one or two new ones have been added. The history of one of these, however, is worth referring to as illustrating the difficulties that have to be met and surmounted. During the earlier years of the Mission, Mr. Braidwood endeavoured to open a Girls' School among the conservative Chetties in the eastern part of Black Town. The opposition was so determined that he had to desist. But the sons of these same bigots were educated in the Institution, and some were so influenced there as to ask for that which their fathers rejected. In 1870 Mr. Rajahgopaul amid mingled encouragement and opposition opened a Girls' School in Chetty Street with nine pupils. Various means were used to injure and ruin it, but still the school grew. To make it more secure Mr. Rajahgopaul raised money and built for it new premises, which were opened in April 1878. The marked success of the school raised more bitter enmity. But now the only way to touch it was by opening an opposition school, and using all caste and social influences to draw the girls into it. The efforts partially succeeded, but not to any serious extent. Many of the parents, both fathers and mothers, stood firm against strong pressure, and the children themselves protested most strongly against being taken away. The attractions and benefits of a school ruled by a bright and kindly Christian spirit are felt both by the girls and their friends. So the trial only brought out the strength of the school, and at the same time the general cause of female education was promoted by the institution of the rival school. In this and other ways Girls' Schools have now become self-propagating.

I observe in conclusion that in our ten Girls' Schools there are over 1,100 pupils, or about half as many girls as there are boys in the Christian College and Branch Schools of the Mission. What an immense stride it would be if there were the same proportion throughout the Presidency!

As to expense, the ten schools cost about Rs. 20,000 a year,

of which rather more than Rs. 6,000 is received from Government, about Rs. 3,000 from fees, and the remainder from subscriptions here and grants from home.

The work in the Day Schools is followed up, as far as our means permit, by visiting the homes, and instructing the women there. For many years Mrs. Banboo has generously given a part of her time to this work, and with the help of two assistants now teaches 39 pupils in 26 homes. Mrs. Govindurajulu, who was for so long with Mrs. Anderson in the Boarding School, has for some years been working among the Chetty homes with great encouragement. She has at present 20 pupils. Mrs. Theophilus, with two assistants, labours also in Black Town in connection with the Indian Female Normal Instruction Society, under the superintendence of the Mission. In the homes she visits 45 pupils are receiving instruction. Thus the good seed is being sown in the most promising soil, within the enclosure of the family, where mothers and children read together the sacred story, and learn, not without some true feeling, to sing the praises of Jesus.

STATISTICS ON 1ST APRIL 1879.

Stations	8
Ordained European Missionaries	8
Unordained do. ..	1
Medical Missionary	1
Ordained Native Missionary... ..	1
Licensed Preacher	1
College	1
Schools, for Boys	9
Do. Girls	10
Pupils, undergraduates	205
Do. Boys	1,940
Do. Girls	1,204
Christian Teachers, Male	22
Do. do. Female	32
Non-Christian Teachers, Male	123
Catechists	6
Native Church, Communicants	165
Baptized Adherents, non-communicants	
Adults	54
Children	118

(b.) THE MADRAS MEDICAL MISSION.

By WILLIAM ELDER, I.R.C.P. & S.E.

In 1856, the Committees of the Foreign Missions of the Free Church of Scotland, and of the Edinburgh Medical Missionary Society, united in sending the late Dr. Paterson to Madras to labour in Black Town as a Medical Missionary. It was with some difficulty the following year that suitable accommodation for a dispensary could be obtained, and not for some time after a house was rented, did many of the sick care to come to the Missionary Physician. But as time went on and as Dr. Paterson became known, the number of patients of all castes and classes who sought his aid steadily increased.

In 1866, the Directors of the Edinburgh Medical Missionary Society purchased the American Mission premises, in Royapúram—a suburb of Black Town—and opened a dispensary there. At the same time a class was formed for the training of native Christian young men of all Protestant denominations for Medical Mission work, and in four years after, Dr. Paterson had the pleasure of seeing twelve students pass their examinations successfully, and leave the Institution to enter upon work in remote districts as Native Medical Evangelists. At this period of the history of the Mission—thirteen years after its commencement—Dr. Paterson wrote as follows:—"The thirteenth year of the Madras Medical Mission may be said to form an era in its history. The general character of the work has not in any special sense differed from that of former years; but in every department our operations have increased and also our opportunities of spreading abroad a knowledge of the truth as it is in Christ. The number of patients treated both at Black Town and Royapúram is greater this year than on any former occasion. The new cases registered in Black Town amounted to 5,961 and in Royapúram to 5,956 making a total of 11,917."

In 1868, the Surgeon-General inspected the dispensaries and being much pleased with the work which was carried on, recommended to the Government that medicines be supplied from the Medical Stores free of charge for the use of the institutions. This was sanctioned, and thereby the finances of the Mission were materially aided.

On the 14th of February 1871, Dr. Paterson was called away from his earthly labours, but up to the day of his death he had the satisfaction of knowing that the Mission continued to prosper, and that there was an ever-growing appreciation among the natives, of his work and labour of love. The total number of cases treated that year was 12,765 and the average daily attendance at the dispensaries was 112.

At the close of 1871, I took charge of the Mission and in the report of 1874 it is stated, that the number of patients continued to grow, nearly 20,000 new cases having passed through our hands. During that year a more commodious house was rented in Black Town, and the premises at Royapuram were considerably enlarged. We also at this time began to hold two services in Tamil, and one in English, in the Mission Church on Sundays, all of which were fairly attended.

The same year nine young men, who began their studies in 1870, passed their examinations, and left to return to their various stations, to labour in connection with the several Missions to which they belonged. In 1875, another class of ten was formed. These finished in April last, and there is at present a new class of ten.

The report of 1876 states that nearly 25,000 sick folks were treated during the year, and that the story of the Cross had been laid before the patients in the dispensaries; and in the streets and lanes the needy ones had been invited to the Gospel feast. Tracts, and portions of the Word of God, were distributed among the patients and their friends; and were read with eagerness and often with profit. The nucleus of a native congregation had been formed, while the English one continued to develop and prove helpful in advancing the cause of Christ. Besides aiding the funds of the Mission generally, the English congregation supports a native Catechist who labours in the Royapuram district.

During the year 1878, a very large number of sick, amounting in all to 30,350, resorted to the dispensaries. These were from all castes and classes, Hindus, Muhamadans, Native Christians and Eurasians. The vast majority of these, however, were the poorest of the poor, and quite unable to pay either for medicine or advice.

Since 1868, the Mission has received medicines and instruments from the Medical Stores free of charge, but owing to a recent Government Order discontinuing gratuitous supplies of drugs to charitable institutions not connected with the State, the dispensaries are now deprived of this aid. The work, however, is being carried on as usual, though at a much larger cost to the Mission.

The report of the past year states that the Tamil Church is growing steadily though slowly. A few have been added to their number of late, making in all now about eighty souls. There have been some deaths among them recently, and several families have left the district and gone to the Mofussil, which has reduced the number to fifty-three,—thirty-two adults and twenty-one children. The Vernacular School in connection with this congregation is well attended. There are 45 boys and 26 girls under daily instruction.

The little English congregation keeps up and the Sabbath School is fairly attended by the European and Eurasian children in the district.

Since the commencement of this Mission it has been partly supported by the Free Church of Scotland Mission and partly by the Edinburgh Medical Missionary Society; but the latter Society is undenominational and could take no part in the development of Churches; it was therefore thought desirable that the whole of the Medical Mission work at Madras should be fully associated with and under the control and management of the Free Church. The Medical Mission is now accordingly entirely incorporated with the work of the Free Church of Scotland Mission.

Black Town Dispensary opens at 7 A.M.

Royapuram Dispensary opens at 3 P.M.

Students taught in the interval.

Tamil Service on Sundays at 9 A.M. and 3 P.M.

Sunday School at 10 A.M.

Tamil Service on Thursdays at 6-30 P.M.

English Service on Sunday and Wednesday evenings at 6-30.

Bible Class, Sunday Morning 7 and Sunday School at 5 P.M.

IV.—THE WESLEYAN METHODIST MISSION IN THE MADRAS DISTRICT.

By the Rev. WILLIAM BURGESS.

It was in 1814, in a meeting of Ceylon Missionaries at Galle, that the question of occupying Madras was first mooted, and Mr. Harvard was appointed to take up the work. The eyes of the Ceylon Missionaries doubtless were turned towards Madras, owing to a request which had been sent to them by several Wesleyans, who had formed themselves into a society class on that station—among whom the chief were Messrs. Robam and Durnford. The necessities, however, of the Ceylon District, and the paucity of labourers were such as to prevent the carrying out of this project; and although Madras was visited, in the meanwhile, by one of the Ceylon brethren, and reported on favourably, it was not until 1818 that the place was permanently occupied as a Mission station. Mr. James Lynch, who afterwards laboured for many years in the field, was the first Wesleyan Methodist Missionary in Madras. He was sent to Madras from Ceylon, but it was only after considerable difficulty that he secured for himself even permission to remain as a visitor, until one, duly authorized by the Court of Directors at home, should arrive.

His labours seemed to have been solely confined to the English-speaking population, of whom many heard his "word with gladness," and formed themselves into a Methodist Church. In 1821 five hundred pagodas were subscribed by this congregation for the building of an English Chapel in Black Town, and a very neat, yet unimposing edifice was reared. At this time 105 were returned as members in Society with us. In this year, too, Negapatam, being on the high way between Ceylon and Madras, was naturally fixed upon as a centre, whence, it was hoped, Mission influence might radiate into the surrounding country, and Mr. T. H. Squance was placed in charge. Here people of Portuguese and Dutch descent seem to have formed the staple of the congregations to whom the Word was preached.

The first Methodist District Meeting ever held in India took place in Negapatam in the year 1824. In the following year the Madras Mission, which up to this time had been worked in connection with Ceylon, was severed from the parent stock and constituted a separate District, managing its own affairs, subject, of course, to the English Conference.

In the old records of those early days we find returns of small Eurasian and Native schools, in which the elements of knowledge and religion were taught under the close superintendence of the Missionaries in charge. Bangalore was next added to the list of stations, and in 1830 work was commenced in Calcutta. About this time efforts were made to extend operations among the native population. Dr. Hoole, whose attention was especially directed to this department, acquired considerable power in the Tamil language. Besides being abundant in preaching labours, he did a good deal of work in the way of translation, and specially enriched the possessions of the small body of Tamil Christians in Madras and North Ceylon, by giving them some of the choicest of our Wesleyan Hymns in their own sweet Tamil.

The returns for this decade, as also those for the following one, ending with the year 1838, show that the Missionaries, wisely or unwisely, I am not called upon to pronounce, confined their attention almost exclusively to English preaching. Wherever a few English soldiers were stationed, or a few English people located, there they seemed to think effort should be concentrated and a society raised. It is easy to understand how a young Missionary, coming fresh to the country, would gladly seek refuge from the hard study of a foreign language in easier and more congenial work, furnished ready to his hand, and in which he could at once engage. This work, daily growing, would soon make such heavy demands upon the strength and time of the Missionary, as completely to paralyze all development of work among the purely native portions of the population. That much good was done none can deny. There are records of many interesting cases of

conversion; and gracious revivals of true religion, in the hearts of those who only knew the form of Christianity, but were strangers to its power, were not uncommon. Notwithstanding this faithful work for Christ, the constant changes in European society and Military circles peculiar to this country, where people come one year and are gone the next, forbade there ever being any cumulative result tabulated, which could in any measure fairly represent the amount of labour bestowed. Consequently, we find, that the return of English members was actually less in 1836 than 1823, owing chiefly to the changes referred to. The small amount of attention, however, given to native work was rewarded, and an advance in numbers was reported. Our men for many years were, with but very few exceptions, little more than Army Chaplains or Ministers to English-speaking congregations, and, having embarked in this kind of Mission work—if, indeed, *Mission work* it can be called—they found the claims upon their energies so great, as altogether to prevent their doing anything in the Vernaculars of the Districts in which they laboured. Missionaries to the heathen, certainly they were *not*, in any sense of the term. No one seems to have been more conscious of this than the Missionaries themselves, and frequent efforts were made to break loose from these self-imposed bonds and launch out into what they considered was their legitimate work, but which had hitherto been almost entirely neglected. For several years running, when the brethren met in their Annual Assembly, there were serious conversations as to the effect which English work had on native development; and, on two separate occasions, after prolonged discussion, plans of action with respect to native work were matured and forwarded for the approval of the Home Committee. Rushing to the very opposite extreme, permission was asked from home to give up English work altogether, that they might unreservedly devote all their efforts to evangelizing the heathen—a conclusion which in all probability would have tended to the consolidation of Methodism in India, had it been arrived at, and acted upon, at the very outset. In 1833 the Missionaries felt so strongly on this matter that they proceeded to inform the authorities in London, that if the old policy were persisted in, it might very seriously affect the continuance of the writers as Wesleyan Missionaries in India. In the following year they repeated their views, together with this mild threat, and pressed upon the Committee the advisability of taking up Vellore and Arcot, in order that they might get away from English influence and engage in purely native work. I cannot, however, help thinking that the fact that these were Military Depôts had something to do with their being chosen! With the Wesleyan Missionary to preach is a passion, and they hardly liked the idea of being banished to places where they would necessarily be tongue-

tied, unless they preached in the vernacular. It is very possible, however, that this penance would have been the very best thing that could have befallen them, in the interests of the future development of Methodism in the Madras District.

1838—1848. In the next decade we notice that, though the existing English causes in Madras and Negapatam were kept up, less attention was given to the formation of English societies outside these two centres. The English society at Trichinopoly was visited quarterly. But on the whole we notice that greater prominence was given to the Native work, on the various stations occupied by the Mission, and the brethren generally applied themselves diligently to the study of the vernacular, and acquired considerable proficiency in the use of it. The requirements of the various stations and the stated English services necessitated the constant presence of the Missionaries, and kept them from doing as much in the way of itinerating as they had laid out for themselves; still an impetus was given to the native Church, which resulted in an increase of numbers and a deepened spiritual life.

In the village of Melnattam some nine miles from Manargudi, forty-two persons who had recently been received by the church of Rome became dissatisfied with their newly embraced faith, and, inviting us to their village, asked to be placed under our instruction. They were baptized in due course and organized into a church. Year by year there were small accessions from the surrounding heathen, and the work seemed to augur well for the future. In Royapettah too, a small but interesting society was gathered in from heathenism and gave pleasing signs of life and activity. In 1839 we find that 134 were returned as native members in Society, and yet at the close of this decade, though in the meantime there had been constant accessions from without and frequent baptisms, the reader of our Mission Statistics cannot but note with surprise that the number returned had fallen to 49, thus shewing a decrease on the ten years of 85. There was, it is but just to say, an increase in English members, during this same period. One cause of this large decrease in the Native members returned is found in the fact, that about the middle of this decade, several of the brethren were induced to sever their connection with the Society and join the Church of England. At least two of these were Missionaries of very long standing, men who had fairly grown old in the work; and it still remains matter for surprise that so lengthened a period of time should have been necessary for the maturing of their views. That younger brethren, whose opinions were hardly more than formed, wanting yet the strength that comes by years, should have followed in their wake, were no other inducement present, is not quite so difficult to understand. Happily there is less likelihood of this sort of thing now-a-days. They were received by the Society for the Propagation of the Gospel,

and employed as its agents. This would not have mattered so much, had not the disaffected Missionaries disturbed the peace of the churches over which they had influence, and induced many to secede from our society in Madras, Negapatam and other places, and follow their example. The simple record in the District Minutes of 1844 alluding to this says, "We have lost a large number of Tamil members through certain Agents of the Propagation Society who were once among us." Another cause of the decrease in these troublous times arose from difficulties in connection with the vexed question of *caste*. Whether judiciously or not remains matter for doubt, but the fact remains, that the Missionaries of our Society took very strong views on this subject; and after much and very serious deliberation, it was resolved that no one should be returned as a member of our Church who did not give up *caste* in its entirety. In consequence of this decision the societies in Melnattam and Manargudi were altogether broken up, seeing that the members refused to relinquish their *caste* prejudices: and though they all continued regular, as heretofore, in their attendance on the various means of grace, not one, on these two stations, was returned as in church-fellowship with us. In Negapatam, when the Missionary in charge was struggling against this evil, his difficulties were in a great measure enhanced by the fact that many of the disaffected *caste* members, whose names were struck off our class-books, were immediately employed by the same society with which we had just before been brought into unpleasant collision. I do not wish to animadvert on this question of Mission policy. It is quite conceivable that much might be said on both sides. My duty is simply to state facts as I find them.

About this time, owing to the number of our labourers being so seriously diminished through changes of opinion on doctrinal points as already referred to, and the inability of the Parent Society to send out a sufficient number of men to take their places, it became necessary, though with great reluctance, to relinquish several stations which had been so promisingly occupied at the beginning of this decade—notably Wallajahbad, Chidambaran and Porto Novo. These stations have never since been occupied by us.

During this period some steady advance was made in education. The number of elementary schools increased and spread over a very considerable area of country, but for lack of Christian agents, heathen masters had almost entirely to be employed. It seemed to be one of the marked features of the educational policy of those days, to engage as teachers only those who were content to eke out an existence on the miserably low pay which the commonest horse-keeper could command. An impetus too was given to female education, and in 1841 small boarding

institutions were established for this purpose in Royapettah and Manargudi. The number of girls under instruction was upwards of 200, and of boys nearly 900.

Considerable advance was also made in the securing of Mission property. To the Melnattam Chapel, which was erected in 1832, commodious Mission premises were added for the accommodation of the European brother in charge of that station. In 1836, a substantial Mission House in Manargudi was, by the kindness of R. W. Kindersley, Esq., c.s., presented to the Society. In Cuddapah too, through the generosity of certain friends of the Mission, a school-house with adjoining land was given to us. The Mission Chapel at Negapatam was, at considerable expenditure, more adequately adapted to the requirements of the work, and yet, through the zeal of the brethren labouring there, the entire outlay was defrayed by local effort. In 1844, the English Chapel in Black Town was built, towards the expense of which the noble sum of Rs. 8,000 was liberally subscribed by the friends and supporters of the cause. And at the close of this decade the handsome property in Royapettah, now in the possession of the Mission, was purchased, the whole of the cost, through the untiring exertions of the Rev. Joseph Roberts, being raised on the spot.

1848—1858. During the next ten years, we notice several important changes in Mission policy. One was what may be called the centralization of education. Up to 1851 we had, on our different stations and in the surrounding villages, numerous vernacular schools. The teaching, however, was very unsatisfactory. This is hardly to be wondered at, for generally the school-masters were from the lowest stratum of society, and of the very meanest possible mental attainments. As a rule, they received about the hire of a common cooly. In 1851 it was resolved to merge these schools, as far as practicable, into central institutions, the aim of which should be the imparting of a superior English and Vernacular education to the better classes of Hindus. Distinctions of caste, however, were not recognized. The schools were open both to Brahmin and Pariah, providing only they paid the prescribed fee and purchased the requisite books. At the outset this led to a decrease in the returns of children educated by us, but as the status of our schools became better known, the number rapidly increased throughout the District. The old village school system, doubtless, was defective, but it is a serious question whether we are not now in danger of running to the very opposite extreme, and neglecting the masses in our endeavours to gratify the present rage for higher education. Centralization, so far as *Colleges* are concerned is politic and wise: decentralization should be the main feature of every *school* system. Such seemed to be the opinions strongly held by the brethren in

Manargudi, and the Vernacular Schools on that station were kept up. We do not see that the two necessarily clash. Both should have been worked together—the one as a necessary auxiliary to the other. Gradually these institutions at Madras, Negapatam, and Manargudi have worked themselves up to the standard required for the Matriculation Examination in connection with the Madras University. Though the success, as measured by actual conversions, has been small, and much less than was expected, we notice in this decade several instances of tangible fruit. Some interesting cases of baptism from the upper castes are recorded; and the bright promise they then gave of future usefulness has since that time been verified in actual fact. In Negapatam our educational work suffered for a time, through the setting up of a rival school by another Protestant body. Subsequently, however, it was removed, and now our only troublesome neighbours in this department are the Jesuits. Still, a healthy rivalry is by no means a bad thing.

There was, too, an advance made in female education, especially in the boarding schools. At the close of this period under review there were upwards of 70 girls in our Royapettah Institutions. The Missionary in charge was from time to time encouraged by conversions from heathenism, not simply of young children, incapable of other motives than those of authority and kindness, but of girls on whose hearts the truth had impressed itself, and who yielded to instruction and conviction. Their sincerity was tested by no little hindrance and in some cases by actual persecution. Many of these girls have since then become mothers of families and are scattered all over the country. Some are members of other churches, and it gives us cause for gratitude to God, to hear frequently of their consistent walk and godly life.

In 1850 a training class, in which it was proposed to assist in their studies such young men as gave promise of being useful, either as school teachers or native Ministers, was organized. Spasmodic efforts in this direction had been made years before, but on account of *caste* difficulties the scheme had collapsed. Under the guidance of the Rev. E. E. Jenkins, M.A., the class prospered for some time and some very good work was done. Several, who are now able ministers of the New Testament in connection with our own society, were raised up in this class. There are also a few adorning the ministry of other churches who are indebted to the instruction they there received. The great difficulty of developing this branch of Mission work arose from the fact that the necessary material was not forth-coming—the supply of students being very precarious. Though it was established specially with a view to the training of native youths, yet at times there have been in it young men of European descent.

During this decade, too, there were constant troubles in the Native Church arising from the stringent measures which the Missionaries adopted on the subject of *caste*. There was much difficulty even with several of the Native Assistant Missionaries in connection with this same evil, and ordination was ultimately refused to two, otherwise very promising young men, who would not give up their adherence to caste prejudices. In Negapatam and Trichinopoly the troubles in this matter were considerably aggravated, owing to certain sections of the Christian Church which not only took a negative stand with respect to it, but, in some instances, covertly encouraged it. It is not for me to become the apologist for the course taken by the Missionaries. The question is an old *sore*, and there are many who think that a more conciliatory policy would have secured the peace of the church without any positive harm accruing.

About the middle of this period under review, the District was left very low indeed as regards European Missionaries. For several years there were only some four men actually on the ground. Despite all, however, there were substantial gains in the Church. Our numbers record a slight increase; and steady, though slow, advance was made in every department of labour. Trichinopoly was for the first time permanently occupied as a station. A thriving English cause was soon developed there out of the society which had been in existence for many years. Several encouraging schools were opened, and much preaching to the heathen done. We notice also that two new Chapels were built for the native congregations at Royapettah and Trichinopoly.

On a question of Mission economics which arose about this time, the Missionaries resolved, that, as far as possible, there should be division of labour. It was thought that rather than that a man should be mixed up with, and have part of, the cares of every kind of Mission work, it would be better to give men charge of separate departments. Their opinion was that if undivided energy were given by each man to what might be regarded as his own specific charge, it would lead to greater efficiency in the different branches of Mission work. As far as practicable this has, since then, been acted upon with good results.

1858—1868. In 1859 we find Trivalore occupied as a station, and a Missionary residing in that stronghold of heathenism. Some touring was done in this year around Madras and the neighbourhood, but we do not notice that these efforts were followed up by any adequate system for conserving fruit. Casual visits are not likely to result in much good, unless, when promising villages are discovered by the touring Missionary, agents are at once placed on the spot to work them systematically. The reason why this was not done is to be found in the paucity of agents at the disposal of the Mission at this time.

Year after year again in this decade the old vexed question of *caste* turns up to disturb the harmony of the church, especially in Manargudi and Negapatam. The Christians on those stations were as stubborn as ever, and seemed to hold by their old prejudices on this subject even more tenaciously as the years rolled by. The position taken by the Missionaries with respect to it rendered it impossible for any returns to be made, which would convey to the supporters of Methodism any real idea of the number of Christians belonging to us on the different stations, or any adequate notion of the work done. For instance, during the early part of this decade there were in connection with the church at Negapatam upwards of 100 adults, who regularly attended our Christian services. Their children were baptized by us. Many of them received the Sacrament of the Lord's Supper at our hands. Their walk was generally orderly, and their profession was not an empty name. Against the class-meeting no objection whatever was urged by them, yet, on account of their clinging to caste notions and practices, they could not, according to the dictum of the brethren, be received into church fellowship with us. Consequently, not one of them was returned in our statistical schedule under the head of "Church Members." To the world around, whose judgment is based on statistics given to them, we were supposed to have no native cause at all in Negapatam, Manargudi and Melnattam; and yet the number of baptized Christians regularly worshipping with us in these places was upwards of 200. It is hard to place ourselves in the position of the Missionaries of those days, still it is questionable whether a milder policy might not have been followed with advantage to both parties. This persistent war waged with caste might perchance in the end have terminated favourably for the strength and prosperity of our Church, had not the Lutheran Missionaries, availing themselves of the disaffection awakened with regard to this subject on, at least, one of the stations just mentioned, sent down an agent to make overtures to the disaffected. Eventually the Lutherans opened a Mission in Negapatam, and the caste portion of our congregation seceded from us to join this more indulgent Church.

In 1862 Caroor was occupied by us. From the records it would appear that this centre was chosen by the brethren because, as they supposed, caste, which had so seriously retarded their work in the Tanjore District, had a less powerful hold on the people of that neighbourhood. Under the superintendence of the Rev. H. Little, who has now charge of that station, the work has developed. The first-fruits have already been gathered in, and the future prospects of this place seem very bright and encouraging.

During this period, too, the question of *caste* temporarily in-

terfered with our educational work in several places. Our schools in Negapatam and Manargudi were entirely broken up. The immediate cause of this collapse was the refusal to assign distinct and separate benches in the school for Pariahs. Happily, in this matter, we took a firm stand and eventually the boys returned. The desire for education triumphed over the prejudices of caste. The victory this time was on our side, and in so far as our schools are concerned the question, we believe, is dead, never to come to life again.

Later on in this decade as the result of our educational operations there were several interesting cases of baptism from the higher castes of Hindu society. Most of these converts are to this day adorning their profession with good lives. Some are ministers with us, either in this or other Districts. Others are usefully employed in various capacities. The immediate result of these conversions was the withdrawal of the scholars from our schools in the towns where they occurred. The Manargudi Institution was reduced to one boy. We continued our work, however, quietly, and in the spirit of patience, and after the lapse of a short time we were rewarded by the return of the run-aways. Here again the desire for education triumphed, but, in this instance it was over the fear of being Christianized by contact with Mission books and Mission teaching. Every form was full again, and all went on in full swing in the old way. The secularizing influence of the University curriculum and the close connection of our educational institutions with Government at this time began to tell, we think, unfavourably on our school work, in so far as direct spiritual results are concerned. The education of caste girls was commenced in Royapettah in 1862, and since then, several flourishing Hindu girls' schools have been opened and worked successfully on every station in our District.

In 1866 a scheme was matured for the developing of our native agency. A system of examinations for catechists and Christian teachers was agreed upon, and Lay Agents' meetings have since then been held yearly. To these annual gatherings all our Christian workers come together for examination and counsel as well as religious exercises. So far, the tendency of this has been for the good of those for whose benefit the scheme was devised. It has given an impetus to study, and altogether raised the tone and status of those employed by us.

1868—1878. The last decade ending with 1878 is the one over which we have most cause to rejoice, in so far as tabulated results give cause for gratitude. A glance at the subjoined statistics will show the reader that in every department considerable advance has been made. During this period our number of members has been more than trebled, while in our schools the number of pupils has doubled. We have now at work in

different parts of the field three times as many subordinate agents as we had ten years ago. Those acquainted with the peculiarity of our Methodist economy will know that the number returned in our schedules as "Full and Accredited Church Members" is by no means synonymous with the number of baptized Christians on the different stations, nor yet with the number of actual Adherents. For instance, during 1878 no less than 318 were baptized by us, of whom 190 were adults, still, out of these, not more than 20 are as yet counted under the head of "Church Members." I have at present no means at my disposal of getting at the number of Adherents throughout the District. The number now under instruction for baptism is 179.

More attention has been given during this decade, than formerly, to touring. Street preaching on all our stations lays no small claim on the time of the Missionary. The villages, too, immediately surrounding our centres are regularly visited; but of late years we have made our way into regions more remote, with a view to breaking up fresh ground, and bringing it under systematic oversight. As a result of this outwork, agents have been put down at Taiyur, Mathranticam, Ekadu, Othiacadu, Kandeigi, Ponneri, Nannilam, Kodivassal, Periyadarapuram and Arantangi. There are several other places visited by us from time to time, but which, as yet, we cannot occupy simply from lack of suitable men to send as catechists. We have had great cause for gratitude to God in the formation of Christian congregations in several of these recently occupied places. In three of them neat village chapels have been erected at a small cost—a greater part of the expenditure having been raised by local effort. Some of our stations, which had hitherto been comparatively barren fields of Mission toil, have recently had several interesting cases of baptism from caste families—the first fruits of what, we trust, will be an abundant harvest. I refer specially to Caroor and Trivalore. Other men have sown: it is given us to enter into their labours, and reap the fruits which they earnestly sought with tears.

At the beginning of 1878 we commenced work in the Telugu language. We have now two small, yet thriving congregations—one at Black Town, the other at Púdúpett. Besides these we have a week-night service at Chúlai and daily preaching in the streets and bazaars. We have also, in connection with our Telugu cause, placed an agent at Perambore. The work there is full of rich promise. The heathen temple has been offered to us for school purposes, and three of the headmen of the place are under instruction for baptism.

The principle of self-support is pressed on the members of our native Churches as an imperative duty, and though the amounts realised are still small, yet it is with pleasure we notice a steadily growing improvement in this respect. We find that the more

strictly we adhere to our old Methodist plans of action at home, in regard to class-contributions, the more gratifying are our results. The formation of Circuit Quarterly Meetings in Royapettah has led the people to feel more fully their responsibilities; and the interest they have taken in financial matters has been very pleasing to us. The majority of our members are poor, but of their little they give cheerfully, and we look forward with confidence to the time when our Native Churches will be self-supporting.

Late in 1878 two of our brethren visited Hyderabad with a view to extending our work in the Nizam's Dominions. Until very recently this territory was considered closed to Mission operations. There seems to be a most promising opening now, and one of our number has been set apart to begin a Mission in that very interesting, but hitherto neglected Native State. This is but the carrying out of a project which dates as far back as 1862. In that year the Rev. E. E. Jenkins, M.A., accompanied by the Rev. G. Fryar, surveyed the country about the Godavery, and the establishing of a new Mission was then contemplated and pressed on the Home Committee. Money was actually subscribed in England for the purpose. Want of men, however, at the time, and the fact that Hyderabad was three weeks' journey from Madras, led to a postponement of operations.

The return of English members for 1878 is just about double what it was ten years ago. The number now on our English class-books is 166. The chief English congregation is in Black Town, Madras. The cause there has always been considerable, and is the earliest of our charges. The members composing it have invariably been noted for the liberal way in which they have supported the various funds connected with the work. In the year 1855 it was arranged that the Black Town English Church should have a Pastor, who should be exclusively devoted to it. Since that time the greater part of his support has been cheerfully contributed by the congregation. The first pastor placed in charge of this church was our present chairman the Rev. R. Stephenson, B.A., under whose judicious leadership much advance was made. The church is now reaping the fruit of his labour. Several now in office in the church were led to decision for the Saviour through his instrumentality. We have also small English societies and a weekly service in Royapettah, St. Thomas' Mount, Trichinopoly and Negapatam. Though there are among our English members some who nobly help us in our Native work, we still think there is a danger of these small English societies partially diverting the energies of the Missionaries from work which more properly belongs to them.

The number of schools throughout the District is 61. Of these 36 are for boys, containing 2,541 pupils, and 25 for girls, with 1,441 children on the rolls. Over and above these we have

17 Sunday Schools with an attendance of 920. Without including the numbers in our "Children's Home," we thus get a grand total of 4,902 scholars under our constant care. The total cost of maintaining these 61 institutions in the year 1878 was Rs. 43,050. Of this amount Rs. 14,860 were raised in fees, Rs. 15,140 in Government Grants and Rs. 1,670 in local subscriptions. From these statistics will be seen that at least three-fourths of the entire expenditure on our educational operations is actually raised on the ground, the Home Committee liberally helping us with the remaining fourth. In all our schools the Bible is taught one hour daily. Through the liberality of the Rev. E. E. Jenkins, M.A., a Scripture prize is given every year for the best essay on some Christian topic. This we think has given an additional impetus to the study of the Bible. Some of our schools are purely vernacular. In the majority, however, English is taught. Three of our Institutions have large classes preparing for the Matriculation examination in connection with the Madras University. Our constant endeavour is to render as effective as possible the Scripture teaching in our schools. In this decade, as in the last, we have had cause to rejoice over several of our pupils who have had courage to witness, despite much persecution, a noble confession for the Saviour. In 1877, the Rev. George Paterson was appointed as our representative on the staff of Professors in the Madras Christian College, and since that time he has continued in the appointment.

Our "Children's Home" was commenced in 1877. It is under the control of a general committee, consisting of the missionaries stationed in Madras, the superintendents of the various branches, and eight or ten lay gentlemen. It now consists of four branches—one at Royapettah for girls, one at St. Thomas' Mount for boys, while those at Caroor and Manargudi are mixed orphanages. The total number of children in "The Home" is 312. Of these, at least two-thirds are of caste parentage. The financial statement shows that the cost of the Home for the year 1878 was Rs. 10,256-2-9. All are taught the elements of a Tamil education and receive instruction daily in the Bible. In the two Southern branches of "The Home," weaving, gardening, and carpentering are also taught by skilled artisans. It has been highly gratifying to notice the marked attention which is given to the teaching of Christian truth. Several of the elder children have learned to love and trust in Jesus, and have been baptized.

Our Training Institution had a new start in 1874, and we venture to hope that the supply of students from our out-stations will be greater than in former years. We have recently secured premises for this purpose adjoining our Royapettah Mission House. Daily instruction is given in Theology, as well as other branches of English and Tamil Literature. Several students

have passed out into the work on different stations. At present there are but few in residence with us. We trust that from this embryo Theological Institution there will yet go forth many who will prove themselves able ministers of the New Testament.

In the matter of literature, though we have not achieved great things, still a little has been done. The journals of the Asiatic Society have often been enriched by contributions from the pen of the Rev. Joseph Roberts; and society generally is indebted to that learned gentleman for his very elaborate and exhaustive essay on caste. Several attempts have been made to translate Wesley's sermons into Tamil, and the labour spent over them has been rewarded with considerable success. As yet, however, the translations have not emerged from their manuscript state. Our men have always taken an active part in the translation of the Bible, and on the Revision Committee we have now, as heretofore, a representative from among our number. Among various translations which the Rev. P. J. Evers has given to the Church there is a concise and very good *Life of Wesley*. Several polemical works have been written by our Native brethren, notably, the *Casi Paularum*,—an *exposé* of Sivaism by Vethamuttu, and a *Treatise on Muhammalanism* by the Rev. Joel Samuel. And we must not omit mentioning that the various sections of the Christian church are laid under no small debt of obligation to our talented brother Elias J. Gloria for the very excellent Hymn book, which he has so ably edited for the Religious Tract and Book Society.

No sketch of our Mission would be perfect that failed to notice the great help which the wives of the Missionaries have, from time to time, rendered in connection with female education. The Boarding Schools and Girls' Day Schools have invariably been under their close supervision; and to the untiring energy which they have thrown into their work, the success of this department is mainly due. It should not be forgotten, too, that in this matter we have been considerably helped, year by year, by liberal grants from the Ladies' Committee in England.

There is much in this review to humble us, but there is not wanting that over which we may rejoice. We go forth, still strong in the conviction that this work is the work of God. We are striving to follow the leadings of Providence in all that we undertake, and we confidently believe that unselfish toil for the Saviour will yet be crowned with abundant success.

TABLE OF INCOME FROM LOCAL SOURCES.

YEAR.	CHURCH PURPOSES.						SCHOOLS.						GRAND TOTAL.							
	Class monies, &c., for the support of the MINISTRY.		Chapel EXPENSES.		Sundry OBJECTS.		Subscriptions to the Society's General FUND.		Total for various CHURCH PURPOSES.		Government Grants.			Subscription.		Fees.		Total for SCHOOLS.		
	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.		Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.
1866	2,136	8 9	1,903	8 7	...	...	1,478	6 2	5,518	7 6	6,427	5 2	1,790	1 6	5,714	9 8	13,932	0 4	19,450	7 10
1867	2,267	8 0	1,265	8 0	...	...	1,382	4 4	5,415	4 4	6,869	8 0	2,271	4 8	6,518	11 4	15,659	8 0	21,074	12 4
1868	2,029	3 6	976	2 2	534	1 9	1,519	9 4	5,059	6 5	10,647	0 11	2,118	14 6	6,470	8 9	19,236	8 2	24,295	14 7
1869	1,696	12 8	954	11 10	302	1 4	1,935	6 3	4,889	0 1	15,008	4 0	1,467	14 0	8,727	8 0	25,203	10 0	30,092	10 1
1870	1,951	10 3	896	13 9	576	14 5	1,561	8 5	4,986	14 11	13,296	1 3	1,990	12 0	8,075	15 0	23,362	12 3	28,349	11 1
1871	1,820	6 3	707	5 4	45	0 0	1,224	7 9	3,797	3 4	15,292	12 0	4,576	3 1	8,235	5 4	28,104	4 5	31,901	7 9
1872	1,565	0 0	833	10 0	1,731	5 4	1,334	0 0	5,523	13 4	13,949	0 0	4,856	0 0	11,893	2 0	30,698	2 0	36,212	1 4
1873	2,062	8 3	661	6 8	1,274	4 8	899	8 0	4,897	4 8	14,921	12 0	2,570	13 4	14,085	14 8	31,578	8 0	36,475	12 8
1874	2,064	2 8	1,194	3 0	1,186	0 1	856	10 11	5,301	0 8	13,552	6 9	2,194	14 0	14,876	0 9	30,623	5 6	35,924	6 2
1875	2,572	4 0	1,042	9 4	65	2 0	543	9 4	4,324	8 8	15,748	1 4	2,459	12 0	14,107	10 8	32,315	8 0	36,640	0 8
1876	2,043	0 4	924	13 4	1,300	12 0	994	8 0	5,263	1 8	15,616	12 0	2,293	7 5	15,928	12 8	33,889	0 1	39,102	1 9
1877	2,488	1 8	1,196	1 3	1,045	9 1	1,060	14 0	5,462	10 0	15,527	13 4	2,620	8 2	14,241	5 8	32,389	11 8	38,052	5 8
1878	2,635	14 8	1,238	6 8	3,607	12 0	1,188	14 0	8,670	15 4	15,139	2 8	1,670	3 4	14,861	2 8	31,670	8 8	40,341	8 0

Schedule of Numbers from the beginning of the Mission till the year 1854.

YEAR.	FULL AND ACCOMMODATED CHURCH MEMBERS.		SCHOOLS.		Total.	
	English.	Native.	Boys.	Girls.	English.	Native.
1821.	105	135	12	16	80	...
1822.	...	...	...	...	...	...
1823.	175	192	36	32	...	...
1824.	173	176	22	23	...	...
1826.	141	202	44	70	...	...
1828.	228	311	93	69	...	...
1830.	211	356	145	117	...	...
1831.	156	145	69	73	...	...
1832.	145	117	65	58	...	...
1833.	117	121	79	81	...	...
1834.	132	110	134	109	...	...
1835.	110	134	109	111	...	...
1836.	110	134	109	111	...	...
1837.	134	109	111	143	...	...
1838.	109	143	127	124	...	...
1839.	127	124	163	178	...	...
1840.	163	178	160	212	...	...
1841.	178	160	212	176	...	...
1842.	159	153	143	147	...	...
1843.	153	143	147	141	...	...
1844.	143	147	141	136	...	...
1845.	147	141	136	140	...	...
1846.	141	136	140	140	...	...
1847.	140	140	140	140	...	...
1848.	140	140	140	140	...	...
1849.	140	140	140	140	...	...
1850.	140	140	140	140	...	...
1851.	140	140	140	140	...	...
1852.	140	140	140	140	...	...
1853.	140	140	140	140	...	...
1854.	140	140	140	140	...	...

These Returns are very meagre, but there is no fuller information at my disposal. Statistics were not then kept as carefully as they are now. The following schedule commencing with 1855 and coming down to date comprises many more details. The main defect in it is that there are no columns for the number of baptized Christians in the district, the number of adherents, and the number baptized during the year. Otherwise the schedule presents a very complete view of our work.

Schedule of Numbers from 1855 to 1878.

YEAR.	Number of Central or principal Stations.	Number of Chapels.	Number of other Preaching-Places.	Missionaries and Assistant ditto.	Number of Sub-ordinate <i>Paid</i> Agents.		Number of <i>Unpaid</i> Agents.		Number of Full and Accredited Church Mem-bers.		On Trial for Mem-bership.	Number of Sabbath-Schools.	Number of Sabbath-Schools of both Sexes.	Number of Day Schools.		Number of both Sexes.	Total Number of Scholars deducting for those who attend both Sabbath and Week-Day Schools.		
					Catechists &c.	Day-School Teachers.	Sabbath-School Teachers.	Local Preach-ers.	English	Native.				Boys.	Girls.		Male.	Female.	Total.
1855	4	9	9	7	3	18	10	9	98	104	...	1	80	13	...	...	513	217	730
1856	4	7	7	8	3	18	18	7	72	78	...	3	114	12	...	...	579	208	633
1857	4	6	7	8	3	23	19	8	69	91	...	3	160	10	...	...	476	173	636
1858	4	6	7	13	5	28	22	4	114	84	7	4	150	10	...	...	468	396	612
1859	5	7	7	15	6	33	30	3	103	70	61	4	347	14	...	...	780	732	961
1860	7	7	9	16	5	41	32	1	103	82	25	6	349	17	...	...	1037	867	1089
1861	9	8	15	19	6	48	32	2	93	95	18	4	370	20	...	...	1268	1175	1438
1862	9	8	14	22	6	64	34	6	96	128	17	5	398	19	...	...	1324	1199	1536
1863	9	8	21	22	5	60	45	4	111	129	42	7	473	21	...	...	1271	1113	1547
1864	9	8	14	22	7	63	44	8	111	125	52	5	388	25	...	...	1358	1060	1546
1865	10	8	15	20	6	70	42	4	84	129	19	5	263	24	...	...	1413	1238	1509
1866	10	9	16	7	7	87	38	8	87	133	18	6	310	25	...	...	1417	1193	1515
1867	10	8	9	15	7	72	42	11	90	112	26	9	382	24	...	...	1551	1323	1672
1868	10	8	10	17	7	85	29	11	87	121	22	5	284	26	...	...	2025	1545	2106
1869	10	8	8	18	8	99	27	10	84	129	11	3	209	18	9	2193	1587	2267	
1870	10	8	8	17	9	103	28	12	63	139	11	5	257	20	9	2250	1687	2335	
1871	10	8	9	14	8	115	29	13	63	146	18	7	285	23	11	2179	1565	2277	
1872	10	8	12	14	8	133	34	10	77	174	32	11	366	27	12	2586	1989	2696	
1873	10	8	10	16	8	138	35	17	132	219	64	13	465	29	16	3085	2226	3308	
1874	10	8	14	17	8	156	45	28	216	236	57	17	521	28	17	3128	2275	3403	
1875	10	8	16	18	7	165	38	25	173	230	25	14	590	30	19	3139	2187	3384	
1876	10	8	25	20	6	175	48	21	148	252	25	12	712	32	20	3526	2567	3864	
1877	10	8	24	20	10	128	75	25	156	291	51	11	684	36	22	3283	2288	3706	
1878	11	11	27	20	21	207	85	27	166	384	79	17	920	36	25	3953	2768	4392	

Our "Children's Home" consists of four branches and contains 312 children.

Since the commencement of the Mission, fifty-three European Missionaries have been sent out to this district. Five have died in the work. Several have left us to join the Society for the Propagation of the Gospel. Thirty-one have returned home from sickness and other causes. The average stay in the country has been nine years. At the present time there are thirteen on the field. Seventeen men have been received into the ministry in this country. Of these three have died in the work. Two have retired owing to *caste* prejudices, two to join the Society mentioned above, and one for secular employ, thus leaving eight now in the work. The subjoined list gives the names of those now in connection with the Society, and the date upon which they entered the Mission service.

WESLEYAN MISSIONS, MADRAS DISTRICT.

STATIONS.	NAMES.	DATE OF APPOINTMENT TO INDIA.
Madras South, (Royapettah)	Robert Stephenson, B.A., Chairman and General Superintendent ...	1855
Do. do.	James Cooling, B.A., Educ. Dept...	1876
Do. do.	Geo. Patterson, Professor, Madras Christian College ...	1875
Do. do.	* Peter James Evers ...	1853
Do. do.	*M. A. Coopooswamy Rao ...	1875
Madras West, Training Institution for Native Agents.	† William Burgess ...	1866
Madras North...	* James Hobday ...	1852
Madras, English ...	Geo. M. Cobban ...	1876
St. Thomas' Mount...	T. Fredrick Nicholson ...	1872
Do. do. ...	*Joel Samuel ...	1857
Negapatam ...	Alexander F. Barley ...	1867
Do. ...	John R. Slater ...	1878
Manargudi ...	Geo. Fryar ...	1860
Do. ...	John M. Thompson ...	1876
Do. ...	* Elias J. Gloria ...	1854
Trichinopoly ...	John Dixon ...	1863
Do. ...	* R. Arumeinayagam ...	1873
Trivalore ...	R. Starling Boulter ...	1872
Caroor ...	Henry Little ...	1862
Do. ...	* Geo. Hobday... ..	1858
Do. ...	* M. Kalyana Raman ...	1869

* Received into the Ministry in this country.

† Appointed to Hyderabad to begin a new Mission in the Nizam's Dominions.

N. B.—I have prepared this sketch at the request of the Rev. R. Stephenson, B.A., Chairman of our District, who had undertaken the work, but who, owing to domestic affliction, had unexpectedly to return to England.

W. B.

V.—THE LONDON MISSIONARY SOCIETY.

(a.) MADRAS MISSION.

THE Mission in Madras was begun in 1804 by Messrs. Cran and Desgranges who were joined in 1805 by the Rev. W. Loveless. In 1811 Mr. Loveless was encouraged by the arrival of the Rev. R. Rusie and of Messrs. Nicholson and Traveller. Mr. Rusie, however, was compelled by failure of health to proceed to Travancore and ere long to leave India; Mr. Nicholson died of cholera. In 1822 and 1823 Messrs. Crisp and Massie joined the Mission. As a result of the labours of these men there was in 1831 a Native Church at Pursewaukam, numbering 38 members. The Rev. W. H. Drew joined the Mission in 1832, took the pastoral charge of the Pursewaukam Church, and gave much of his time and energies to its advancement. Feeling the importance of bringing the Gospel to bear on the inhabitants of Black Town, the Madras Missionaries in 1834 purchased ground in that quarter and commenced a School there. In 1839 Mr. Drew attempted to build Mission premises in Black Town, intending to reside there himself; but the determined opposition of the Natives, together with the failure of Mr. Drew's health, led to the abandonment of the undertaking. In 1827 there were 600 native youths in the schools of the Society in Madras. In addition to the Vernacular Schools an English Institution was established in 1852 in Armenian Street, Black Town. In the course of two years 200 pupils were collected, steadily increasing until in 1858 there was an average attendance of 400. In 1857 a Native Church was formed in connection with the Institution. Schools for native girls date as far back as 1832, when there was a girls' school with 27 in attendance. Mrs. Drew, followed by Mrs. Porter, steadily prosecuted this department of labour, and when Mrs. Porter left India in 1856 there were 98 native girls in the boarding school and 120 in the day schools under her care. In 1858 there were 55 girls in the boarding school and 80 in the day school. At this time the average attendance at Pursewaukam Chapel on the Lord's Day was from 250 to 300 persons.

In 1859 the Rev. J. Duthie, who had laboured for three and a half years in the English Institution, removed to Nagercoil to superintend the Seminary there. The number of scholars in the Institution and branch schools was 883. The branch schools were at Cosapettah, Tripasore and two adjacent villages, St. Thomas' Mount and Pulicat. Twelve young men were studying in the Institution with a view to Mission work; these besides receiving instruction engaged in teaching three or four hours a day. The boarding school contained 75, and the four girls' day schools 150 children.

In 1860 Rev. J. P. Ashton, M.A., arrived in Madras to assist in the work of the Institution. In 1861 Poonamallee, an out-station of the Mission, was transferred to the Wesleyan Missionary Society, leaving three out-stations—Tripasore, Pulicat, and St. Thomas' Mount. The Rev. A. Corbold, after labouring some years in Guzerat, joined the Madras Mission this year, and took charge of the Church at Pursewaukum, with the out-stations; Mrs. Corbold superintending the Girls' Boarding School in 1862. After some trouble and delay a building was erected, at a cost of Rs. 1,653-14-1, in one of the main thoroughfares for the public preaching of the Gospel. Mrs. Hall, sustained by the contributions of friends, opened a school for caste girls. There were 45 members in the Church at Black Town. The Church members in Pursewaukum Church and at the out-stations numbered 79. The Rev. Sirgunen Winfred, a Native Missionary, joined the Mission and assisted in the work of the Institution. Owing to incomplete reports and statistics for the years 1863—69 it is impossible to give much information of the progress of the Mission during that time. It appears, however, that in 1866 Mrs. Corbold commenced a caste girls' school in Pursewaukum, and that, in the following year, Mrs. Hall opened a similar school at Vepery. In 1867 five branch schools had to be given up, in consequence of the reduction in the Society's grant. In the report for 1870 there is a review of the work of the Institution for the past 10 years. It states, that in 1860, there was a Native Church of 29 members, in 1870 the Church numbered 68 members and had for its pastor a Native Minister—Rev. M. Cotelingam. In 1860 there was a class of 11 native youths in the Institution, preparing to be preachers of the Gospel. In 1870 three of these were labouring as Ordained Ministers and six others as Evangelists. Fifteen others who were subsequently students of the Theological class have engaged in Mission work. The Theological class was discontinued in 1869 by order of the Directors. In 1860 there were 389 scholars in the Institution; in 1870 there were upwards of 500. In 1860 nothing was received for school fees: in 1870 the school fees realized Rs. 4,901-6. In 1860 there were eight branch schools containing 370 boys, but in 1870 there were only two schools with 117 boys. The last had to be given up on account of retrenchments made by the Society. Owing to the discontinuance of the Theological class, Mr. Winfred left the Mission. In 1871 the statistics of the Madras Mission were as follows:—

English Missionaries	...	...	...	*2
Evangelists and Catechists	...	...	...	6
Communicants	...	...	...	144
Baptized	...	...	...	235

* Two in England.

Schools	...	...	...	...	...	11
Pupils	{	boys	678	...	...	1,135
		girls	457	...	...

Contributions of Native Christians. Rs. 245-14-5

In 1871 Mrs. Whyte, (widow of the Rev. W. Whyte, M.A.,) who had laboured for four years in the department of female education, resigned her connexion with the Society, and returned to England. Her place was filled by Miss Gordon. Both Mr. and Mrs. Hall were compelled by failure of health to leave their work for a time and return to England. Mrs. Hall was not permitted to reach her native land; she died on the homeward voyage. The Rev. S. Organe arrived in January 1867, having been originally appointed to Trevandrum, but owing to the death of Mr. Whyte was detained in Madras to take part in the work of the English Institution. After labouring in the Mission for nearly five years, he resigned his connection with the Society in order to undertake the pastoral charge of the English congregation in Davidson Street Chapel. The English congregation formed henceforth no integral part of the Society's work in Madras. The Mission was strengthened in January 1872 by the arrival of the Rev. T. E. Slater of Calcutta, to work in the Institution in association with the Rev. H. Rice, who had had charge of it since November 1870.

At the commencement of 1873, the Rev. C. Parthasarthy became Pastor of the Church at Black Town. The congregation then contained 149 persons; of these 58 were Church Members. The contributions amounted to Rs. 294-1-6. The out-station of St. Thomas' Mount was this year given over to the Wesleyan Missionary Society. In 1874 the Rev. C. Runganathan was ordained as Pastor of the Church at Pursewankam. The congregation contained 98 persons, of whom 40 were Church Members. The contributions for the year were Rs. 200-12; from this Rs. 10 monthly was paid to the Pastor, being a fourth of his salary.

1875. At the beginning of the year Mr. Slater, after three years' work in the Institution, left it to engage in labour among the educated natives in Madras. His work consisted in visiting native gentlemen at their homes and in seeing them at his own; in holding meetings and classes among the non-Christian teachers in the schools of the London Missionary Society; and in delivering public lectures. The Rev. G. Hall was compelled by failure of health to resign the superintendence of the Institution, which he had held for 21 years, and to return to England. The Rev. W. Joss, of Coimbatore, was appointed to succeed him. At the close of the year there were 418 pupils in the Institution. There were 5 girls' schools in operation, containing 396 girls and contributing in fees Rs. 532-12-3. The Mission lost this year the services of Mr. Corbold, who on account of serious illness was obliged to return to England. He died in England in 1877.

In 1876 the Rev. F. Wilkinson joined the Mission, as General Treasurer of the South India Mission. Mr. Slater published, under the title of *God Revealed*, lectures delivered in 1875; and besides teaching in classes and house visitation, delivered a series of addresses on the parable of the Prodigal Son.

Early in 1877 Miss Brown and Miss Bounsall arrived in Madras to superintend the girls' schools of the Madras Mission, and to engage in house visitation. At the close of the year there were in the 6 girls' schools 499 pupils; the fees amounting to Rs. 901, being about Rs. 349 more than in 1875. In the early part of the year, Mr. Slater arranged for a course of lectures in connection with a few Missionaries of other Societies, and later in the year he delivered a series of lectures on Idolatry, Miracles, the Self-surrender of Christ, &c. The native congregation at Black Town numbered 183; the contributions were Rs. 309-4-9. The congregation at Pursewaukum contained 137 persons, and contributed Rs. 197-11. The usual agencies of the Mission were carried on during 1878. In the six girls' schools there were 520 girls under instruction; the fees amounted to Rs. 1,062. The fees were Rs. 511 in advance of the sum raised three years ago, the increase being chiefly in the Boarding Schools, while the attendance had increased by 124. Miss Brown commenced visiting the houses of the former pupils of these schools, Mrs. Ranganathan, wife of the native Pastor, and Mrs. Sitarama being associated with her in this work. The number of pupils in the English Institution was 334. Mr. Slater continued his work among the educated natives, and, in addition to conducting classes and house visitation, delivered a course of lectures on the 'Mediation of Christ.'

The following are the statistics of the Madras Mission for 1878.

European Missionaries	{	Males.	*4	}	7
		Females.	3		
Native Ministers	...	...	...	...	2
Evangelists, Catechists, &c.	...	...	...	...	4
Out-stations	...	...	...	...	2
Communicants	...	...	...	...	139
Non-Communicants	...	...	...	...	226
Schools	...	...	...	...	8
Pupils	{	boys 359	...	...	879
		girls 520	...	...
Contributions of Native Christians	...	...	...	...	Rs. 307-7-2

(b). TRIPATORE MISSION.

THE Directors of the London Missionary Society, being desirous of extending operations in the Salem District, selected the town of Tripatore as a new centre for Missionary work. Towards the close of 1861 the Rev. G. Hall, of Madras, completed

* One in England.

a school-room which Mr. Lechler had commenced, and established a school in the town. In January 1862 the Rev. M. Phillips arrived from England to take charge of the new station. He was detained for some months in Madras, but reached Tripatore in September of that year. There were then 60 scholars in the school. In 1863 a house for the master of the Anglo-Vernacular School was built, and the foundation of a Mission House was laid. One woman was baptized, the first-fruits of the Mission, and a Christian Church was formed towards the end of the year. Three schools were in operation—the Anglo-Vernacular School in Tripatore, a similar one at Vaniembady, 14 miles from Tripatore, and a Parcherry School in Tripatore, containing in all 96 scholars. Having acquired a sufficient knowledge of the language, the Missionary began to engage in preaching to the heathen. In 1864 the Mission House was finished, and Mr. Phillips removed into it, after living 18 months in a tent. During the life of Mr. Lechler, the Society maintained a station on the Shevaroy Hills. After his death Mrs. Lechler, who was residing on the hills, took the superintendence of it. On Mrs. Lechler leaving India this year, the station, according to agreement, reverted to the Society and formed part of the Tripatore Mission. In the two congregations on these hills there were 47 baptized persons and 19 communicants. An attempt was made by Mrs. Phillips to establish a girls' day school, which met with some success. In 1865 the Anglo-Vernacular School in Tripatore was given up. As the Government school was enlarged and the standard raised, the Mission School was unable to compete with it without increased funds, which the Society did not provide. The Mission on the Shevaroy Hills was extended by increasing the stations and Catechists, and by opening schools among the hill tribes. Preaching to the heathen in the Tripatore district was systematically kept up by the Missionary, and Mr. Moothoo, the Evangelist. The next report, that for 1868, states that four places besides Tripatore were occupied. At one of these places, Krishnagherry, the Rev. C. Parthasarathy commenced a caste girls' school, containing about 30 girls, supported by the voluntary contributions of the heathen. The caste girls' school in Tripatore contained 30 girls. There was a prospect during this year that a number of the pariah caste in Tripatore would put themselves under Christian instruction, but the intimidation of the towns-people prevented them from doing so.

The report for 1869 gives the following statistics :—

Out-stations	...	...	...	...	4
European Missionary	...	...	...	...	1
Native Missionary	...	...	...	...	1
Evangelists and Catechists	...	...	...	...	10
Church Members	...	...	...	...	29
Baptized	...	...	...	...	67

Pupils	128
Contributions of Native Christians ...	Rs. 82-6-7

In 1871 there was a decrease of 8 in the baptized and 5 in the communicants, owing to removals to other places. Preaching to the heathen received much attention from the Missionary and his assistants. Three Colporteurs of the Bible Society sold 3,331 copies of the Scriptures, entire and in portions.

Early in 1873 the Rev. Henry Rice took charge of this Mission, together with the Salem District, on the departure of Mr. Phillips for England. In his report Mr. Rice, while bearing testimony to the good results of past years' labours in the district, expresses his regret that the Mission had enjoyed the services of a resident Missionary but for a part of the time since its formation. For a considerable period the district had been under the care of the Missionary at Salem. In 1874 Mr. Rice engaged largely in itineration, which he regarded as his chief work. There were four adult baptisms, including that of a Brahmin teacher. The entire number of baptized was 82. The contributions of the Native Christians were Rs. 109-15-7. Towards the close of 1876 Mr. Rice was compelled by ill health to leave for England, and the charge of the Mission devolved upon Mr. Phillips, the Missionary at Salem. During 1877, twenty-nine persons were baptized; of these 18 were adults. There were four out-stations, including a newly formed station at Eradypetty, which had its origin in the conversion of a man 10 years before. This man, after repeatedly hearing the Gospel, became a Christian. As soon as he was baptized his wife deserted him, and he was exposed to much annoyance and persecution from the villagers. He bore the trial with patience until, at length, his wife returned to him and was baptized, the persecution of the villagers ceased, and there was in 1877 a Christian community of 23 persons at Eradypetty.

During 1878 the Mission was under the care of Mr. Phillips, in anticipation of the return of Mr. Rice at the close of the year; but Mr. Rice, having been appointed to Madras, did not return to Tripatore. Notwithstanding the want of a resident Missionary some progress was made—twenty adults and twenty-six children being baptized during the year. A new station was opened at Krishnagherry, about 24 miles from Tripatore, and a Catechist located there. The Missionary hoped to be able to locate an agent at Ussur, the head-quarters of the Sub-Collector of the District, and thus to complete the chain of stations between Tripatore and the Bangalore Mission of the London Missionary Society.

The following are the statistics of the Mission for 1878:—

Evangelists and Catechists	6
Out-stations	5
Communicants	26

Total of Native Christians	154
Pupils { boys 80	... .. 119
{ girls 39	
Contributions of Native Christians...	Rs. 94-1-5

(c.) SALEM MISSION.

THE Salem Mission was commenced in 1827 by the Rev. Henry Crisp. Mr. Crisp laboured until 1832 when he was called to his rest, and the station was left vacant for a year. In 1833 the Rev. E. Walton was sent to Salem. He collected a small congregation, and selected five or six persons as Native Teachers. There were then schools containing 350 children, and the number of hearers on Sunday had increased to 50. In 1840 the Rev. J. M. Lechler joined the Mission, and in the following year took the entire charge of the Mission, his fellow-labourer—the Rev. E. Walton, having died that year. The Missionary's wife commenced, with four girls, a Female Orphan Asylum which contained at least 70 girls. A similar school was begun for boys, and in connection with it a school of Industry for lads and young men. In 1843 the day schools established over the greater part of the district numbered 23, containing 804 scholars. These schools were looked to as a means of disseminating Christian truth throughout the district, but as the masters were all heathen and objected to carry on the schools if Christian lessons only were taught, the schools were discontinued, and the attention of the Missionary was concentrated upon the Orphan Asylum, and the School of Industry. In the same year some of the Native Teachers were placed out in the district with a view of collecting some scattered families, willing to be instructed in Christianity, and of joining them into Christian communities. But owing to the character of the converts and of some of the teachers, the plan of forming Christian villages failed almost entirely. In 1853 the School of Industry had 35 inmates, but the number gradually declined owing to many of the Native Christians seeking employment in other places. In 1858 there were in the school 16 young people, who were instructed in Christian truth and taught a respectable trade.

The strength of the Mission in 1858 consisted of 1 Missionary, 1 European Assistant, 5 Native Teachers, 25 Communicants, 307 persons under Christian instruction, a Girls' school of 26, and a Boys' school of 42 children, village schools containing about 20 children, and a School of Industry with 16 inmates. In 1860 there were 12 agents employed in the Mission, and the number of persons under Christian instruction was 302. In June 1861 Mr. Lechler died, having laboured 21 years in the Salem Mission. The Rev. C. Campbell took temporary charge of the Mission. The Industrial school was given up, as for various reasons it was thought such an Institution was no longer needed. The

Rev. Goodeve Mabbs arrived from England in 1862, and took charge of the Mission. The girls' school was disbanded for a time, and the boys' school reduced with a view to its ultimate discontinuance. A Reading Room, supported by voluntary contributions, was established in the Mission compound. The number of visits to this room during the latter part of the year was 4,000.

At the close of 1863 the Agents numbered 21; Church Members 61; total of Native Christians 253; Scholars 168; Contributions of Native Christians were Rs. 320-9-9.

As the Compiler was unable to obtain reports of the Mission for the years 1864—69, the sketch is renewed at the year 1870. During the interval the Rev. W. Morris had charge of the Mission from 1865 (Mr. Mabbs having removed to Travancore), until 1869, when ill health compelled him to return to England. In 1870 the Rev. M. Phillips was the Missionary in charge, in addition to the Tripatore Mission to which he was originally appointed. The Rev. Henry Toller who came out in the early part of 1870 to be the colleague of Mr. Phillips, died of cholera within six weeks from his arrival at Salem.

The statistics of the Mission in 1870 were:—

European Missionary	...	...	...	1
Native Agents	...	...	...	26
Out-stations	...	...	...	12
Church Members	...	...	...	140
Total Native Christians	...	...	...	537
Pupils	...	...	...	259
Contributions of Native Christians	Rs.	633-6-2		

There were in Salem, a Hindu Girls' school; a Girls' Boarding and Day schools; and a Boys' school.

The visits this year to the Reading Room were 3,724; the sales of the Book Depository amounted to 2,997 Scriptures and books.

In 1871 the English service at Salem was taken out of the hands of the Mission and conducted, henceforth, entirely by clergymen of the Church of England.

A church was built by the Mission at Yercaud, costing about Rs. 1,000. In 1872 owing to the reduction in the grants from the Society, the number of agents was reduced from 14 to 12; there was, however, a net increase of 41 in the number of adherents, making, in all, 583 Native Christians. The contributions amounted to Rs. 548-3-11.

In the course of the year the Superintendent of the Salem Jail prohibited all non-Christian convicts from attending a Sunday service which had been conducted in the Jail for some years. The Missionary referred the matter to Government. With reference to this the Government in 1873 issued an order restricting attendance at religious services in all Government Jails to nominal Christians, and excluding convicts generally. The contributions of the Christians in 1873 reached the sum of

Rs. 624-14-10, partly the result of a more liberal spirit, and partly of a more systematic collection. The Rev. H. Rice had charge of the Mission during this and the following year, Mr. Phillips having taken furlough to England.

Mr. Phillips returned in 1875, and resumed charge of the Mission. The year 1875 was a year of disease and death,—cholera raged with more or less fury all over the country, and was severely felt in the town and district of Salem, not less than thirty deaths occurring among the Christian community. The agencies of the Mission were in full operation, though some of them, especially the schools, suffered from the presence of disease and death. In July of this year Mr. C. Moothoo who had been an Evangelist in the district for thirteen years, was ordained as a Pastor of the church at Salem. Mr. Moothoo received monthly Rs. 10 of his salary from the church, which sum, says the report, 'it is hoped will be gradually increased until the necessity for a grant-in-aid from the Society has ceased.' In March 1877, the Rev. G. O. Newport was transferred from Nagercoil to Salem, and at once took charge of the Anglo-Vernacular school in Salem, which, says the report, 'two years ago was raised to the standard of a High School preparing for the University examination.' Four pupils of the school passed the Matriculation examination. The year 1877 was a year of dire famine in Southern India. The distress of the people had its natural effect in reducing their contributions, especially those of the newly formed Salem pastorate. Yet the number of native Christians at the close of the year was 750, showing an increase over the previous year of 159.

During 1878 the famine continued to be severely felt, and much of the time of the two Missionaries at Salem was occupied in distributing relief in connection with the Famine Relief Committee, and in the distribution of more than Rs. 9,000 sent from the Famine Fund of the London Missionary Society.

During the year 74 adults and 78 children were baptized. All the converts were the result of constant preaching and conversation for years, and they were thus pretty well instructed in the truths of Christianity. The report mentions that besides trials and temptations arising from the heathen around them, the native Christians of the Mission were exposed to temptations from the Roman Catholic Priests, who were ever ready to help the Protestant Christians in their pecuniary difficulties, on the condition of their joining the Church of Rome. Not a few of the Christians, by availing themselves of the help thus offered, had become completely demoralized.

As the result of his experience in itinerating throughout the district, Mr. Phillips expresses his conviction that the Gospel is gradually overcoming prejudice and conquering the hearts of the people. Symptoms of a desire to move in a body towards Chris-

tianity manifest themselves here and there, encouraging the hope of a large accession, ere long, to the Christian church.

The statistics of the Mission for 1878 are as follows:—

European Missionaries	2
Native Minister	1
Evangelists and Catechists	11
Out-stations	12
Church Members	158
Total of Native Christians	790
Pupils { boys 370	508
{ girls 138	
Contributions of Native Christians. Rs.	492-0-1

(d). COIMBATORE MISSION.

THE Coimbatore Mission was begun by the Rev. W. B. Addis in 1830. He settled in the vicinity of the town of Coimbatore and began to preach in the neighbourhood, at the same time endeavouring to obtain schoolmasters for elementary education. After a time a man of superior attainments in Tamil offered himself as a schoolmaster. This man became a Christian, and was able to win over his brother to the faith. These men were afterwards appointed as teachers, and as such faithfully discharged their duties for 15 years. Others among the heathen joined the Mission from time to time, and in 1834 five persons were selected from the baptized to form a Christian church. The congregation continued to increase until it numbered several hundreds. The Church contained in 1858 56 persons. In 1858 there were 6 out-stations, each with a resident teacher and with a Vernacular school attached. There were 12 elementary boys' schools, containing 731 scholars. The girls' school which had been in operation more than a quarter of a century contained 31 scholars. A Mission house had been built, and a substantial Mission Church had been erected by public subscription. In 1859, the Rev. S. Jones joined the Mission. In 1861 Mr. Addis and his son, Mr. Charles Addis, were compelled by severe and prolonged illness to resign the work of the Mission. The entire charge of the Mission then devolved upon Mr. Jones. In 1862 the Rev. W. E. Morris joined the Mission, intending to commence a new station in the district. The Church Members numbered 84. The school contained 756 boys; the girls' school had 28 scholars, 18 being full boarders. From 1865 to 1869 the Rev. Thomas Haslam had charge of the Mission. He died in June of that year, and the Rev. J. B. Coles of Bellary superintended the Mission until the arrival in October of that year from England of the Rev. Henry Rice. He took charge of the Mission until his removal to the Madras Institution in 1870. The Rev. W. Joss arrived that year from England and took charge of the Mission. In his report for 1870 he mentions the death of Mr. Addis,

whose words and method of working, says the report, 'have made a deep impression on the minds and feelings of the native Christians, that is now as deep as at first, and, apparently, has not been affected by subsequent changes in the Mission.'

The statistics of the Mission for 1870 were :—

European Missionaries	..	...	...	2
Native Pastors	...	...	...	2
Evangelists and Catechists	...	...	...	11
Out-stations	...	...	...	7
Church Members	...	...	...	149
Total of Native Christians	...	...	...	374
Anglo-Vernacular Schools	...	...	...	5
Pupils	{	boys 147	...	...
	{	girls 45	...	...
			...	192

Contributions of Native Christians ... Rs. 119-3-4

In 1872 the out-stations had increased to 11; but there was a decrease of four in the number of the agents. The report for this year sets forth the needs of the district, the insufficiency of the staff of agents to evangelize a district containing more than a million and a half of people, and expresses regret at the discontinuance of the Theological Class, which provided a supply of well-trained agents. A caste girls' school—which seems to have been in existence for 18 months—had an average attendance of 55.

In 1874 the congregation at Coimbatore (a native pastorate) contained 266 persons, and contributed Rs. 211-0-7. The congregation at Mettappollium (also a native pastorate) Rs. 240-5-1. The total number of Christians in the district was 505. The Anglo-Vernacular school in Coimbatore contained 217 scholars; the boarding school contained 140 girls; a second school for Hindu girls was opened; the two Hindu girls' schools contained 91 girls.

Mrs. Joss died at Coimbatore towards the close of 1875, and shortly afterwards Mr. Joss removed to Madras to take the superintendence of the English Institution. In 1875 the Rev. H. A. Hutchison, B.Sc., arrived at Coimbatore and took the entire charge of the Mission from the commencement of 1876. The Native congregation at Coimbatore had, for some time, been in a disturbed state. The disturbances were happily brought to an end, and the members of the Church were encouraged to engage more heartily in Christian work and in efforts towards self-support. A congregation fund was formed from which Rs. 15 a month were to be paid to the Pastor. The native Christians of the Mission amounted to 519, their contributions were Rs. 184-8-9.

1877. The district this year felt the pressure of the famine which caused so much suffering among the people of South India. The Missionary, impressed with the necessity of saving some of the orphans who had been left destitute by the famine, commenced an orphanage in which there were 50 children at the close of the year.

Besides receiving an elementary education, the children were instructed, part of the day, in some useful trade. The London Mission Institution in Coimbatore had, at the close of the year, 221 on the roll. An additional class was formed for the purpose of teaching up to the Government Matriculation Standard. During the year the Scriptures were taught in the Government High School in Coimbatore by the Missionary, the Native Pastor and an Evangelist. Each class was taught one hour a week.

The Boarding School for girls, under the charge of Mrs. Hutchison, contained 27 boarders and 16 day scholars. There were two schools for caste girls, and one for girls of the lower classes. These schools were, for the first time, placed under the care of a Missionary appointed to this work and to visiting native houses, Miss Geller having joined the Coimbatore division, during the year, for the purpose.

In 1878, 61 persons were baptized; of these eight were adults, 11 children of Christian parents, the rest being children of the orphanage. There were 60 boys and girls in the orphanage. Some of the boys were learning useful trades, as carpentering, and rattan work, and some of the girls were engaged in mat-making and spinning.

In the English Institution there were 245 boys taught by nine masters, of whom four were Christians. Each class received a Catechism and Scripture lesson three times a week. The congregation at Coimbatore contains 108 church members and 221 non-communicants. The church at Metapolliam contained 45 members. There were seven out-stations in connection with the Mission, at distances varying from 25 to 50 miles from the town of Coimbatore.

Miss Geller's report of zenana work is encouraging. Invitations to visit houses come so fast that it is impossible to pay more than occasional visits to each house. The assistance of a suitable native woman in the work is much needed.

The statistics of the Mission according to the report for 1878, were:—

European Missionary	1
Female „	1
Native Pastors... ..	2
Evangelists and Catechists	7
Out-stations	7
Communicants	203
Total of Native Christians	615
Pupils { boys 410	500
{ girls 90	
Contributions of Native Christians ...	Rs. 500

VI.—METHODIST EPISCOPAL CHURCH.

• By the Rev. F. G. DAVIS.

It is a pleasure to recognize the courtesy of the Committee which named the writer to give a historical sketch of the work of the Methodist Episcopal Church in South India, but while we do so we feel it must be very short. The history of the Methodist Episcopal Church began in Northern India in 1856 but it was not until 1870 that a course of events began which led to the organization of this Church in several different centres south of Allahabad. In that year, the Rev. William Taylor, then well known in all parts of the world as a successful evangelist, came to India to spend a few months in the Master's work, and by a train of providences not within the scope of this paper, was led, finally, to plant the Methodist Episcopal Church, not only in Bombay and Calcutta, but in several parts of South India also.

This paper has only to do with South India and will name only Madras, Bangalore, Secunderabad and Bellary. We begin at once with MADRAS.

Mr. Taylor arrived in Madras from Calcutta on the 4th February 1874, having been invited there by Dr. E. H. Condon who introduced him "to all the Nonconformist Ministers of the city, the Missionaries of the Church Mission, and a few of the Establishment, in their own houses."

His work proper commenced in Madras on February 10, when, by the permission of the Committee in charge, he began a series of services at the Evangelistic Hall. These services were held four nights each week for three weeks, and were then transferred to the Memorial Hall, where they were continued for four weeks more.

It was about this time that Mr. Taylor, having brought to the notice of a meeting of those who invited him that about three hundred persons had professed to believe on the Lord Jesus Christ at the special services which he had been holding, and that about one hundred and sixty of them had expressed an earnest desire to be organized into a Church, organized with the concurrence of the meeting a Methodist Episcopal Church; and by July 6, the number of those who had formally united with the Church was 340. At the close of the year the number was 350, and at the close of the year 1878, after deducting deaths and removals, the number of members and probationers in Madras and on the Railway line was 362.

It was also about this time that three steps were taken which, without design perhaps, decided the locations which were to be the principal points of our work in Madras. These were the renting of the London Mission Chapel in Pursewaukum, the building of a Pandal on the Esplanade, and the erection of a temporary place of worship at Perambore. The London Mission

Chapel is still used, though often too small for the congregation. The Esplanade pandal was used until May 1878, and then the congregation hired a hall in Popham's Broadway where they now worship; and the place at Perambore gave way to a comfortable little Church in 1877. The Church and lot at Perambore are owned and paid for, as is a lot at Palaveram; and a site adjoining Doveton College has been purchased for a Church to accommodate the congregation at Pursewaukum and Vepery.

In the Pastoral force in Madras there have been few changes. The Rev. C. P. Hard, M.A., was the first to come. Mr. Hard reached Madras in December 1874, and at once assumed charge of the work. All of the work started by Mr. Taylor had at that time been attached to the India Annual Conference in North India, and that in the Madras Presidency and Hyderabad was called Madras District; and in addition to his pastoral duties Mr. Hard was made Presiding Elder over the district. He held this office until the time of his departure for home in April 1878. In January 1876 he was re-appointed preacher in charge, and the Rev. F. G. Davis, who had just arrived in India, was appointed assistant.

These appointments remained the same for the Conference year 1876-77, and Benjamin Peters, who had been employed for more than two years as a Tamil Preacher, was admitted into the South India Conference, just organized by Bishop Andrews, and added to the list. In November 1877 three distinct charges were made of the Madras work. The Rev. C. P. Hard was appointed to the Vepery circuit and B. Peters for native work. The Rev. F. G. Davis was appointed to Black Town and the Rev. W. F. G. Curties to Perambore and S. W. Railway Line. In April, 1878, Mr. Hard returned home and the Rev. J. Shaw was appointed to succeed him, and Mr. Curties was sent to Chadarghat to take Mr. Shaw's place, while Perambore and the Railway Line reverted to the care of Mr. Davis. The oversight of the District was given to the Rev. W. B. Osborn, Presiding Elder of Bombay District. This arrangement still continues.

The appointments for Madras for 1879 are:—

Vepery, J. Shaw; Black Town, F. G. Davis; Perambore, A. Gilruth, and Tamil Mission, B. Peters.

Two Episcopal visits have been paid to our work at Madras since the beginning of 1876. The first was paid by Bishop Andrews, who visited every charge in this part of India to the great satisfaction of all. The second was made last December, by Bishop Bowman, who presided over the Session of the Annual Conference at Madras, December 5—11; and every part of the work passed under the most careful inspection each time.

There remains but one more interest in Madras to mention—that of Native work; and in this connection it is natural to mention street-preaching first. This was begun by B. Peters,

who found pardon in one of Mr. Taylor's services about April, 1874. He was helped by a few friends, and soon joined by P. B. Gordon, Esq., who, from that day to the present, has spent almost daily some portion of time in the streets after business hours. The circuit soon began to support Mr. Peters that he might give his whole time to preaching; and he gave up his secular business and has remained a constant native worker until the present. He devotes most of the morning to tract distribution and visiting and the latter part of the day to street preaching. His wife also visits some houses regularly and reads the Bible to the women.

"The native work has known the conversion of several and the proclamation of the gospel to thousands."

In 1875 a man named Pappiah heard the Gospel preached in Poodoopett pandal, accepted the Saviour and carried the glorious news to his native village, called Tuchoor, 65 miles from Madras. A deputation of four men invited us to preach the Gospel. Mr. Peters and Mr. Hard accompanied them, and the result of the preaching was the conversion of 60 souls. A mission was established, but a year afterwards it was handed over to the Church Missionary Society.

There is a Tamil class now belonging to Madras, part of whom are regular in their attendance, and two of the members are in service on the Hills.

From the Tamil converts in the work in Madras and Tuchoor four died in the faith. These were visited regularly by our native pastor and he was with three of them at the moment of death. Two of these were from heathenism and two from Roman Catholicism. Two of them in their sickness gave clear testimony of their trust in Jesus, and one said to her Pastor before death, "Here He is come. Good bye."

There were, by the reports of 1878, 362 members and probationers in Madras and on the South Line, 339 Sabbath school scholars, and Rs. 27,018 have been raised by the Madras work for all purposes since it was begun.

The next place which Mr. Taylor visited was BANGALORE, and he at once arranged for services. Clarendon Hall was placed at his disposal, and preaching was begun, and in less than seven weeks one hundred and forty professed to find forgiveness, of whom about one hundred united to form a Church, and the work was called Bangalore circuit.

The Richmond Town congregation began in Thornlie Bank and worshipped there until the completion of a Chapel on their building-site where the Richmond Town Methodist Episcopal Church now stands. This place of worship cost about Rs. 2,500, and became the home of the congregation for two and a half happy years. Some repairs were needed however, and after a thorough remodelling at a cost of about Rs. 2,000, it became

the nice, tidy Church that now accommodates the congregation.

St. John's Hill had not been so fortunate in a place of worship, and in March 1876, it became evident that a better place must be obtained, and after earnest efforts, another, though temporary, chapel was built. This occurred in June 1876, and then began two years and a half of happy religious life both for pastor and people. God however had better things in store for this congregation, and about October 1st, 1878, "it having been made known to some generous-hearted Christian friends, that it was considered about time to build, they by united effort secured five plots of ground immediately adjoining the old Chapel premises; and through the pastor, made them over as a gift to the Methodist Episcopal Church." This generous act, with assurances of assistance from other Christian friends, led to the conviction that then was God's time to begin work; therefore it was decided, "in the fear of the Master immediately to set about the building of a new, neat, comfortable and commodious Church for His worship." The work was begun at once and through the special blessing of God there stands, at this writing, ready for dedication in a few days, a beautiful church, worth, with lot, Rs. 10,000.

In the pastorate, Bangalore has had fewer changes than Madras. The Rev. James Shaw followed Mr. Taylor and remained in charge until November 1877. The Rev. W. E. Newlon joined the work in December 1875, and became Pastor of St. John's Hill congregation, and remains in charge to-day. In November 1877 the circuit was divided into two charges, and the Rev. J. E. Robinson, the present pastor at Richmond Town, was appointed. The present statistics show, for both charges, members and probationers 71, Sunday school scholars 184, and Rs. 22,371 raised for all purposes since the organization of the church. These statistics do not include 1874, and the membership has lost heavily by removals.

The SECUNDERABAD work is older than either that of Madras or Bangalore, and was started by a layman. He had found pardon in Mr. Taylor's meetings at Bombay; but being transferred to the Nizam's dominions soon after, began to work for God both among soldiers and civilians. In January, 1874, the Rev. George Bowen from Bombay went to help him and a Church was organized during his visit. Shortly after, the Rev. J. Shaw became the Pastor and his labours were blessed with special success, and he soon had a Church of one hundred members and probationers. This work progressed during the year with "considerable success," and extended to several points near by: and it is a just record to say that much of the success was due to faithful laymen connected with the Church. A subscription was circulated to raise funds for the

erection of a suitable place of worship, but their success with money was greater than their success with men. More than two thousand rupees were soon secured but they have not been able to this day to obtain an eligible site within the cantonment.

At CHADARGHAT the success has been better, and a substantial church worth Rs. 12,100 accommodates the congregation. This circuit was also made to include Trimulgherry and Bolarum and at the first place there has been a weekly meeting kept up for the soldiers. At Bolarum "a house was rented and all branches of religious work maintained." The adjacent stations on the Railway were also cared for. The first regular Pastor of this circuit was the Rev. J. E. Robinson, who came from America in December 1874. His first year was spent here alone but in the early part of 1876 he was joined by the Rev. W. F. G. Curties. In November 1877 Mr. Robinson closed his pastorate here, he having been appointed to Richmond Town, Bangalore. The circuit was divided this year, and Mr. Shaw appointed Pastor at Chadarghat. He was sent in May, to fill the place left vacant by Mr. Hard, and Mr. Curties again became the Pastor. The present Pastor is the Rev. C. W. Christian. He was appointed in December 1878 by Bishop Bowman. The Rev. W. J. Gladwin became Pastor at Secunderabad on the division of the circuit and still remains the Pastor. These charges report at present a united membership of 77 members and probationers, 199 Sabbath school scholars, and Rs. 22,550 for all purposes, not including the receipts of 1874.

BELLARY was first occupied by *Methodist* services in November, 1875. The first visit was made by the Rev. C. P. Hard, Rev. J. E. Robinson and Mr. C. R. Jeffries, and they went at the invitation of some of the residents there. Their services continued at that time for about three weeks, and when Mr. Hard and Mr. Robinson were obliged to leave they were asked to form a Church, which they did, leaving Mr. Jeffries there as Pastor. Those who wished to become members of the church numbered, we are told, about forty, and there were organized into a Sabbath school forty-two children. The services at this time and until April 1877, were, by permission, held in the Government schoolroom at the Fort. Mr. Jeffries remained with the Society up to January 2, 1877, at which time the Rev. C. B. Ward, just arrived from America, became Pastor. "At this date there were 36 full members and 3 probationers on the church records. During this year a good work was done among soldiers, resulting in the conversion of about 16, and in August in answer to prayer, we obtained the finest site for a church in Bellary Fort. On September 25, 1877, the first ground was broken for the foundation of a church. It is of stone, 25 x 50 feet, with iron roof, cost less than Rs. 4,000, and seats

150 persons." Leaving the Government school, on April 15, they worshipped in a plain pandal till November, then in a private house till February 4, 1878, when the new church was opened, the Rev. E. Lewis of the London Mission preaching the first sermon and the Rev. C. P. Hard, presiding Elder, preaching in the evening. A number of Railway stations being included in the Bellary work, on the 17th of February 1878, Mr. Pincott, a local preacher, having resigned his appointment in the G. I. P. Railway, became assistant preacher of Bellary circuit. On June 28, 1878, Mr. Pincott was removed to Perambore, and there he ended his labours. He died September 14, 1878, of fever, a man much blessed of God and dearly loved of all who knew him.

A month later Mr. A. Moore took his place on Bellary circuit. In December, 1878, the whole of the Railway work was joined to Bellary circuit, and Mr. T. E. Morton became assistant pastor and now spends most of his time along the line. At the close of 1878, this circuit had 28 probationers, 39 full members, 4 local preachers, and reported for all purposes since beginning Rs. 10,000. It has also two Sunday schools 8 officers and teachers, and 73 scholars. All is working well at this post and a day school, lately started by the pastor's wife, and an orphanage begun in March last, indicate more work and more faith.

VII.—ARCOT MISSION OF THE REFORMED CHURCH IN AMERICA.

By the Rev. J. W. SCUDDER, M.A., M.D.

The Field.

THE Arcot District, from which our Mission takes its name, is situated on the Peninsula of India, about sixty miles from its eastern coast, and directly west from the city of Madras. Lying between 12° and 14° N. latitude and 78° and 80° E. longitude, it covers an area of 9,093 square miles, and has a population of 3,048,980 souls. Previous to its occupation by our Missionaries, a little evangelistic work had been done, and small churches gathered in Vellore and Chittoor, two of its principal towns, by agents of an English Missionary Society. A third church, also of a few members, had been organized in Chittoor, as a result of the labours of Norris Groves, Esq., an English layman of undoubted zeal and piety, but holding unique and independent doctrinal views. Beyond this, nothing had been done for the Christianization of the district; and at the time when the American Missionaries entered it, the inhabitants were, to all intents and purposes, as benighted and ignorant of the religion of Jesus, as were their ancestors a thousand years ago.

Founding of the Mission.

In January 1851, the Rev. Henry M. Scudder, who had already been labouring for some years in the city of Madras, as a Missionary of the American Board, obtained leave to seek a new and less occupied field of effort. Selecting the Arcot District, he established a Medical Dispensary in the large town of Wallajanager; and, for a season, laboured without coadjutors in the vast Sahara-like waste of surrounding heathenism. In 1852 he was joined by the Rev. Messrs. William W. Scudder, and Joseph Scudder; and the three brothers, all still connected with the American Board, but supported by funds derived from the Reformed Dutch Church, were in 1853 constituted a new Mission, under the name of the "American Arcot Mission of the Reformed Protestant Dutch Church of America." At the date of its establishment, the entire spiritual property of the new organization consisted of no more than "a church of eight communicants, and a small but interesting school for the children of the church-members;" so much being the fruit of the preliminary work of the Rev. H. M. Scudder. Such were the little beginnings of the Mission, which, as we shall see in the sequel, has, from an almost imperceptible germ, developed into a wide-spreading and luxuriant tree, laden with fragrant blossoms and golden fruit.

Plan and Methods of Work.

These are clearly and definitely foreshadowed in the Constitutional Rules adopted at the founding of the Mission. We give a brief synopsis of them:—

1. Believing that the teeming populations of India can, without any educational or other preparative human instrumentality, be readily reached and affected by the direct preaching of the Gospel in their vernacular tongues, and persuaded that the way to the triumphs of Christianity could most effectually be prepared by its public proclamation, the Missionaries of the Arcot Mission resolved to make it their paramount duty to go into the streets of the towns and villages throughout the district, and persistently and patiently preach Christ and Him crucified, as the alone hope of lost sinners.

2. The extensive distribution of Tracts and Books specially adapted to the Hindu mind and character, together with the free dissemination of the Bible in the vernaculars of the district, was recognized as a powerful auxiliary agency, only second in importance to the direct oral proclamation of the Gospel to the masses of the people; and it was determined to compose and utilize such a literature as speedily and on as large a scale as possible.

3. Appreciating the impracticability of evangelizing the millions of India through an exclusively foreign agency, as well as the importance of early transforming Christianity from an

exotic into an indigenous and self-propagating institution, the Mission adopted measures for the immediate founding of educational establishments, in which native youths of both sexes might acquire thorough equipment to serve both as aggressors on heathenism, and as conservators and cultivators of spiritual garden-spots, wherever such should be reclaimed from the dismal wastes of paganism.

4. The necessity of instructing and spiritually training individuals and communities, who might, through the foregoing instrumentalities, be proselytized to the Christian faith, was too obvious to escape notice; and it was provided, that whenever three or more families in any one town or village should renounce heathenism and signify their wish to be instructed, a Catechist should be placed among them, and a small, inexpensive building be erected to serve as a school-room for the children, and a place of Sabbath convocation for old and young. The worship of the true God would thus be introduced and familiarized, and, with the divine blessing, material be speedily provided for the organization of Christian churches.

5. Caste, the hoary tyrant of Hindu nationality, and Intemperance, a recently introduced, but rapidly spreading vice, were distinguished as being not only formidable antagonists to the spread of Christianity, but also most potent forces, working ever for the disruption and dissolution of the Native Church after its establishment; and stringent rules were, therefore, framed to shut these pestilent enemies outside the precincts of the youthful Mission.

Such are the general principles which, adopted at the founding of the Mission, have governed its policy and action to the present time; and to a faithful carrying out of these principles may, we believe, be fairly attributed much of the success that has crowned its efforts to advance Christianity in the district.

The period under review, extending from the year 1853, to the close of the year 1878, may be divided into two parts; which, for convenience, we will designate as, 1st, The Initial or Rudimental Period; and 2nd, The Village Movement, or Rapid Development Period.

I.—The Initial or Rudimental Period, extending from the foundation of the Mission to the close of 1860.

The first Annual Report of the Arcot Mission was issued at the end of the year 1854, a little more than a twelve-month from its organization. Tokens of a vigorous and robust youth are already perceptible. Three stations—Vellore, Chittoor and Arnee—have been selected as convenient centres of operation, and are occupied respectively by the Rev. Messrs. Henry M.; William W., and Joseph Scudder. Already two churches, each consisting of thirteen communicants, have been organized, one

in Vellore and the other in Chittoor; and two congregations of native Christians, numbering severally about seventy souls, assemble on the Sabbath to worship their newly found Lord. An "out-Station" has been established in the city of Arcot, fourteen miles east of Vellore, and a small building of mud and thatch has been erected there to serve as a school-house and church. Four vernacular Christian schools are in operation, and a "Preparandi Class" of thirteen selected and promising lads has been formed in Vellore, which is instructed daily by the Missionary and his Assistants, in the Scriptures, Systematic Theology, and the Heidelberg Catechism; as well as in secular studies, embracing among the rest, Sanscrit, vocal Music, and Medicine. The Missionaries, accompanied sometimes by the Preparandi Class, make preaching tours in the district; and the Gospel is systematically and diligently proclaimed from street to street, in the large central cities occupied as stations. *Spiritual Teaching*, a tract of 96 pages, is printed and put in circulation; and a portion of the Heidelberg Catechism is in the Tamil Press. In the Dispensary, kept open throughout the year, many interesting surgical operations are performed, and a vast amount of relief is afforded to the sick and suffering.

Thus, within one short year of its formation, we find the Mission already fully and actively at work in all its multifarious departments.

1855. The year 1855 opened auspiciously on the youthful Mission. The preceding twelve-month, although it was, as we have seen, a period of marked general prosperity, had not passed without its trials. Ill-health and duty to a disabled father had compelled the absence of two of the three Missionaries during a part of the year, and the burden of the entire Mission had much overweighed the shoulders of the one who remained alone. Now not only had the absent members returned with renewed health and vigour, but the arrival, in March, of the Rev. Messrs. Ezekiel C., and Jared W. Scudder with their wives and a sister, doubled the strength of the Mission, and put it in its power to preach the Gospel still more extensively among the heathen. The joy occasioned by this re-union found utterance in the following words:—

"Our Mission now consists of five brothers, four of whom have companions to aid them in their duties, and the other is helped by a sister, Miss Louisa Scudder. Thus we number ten souls of one name, one family, united in one Mission, and serving one Master. Truly we have great cause to praise God, who, through Jesus Christ, has called so many of our family to engage in the Missionary work, and has given us the privilege of being associated in one body."

Stimulated as well as strengthened by the recently arrived reinforcement, the Missionaries prosecuted their Evangelistic

labours with freshened ardour. The Gospel was continuously and diligently proclaimed in the streets of the station towns, and extended tours were made among the outlying villages in the district. On these tours, the Missionaries, after preaching in the streets during the morning hours, usually occupied the entire remainder of the day in receiving and instructing the crowds of heathen who resorted to their place of encampment. In the larger towns they were often engaged in this work from nine o'clock A.M., until six o'clock P.M., preaching to successive audiences, and distributing among them tracts and portions of Scripture. So large was the demand for such publications, that several editions of various works, amounting to no less than 1,760,000 pages, were printed during the year.

Pastoral, educational, and other miscellaneous work within the stations was also assiduously attended to. Two services on the Sabbath; daily exposition of the Scriptures; a class for the instruction of communicants and catechumens on Wednesday, and several prayer-meetings during the week,—these, with daily street-preaching to the heathen, amply filled the time, and taxed the industry of the Missionaries and their Native Assistants.

These multiform and abundant efforts were not barren of results. No large ingathering of converts was, it is true, made from among the heathen,—a result, indeed, hardly to be expected so soon—yet the close of the year exhibits a notable advance on its beginning. The aggregate of native Christians has swelled from 150 to 350; two new schools have been opened; a Church has been organized at Arnee; and the communicants number 75 against 26 in 1864. A part of this increase was owing to accessions from the congregations of the Gospel Propagation Society, and of Mr. Groves, who, on withdrawing from the district, transferred their adherents to the spiritual guardianship of the Arcot Mission.

1856. A peculiar interest ever attaches to the early formative period of a great enterprise; and we have, therefore, given, at some length, the record of the first two years of the Mission's existence. Our space, however, does not provide for such continued details; and we must pass the remaining portions of this Initial Period under more rapid review, touching only salient points of interest.

The year 1856 was marked by the following events:—

The publication of *Sweet Savours of Divine Truth*, a comprehensive Catechism in Tamil, which has been of great service in the native congregations; the organization of two new churches, one in Arcot and the other in Coonoor; the completion and dedication of a neat and commodious church edifice in Vellore; the foundation and partial erection of similar buildings in Chittoor and Arnee; and the adoption of Coonoor as

an additional station. All these events are good evidence of healthy growth and vigorous expansion.

This adoption as a Mission Station of a place situated at a considerable distance from the Arcot District, though under ordinary circumstances it might have seemed undesirable, was clearly indicated by the leadings of Providence. The health of the Rev. Joseph Scudder, never very robust, had become so seriously impaired as to forbid his labouring any longer on the heated Indian plains; and his return to America appeared imperative. Just at this juncture, a native Christian congregation, which had been gathered by the efforts of two English gentlemen in Coonoor, a town situated on the heights of the Neilgherries, and bathed in a charmingly salubrious atmosphere, was offered to the Arcot Mission. The timely offer was gladly accepted; and the invalid Missionary was appointed to occupy the place, and make it the centre of his pastoral and evangelical labours.

The force of foreign Missionaries in the Arcot District proper, already reduced by this removal of the Rev. Joseph Scudder to Coonoor, was still further weakened by the departure of the Rev. W. W. Scudder on furlough to America. Yet, by the Divine blessing, the prosperity of the Mission does not appear to have suffered any abatement; for we find that the aggregate of its Christian adherents had increased during the year from 350 to 459, and of the communicants from 75 to 126.

1857. The year 1857 was, to the Mission, one of mingled clouds and sunshine. Among the circumstances depressive and faith-trying were the sad defections of certain church members; and the unexpected departure of the Rev. H. M. Scudder to America, caused by the sudden and complete prostration of his health. To these may be added the Sepoy Mutiny, which, sweeping like a fiery tidal-wave, carried desolation and death over the northern half of the continent, and threatened continually to overflow and devastate its southern latitudes as well. But God's protecting hand was about His servants in Arcot, shielding them from peril and disaster. While Missionaries in other parts of the land fell a prey to the sword of the infidel, these here were permitted to pursue their labours, not without some anxiety it is true, but still uninterrupted and undisturbed. Although their number was reduced once more to only three, the Lord's hand was not shortened thereby. Indeed, the events of the year, as a whole, were of a nature to give them much cause for thankfulness and encouragement. They were permitted to rejoice in a considerable augmentation both of adherents and communicants. The congregation at the new station of Coonoor was nearly doubled. Six heathen families, all residents of a single village, indicated their intention to forsake Paganism and bear the Christian name: a very

cheering fact, as being the first token manifested in the district of a movement in masses towards Christianity. After long waiting and hoping, the church edifice in Chittoor, a beautiful and spacious building, occupying a prominent and most eligible position on the principal street in the town, reached completion; and with services both in English and Tamil was, on the 14th of January 1858, solemnly and exultantly dedicated to the Triune Jehovah.

And lastly, the "Reformed Church of America," convinced that the best interests of her foreign work and of all concerned in it, would be more effectually advanced by "separate action," did, at the meeting of General Synod, in June of this year, 1857, resolve to annul her compact with the American Board, and to assume the immediate care and conduct of her own Missions. This was a measure peculiarly grateful and encouraging to her Missionaries in India; for while their relations with the American Board had, with a single exception, been eminently cordial and satisfactory; they, nevertheless, now experienced new thrillings of emotion, as they found themselves pressed directly to the breast of their own mother, and felt the full, warm pulsations of her great heart rhythmically responding to and sympathetically blending with their own. And so the year went out in a bright sunset, which, while it bathed their landscape in light, served also to illumine and embellish the very clouds, whose shadows had cast somewhat of gloom over their spirits.

1858. We pass over this year with only a brief reference. It was a period, in some respects, of much trial and discouragement. To supervise four widely separated stations and meet their multiform requirements, there remained now, in the Arcot District, only the two younger members of the Missionary force; and even these were much hampered and embarrassed by serious and continued illness in their families. Under these adverse circumstances the Mission, while, on the one hand, it does not appear to have suffered any notable deterioration, did, on the other, unquestionably feel the absence of that expansive elasticity and cheering success which had marked the preceding periods of its history.

1859. The arrival in the early part of 1859 of the Rev. W. W. Scudder accompanied by a new Missionary, the Rev. J. Mayou, infused new strength and courage into overburdened and somewhat dejected hearts. This accession of force led to the occupation of the new station of Palmanair, a town of about seven thousand inhabitants, situated on the borders of the Telugu country, twenty-six miles west of Chittoor, and forming the centre of a populous district thickly studded with villages, —thus presenting an excellent field for evangelistic labours.

The native congregations in Arnee and Coonoor, who had

hitherto been, much to their regret, without houses of worship, took possession this year with happy and thankful hearts, of their completed and dedicated church edifices. A sweet-toned bell, the gift of the "Scudder Missionary Society of the Third Reformed Church of Philadelphia," hung in the tower of the Arnee building, and uttered its silvery notes of invitation to the dwellers around, heathen and Christian alike. The dedication services in Coonoor attracted large audiences of both Europeans and natives, the latter of whom freely expressed their interest and joy at exchanging the straitened and inadequate limits of a small school-house for their well-appointed and comfortable church.

Perhaps the most important and, to the Missionaries especially, deeply interesting event of the year was the ordination of their first native Pastor, the Rev. Andrew Sawyer. The services were held in the Church at Chittoor, in which town the candidate, an old and tried servant of the Lord, had laboured as Catechist and Lay-preacher for many years; and had secured the respect and love of all who, through the long period of his probation, had witnessed his blameless life, and profited by his eloquent and forceful preaching. In the large audience, which crowded the building, were many heathen, attracted by the novelty of a ceremonial, altogether without precedent in their idolatrous town. The newly ordained Minister was soon after installed Pastor of the native Church in Arcot.

It was in this year, also, that the "Arcot Seminary,"—hitherto known as the "Preparandi Class"—sent forth its first graduates into the Lord's Vineyard. Three young men, who had gone through the prescribed course of six years' instruction and training, were appointed to labour as Readers and school-masters in the Mission. The number of students in the institution at this time was twenty.

In summing up the results of the year, the Annual Report says:—

"Though we have no remarkable accessions to record, we have every ground for encouragement in our work. There has been a steady increase in our numbers and strength since the publication of our last report. Our stations have never been in a more flourishing condition; our Churches have never been better attended; and a pleasing spirit of more earnestness and prayer, pervading the body of our native Christians, leads us to hope for richer and more abundant blessings."

The statistics of this year are somewhat defective; but approximately, the congregations may be recorded as numbering in the aggregate, 579, and the communicants, 149.

The year, auspicious in its beginning, and prosperous in its continuance, did not, however, end without its trial. The complete prostration of the Rev. Joseph Scudder's health, and

the long continued and apparently hopeless illness of Mrs. J. W. Scudder imperatively demanded a change of climate; and the working force of the Mission was once more reduced to three, by the embarkation in December of two families for America. Vellore and Coonoor were left vacant by the withdrawal of strength; and the ship which bore the Missionaries away, both carried and left behind her disappointment and sincere regret. The Rev. Joseph Scudder, after his arrival at home, kept his relation to the Mission unsevered for many years, always hoping to return to his work in India; but his shattered frame never recovered sufficiently to warrant the step, and the remainder of his life was passed labouring for the Master in the United States. His term of foreign service was seven years. He died at Upper Red Hook, New York, November 21st, 1876, and now sleeps in Greenwood Cemetery beside his brother Samuel, who, though consecrated to the Missionary work, was taken away while preparing to engage in it.

1860. We must content ourselves with a bare *resumé* of the events of this year. The Rev. H. M. Scudder returned, but with still imperfect health, to the Mission. Two new Missionaries, the Rev. J. Chamberlain, and S. D. Scudder, M.D., arrived; the former in April and the latter in December. A small church was organized in Palmanair with encouraging prospects of success and enlargement. Marked indications of the presence of God's Spirit, in both Seminaries, resulted in the conversion and admission to the Church of two lads in the one, and five girls in the other. Several, more than ordinarily interesting, instances of conversion from among the Roman Catholics are found in the report of this year.

This brings us to the termination of our "Initial Period." The annexed comparative table exhibits the progress made and results attained during the seven years of its continuance.

The first column shows the statistics of the year 1854, and the second those of 1860.

Items.	1854.	1860.
Stations	3	6
Out-Stations	1	0
Missionaries	3	8
Native Ministers	0	1
Catechists	3	4
Readers	0	2
Schoolmasters	5	5
Colporteurs... ..	0	1
Churches... ..	2	6
Communicants	26	154
Baptized Children	0	220
Total of Adherents	170	612
Pupils in Arcot Seminary	13	20
Pupils in Female Seminary	0	14
Number of Day Schools	4	5

II.—The Village Movement, or Rapid Development Period, extending from the year 1861 to the year 1878 inclusive.

We have now reached the beginning of our second Period, designated, "The Village Movement, or Rapid Development Period," because of the features which most conspicuously mark its history. Its almost uninterrupted prosperity, and remarkable successes justly entitle it to the distinction of being called the palmy period of the Mission. The introductory pages of the "Eighth Annual Report" so well describe its auspicious commencement, that we cannot do better than transcribe a part of the record :—

"This Mission, which, by the culture of the great Husbandman, is becoming a tree with boughs and flowers and fruits, sprang from a slender shoot. In January 1851, a Missionary pitched his tabernacle in the North Arcot District, and worked, for a season, alone in a wide and weary waste of heathenism. Afterwards another labourer came. Then still another arrived, and the three were constituted a Mission in 1853. A church of thirteen members was organized. Three small congregations, previously existing in the district, were given over to us. In 1855, after four years of labour, and this accession, our congregations contained three hundred and fifty souls, of whom seventy-five were communicants; and now, this day, we number nine Missionaries, one Native Pastor, six Churches, six Catechists, four Readers, six Teachers and seven hundred and ninety-six nominal Christians, of whom two hundred and thirty-two are communicants. See what the Lord has wrought! We gaze upon His stately steppings, and wonder and adore. He has transcended all our expectations. By His grace, our work has not been like the duckweed that floats upon stagnant tanks. Nay, it has proved to be a germ planted by Him in His own garden. He has nurtured it, and truly it has become a spreading tree. The dew is on its roots. The glow of the sunbeam is on the ripening fruit; and we, a cheerful band of brethren and sisters, gather under its pleasant shade, and sing the Lord's song in a strange land. Our mouth is filled with laughter, and our tongue with singing: for He hath done great things for us, whereof we are glad."

Limited space forbids any further attempt at a detailed tracing of the Mission history from year to year, for such a record would take the dimensions of a large volume. We must content ourselves, therefore, with brief and only partial sketches formed from an analysis and classification of the work and successes of the period under review. Let our first subject be that of the Village Movement throughout the district.

The Village Movement.

We have already noticed the earliest token of this movement in the intention expressed in 1857 by six heathen families, all

residing in a single village, to renounce heathenism and embrace Christianity. But much time elapsed before the promise became an actuality; for not until the year 1861 does Sattanbady, the name of the first Christian village, appear on the records of the Mission.

The accession of this community was the primal ingathering of a harvest, the antecedents of which had been arduous labours, long waiting, and earnest continued prayer. More than six hundred persons had, indeed, previously been gathered into the Christian fold; but the increase had hitherto been chiefly by individual conversions, and the missionaries were longing for the larger and more comprehensive movement of masses of people towards Christianity. The veritable initiation of such a movement, therefore, became, naturally enough, the occasion to them of great joy and hearty thanksgiving to God. We will let them utter their emotions for themselves:—

“Where our Churches exist, believers have light in their dwellings; but in the territory of heathenism around us, there is darkness which may be felt. Year by year, entering the domains of Night and Death, we have preached Him who is the Light and the Life. We have prayed for the day-star and the dawn. Now we begin to see some lines of light on the distant sky. Twenty-two miles from Arnee, in a village called Sattanbady, fifty-three persons have formally renounced Roman Catholicism, and have joined us. We have received them, and placed over them a catechist and schoolmaster. We cannot describe our joy in welcoming this our first Christian village. Long have we asked and looked for such a result. Pray with us, dear friends, for those who have come under our teaching and care, that they may not only endure such persecution as may come upon them, but that they may be strengthened and blessed thereby. Pray also that in this dismal, midnight region of idolatry, Christian villages may everywhere spring up as centres of light and fountains of life. Pray that the vast superstructures of superstition which frown upon us in every quarter, may become as handfuls of cotton before the prairie fire.

“Still farther south of Arnee, towards Gingeé, several families have made known their desire to join our mission. The prospect is inviting. Our eyes glance wistfully over that moral desert, and we know not yet whether this promise of good may turn out to be a treacherous mirage, or a real lake on whose banks we may be permitted to cultivate gardens for our Lord. Praying that it may be the latter, we grasp the plough and the seed-basket, and go forth.”

A Catechist was immediately placed in charge of the new Christian community, and a school of twenty-five scholars was established in the village. The children, not one of whom knew so much as a letter at its opening, were reading nicely in less

than a year, and recited their Catechism and Scripture texts with no little pride and ardour. The marvellous improvement of these young savages, and the generally satisfactory conduct of the adult villagers gave much gratification and encouragement to the superintending missionary. Ere long, other families united with the congregation; and the advancement of the people in knowledge and good conduct was so rapid as to warrant the organization among them of a Christian Church as early as 1863.

Thus was most happily inaugurated the Village Movement, which spread gradually and steadily over the greater part of the mission field. The progress of this encouraging success will appear from the following summary:—Adherents were gained in three villages, in 1863; in three more, in 1864; in eight, in 1866; in three, in 1867; in thirteen, in 1868; in three, in 1869; in four, in 1870; in four, in 1871; in thirteen, in 1872; in two, in 1873; and in thirty-two, in 1877 and 1878. In this Village Movement which has continued with occasional intermissions down to the present time, Christianity gained a foot-hold in no less than eighty-eight different localities; and the number of Christian adherents increased from 612 to 6,083; giving a net gain of 5,471 and, an average annual gain of 342. In a few of these localities, adverse circumstances prevented the permanent establishment of the faith; but notwithstanding all drawbacks we find the agents of the Mission, at the close of the year 1878, ministering to Christian congregations in eighty-eight widely scattered out-stations,—as these rural villages are called,—in addition to the nine stations, or principal centres, located in the largest cities and towns of the district.

A brief sketch of the plan ordinarily pursued in this special work, may prove interesting to the reader. Whenever several heads of families in a village signify a determination to become Christians, two or more native catechists of approved judgment and experience, are immediately sent to confer with them; ascertain their motives; candidly warn them of the trials and persecutions they must inevitably encounter; and acquaint them with certain rules and requirements, promised compliance with which, on their part, is an indispensable condition of their reception as catechumens.

If, after such conference, their motives seem sincere, and their resolution remains unshaken, they are probationally received as Christian adherents of the mission: they, on their part, signing a solemn pledge to renounce heathenism with all its distinguishing insignia, and practices; to avoid intoxicating drinks and substances; to send their children to school; to keep the Sabbath; to attend Divine service regularly, and to use all diligence in gaining acquaintance with the Scriptures and their requirements. This compact having been made, they

receive an early visit from the missionary, who has perhaps hitherto, from prudential considerations, kept in the background. Should his personal inspection confirm the favorable judgment arrived at by the native agents, a catechist is sent to reside in the village ; conduct Divine worship on the Sabbath and through the week ; and with the assistance of a schoolmaster, or of his own wife as schoolmistress to instruct the old and the young, making it his chief duty to render them familiar with Christian law and doctrine. Finally, the village is visited as often as possible by the missionary himself to examine the school, note the moral progress of the adherents, encourage their efforts to disenthral themselves from obnoxious prejudices and usages, and stimulate them to a diligent cultivation of new and estimable habits of thought and conduct.

It is surprising how rapidly illiterate and degraded people often improve under this system, faithfully and perseveringly applied. A marked and pleasing change is soon noticeable in their appearance and demeanour. Rough uncouthness gradually wears away. Well-kept hair and clean clothing tell of a newly acquired self-respect. The features become serener and expressive of inward restraint. Quarrelling and base language are, by degrees, discontinued ; and in many cases there is satisfactory evidence of a heart-work, which can be causatively traced to no environing accidents ; but only to the internal operation of the Almighty Spirit, transforming, regenerating, creating anew in Christ Jesus. And thus the great end the missionary has in view, is, by God's blessing, achieved in these subjects of Divine grace ; and he gathers them with abounding joy about the table of the Lord.

Churches have been organized in fourteen of these outlying villages ; and the communicants generally lead consistent lives.

When we remember, that only a few short years ago there was not a single native Christian outside of the principal stations, how much reason is there for rejoicing over the redemption from the encompassing wilderness of these charming garden-spots, verdant, blooming, and redolent with the fragrance of thanksgivings to Him, who, by His blessing, has made them to rejoice and blossom as the rose !

The sincerity, fortitude, and perseverance of these village Christians have been, in almost every instance, put to the test of persecution. A vowl of their new convictions places them, almost invariably and immediately, in a very trying position ; and, for a long period, they suffer many annoyances and hardships. Relatives disown and shun them, as if they had the plague. Life-long friendships are severed as with the blow of an axe. The village washerman and barber refuse their services. They are cut off from the privileges of fire and water. Neighbours, hitherto helpful, now scornfully and with bitter tauntings, refuse assistance in

times of misfortune or embarrassment. Heathen masters eject them from employment, reducing them often to actual want. Old, hereditary debts, long forgotten or overlooked, are raked up, and settlement is peremptorily demanded. False suits are instituted, and triumphantly carried through the courts by unblushing perjury. Brahmins and other high caste officials stretch their authority to annoy, harrass and pauperize them. The monigars, or headmen of the communities, cut off the perquisites they have been accustomed to receive as village-watchmen and servants; forbid bazaarmen and money-lenders giving them credit; debar them from renting land to cultivate on shares, and oppress them in many other ways. All parties, high and low, harmonize and co-operate in heaping disabilities with curses and maledictions upon them. Not unfrequently, they are maltreated, beaten and even threatened with death. In some cases, their houses are burned over their heads. Such are among the trials they are called to endure. Yet, with here and there an exception, they have manfully and uncompromisingly breasted the waves of surging persecution. The vast majority have passed unshaken through searching and protracted trial; and in most of the older villages have, with the assistance of the missionaries, succeeded in living down, or at least greatly mitigating the malignant opposition and cruelty of their heathen neighbours. But we may not dwell longer on this part of our subject.

Evangelistic Work among the Heathen.

Christ's last command to His Church—"Preach the Gospel to every creature," has ever been the motto on the banner of the Arcot Mission. We have seen that among its fundamental rules, is one, requiring its missionaries to make the oral proclamation of the truth to the masses of the people their primary and most important work. In some missions, the "educational method" as it is termed, in contradistinction to the "preaching or itinerant method," has been employed, to the total or almost total exclusion of the latter; and at times, a good deal of sharp controversy has arisen as to the relative merits and efficacy of the two plans. Without entering into the discussion, for which there is no room here, suffice it to say that the missionaries of our Church in India, while not repudiating the educational, have yet regarded the preaching method as the more scriptural, apostolic, Christ-like; a method, the adoption and pursuance of which lead most closely in the footsteps of the Divine Master, and His inspired followers. In harmony with this view, we find them giving paramount significance to this department of labour, devoting to it as much time as possible, prosecuting studies specifically adapted to its requirements, and shaping all their plans with an eye to its efficient performance. To traverse the district in its length and breadth; to enter every town, village and hamlet,

calling upon men to repent and believe on the Lord Jesus ; and to place in as many hands as possible, religious books and portions of Scripture to be read and pondered at leisure—these were the purposes contemplated.

The field of operation covers an extent of country about 250 miles long, by 50 miles broad ; containing, in addition to the larger cities of 10,000 inhabitants and upwards, thousands of smaller towns and villages ; the latter grouped at convenient distances around the former in concentric circles, and occupied chiefly by an agricultural population.

The method which has, in experience, proved most effective, may be briefly sketched as follows :—One or more missionaries and a few native assistants make their preparations to leave home and spend several consecutive weeks, or months it may be, in itinerating the district. Tents, provisions, and books for distribution are sent in advance. A favourable spot is chosen as a centre, and the camp is established in the shade—if it can be found—of some umbrageous grove. Every morning, before the dawn lightens the east, the missionaries with their native attendants sally forth ; and, leaving the nearer villages for evening work, go out to a distance of three or four miles from the encampment. Here they separate into couples, composed usually of one missionary and one catechist. Each party enters a village ; and a favourable position having been secured, a passage of Scripture is read, or a lyric in the vernacular is sung in a loud tone, with the view of collecting the inhabitants. In general the visitors are almost immediately environed by a crowd of dusky auditors, who ordinarily listen with respectful attention to the message of truth. Opportunity is given for asking questions, and amicable discussion is not discouraged. At the close of the interview, books and tracts are distributed among those who can read ; and the visitors, after inviting the people to seek further instruction at their tent, pass on to another street or to a neighbouring village, where the same process is repeated. Thus, four or five places are reached by each party every morning ; and in the evening, one or two more within easier distance of the centre. When the circle is completed, and every inhabited spot within its circumference has heard the voice of the preacher, the tents are moved to a new locality ; and so the work goes on, until circumstances compel a return to the home station. By this plan, systematically and perseveringly followed up year after year, the entire district, large as it is, has been toured over repeatedly ; until, it is safe to say, there is no town or village in it which has not become more or less familiar with the teachings of Christianity. Three millions of people have, by this agency, been brought within Gospel influences : and the diligent sowing among them of the good seed has ever been associated with earnest prayer that, watered by heavenly dews and warmed by celestial sunshine, it

might germinate and mature and fructify abundantly to the glory of God.

Nearly allied to this itinerant labour is the evangelistic work done by the missionaries and native helpers in the immediate vicinity of the stations and out-stations. This is steadily prosecuted, Sundays excepted, every day throughout the year. The streets of the cities, and the outlying villages within a radius of five miles from each centre, are systematically and as frequently as possible visited and preached in. In this way, vast numbers of heathen hear the Gospel, not once, but repeatedly every year; and the claims of Christianity are kept before them more continuously and persistently than before the inhabitants of remoter places, who can be reached only at longer intervals of time. This particular species of effort is therefore regarded, and justly, as being the most important and effectual of any put forth by the mission. At the close of this section will be found a tabular statement showing—so far as the statistics are available to the writer—the extent of the evangelistic work in both its branches.

As to the results of this vast and laborious system of aggressive evangelistic effort, they are to be seen partly, and most conspicuously, in the actual conversion of many individuals, and of entire communities as well, to the Christian faith. The history of this success has already been given in the preceding section, and need not be repeated here. It is enough to say that all accessions to the mission from among the heathen are directly traceable to the faithful and assiduous proclamation of the truth in the district. The divine blessing has uniformly and manifestly accompanied this specific form of effort; and the largest increments of Christian adherents have always been synchronous with its most energetic periods. We give some extracts showing the estimation in which, after extended experience, it is held by the missionaries; and, at the same time, illustrative of another phase of its success, which, while it is somewhat occult and indeterminable, is not on these accounts any the less real and important. We refer to the general beneficial effects which the persistent preaching of the Word has indubitably produced upon the consciousness of the entire mass of the heathen throughout the district.

From Report of 1865.—“Great numbers of people have repeatedly heard the Gospel through this agency. Though no large results appear, we see clear evidence that the foundation stones of Hinduism are receiving heavy and crumbling blows, shaking the edifice throughout all its massive extension; and promising, sooner or later, to bring the vast structure to the ground—a broken, shapeless, irretrievable ruin.”

From Report of 1869.—“This mission has, from the first, held the principle that, preaching the Gospel to the masses is the divinely appointed agency for evangelizing the heathen; and has

required its missionaries to regard this as their primary and most important work. Without wishing to be dogmatic, or to call in question the efficiency of other modes of labour, we may be permitted to say that the experience of fifteen years has abundantly confirmed the view we have adopted. Our conviction is established that, for this district at least, there is no superior or more promising instrumentality. God has here put upon it the seal of success. It is the simple proclamation of the Gospel in the towns and villages of our mission field that has, with the Divine blessing, brought in more than two thousand adherents to Christianity, and established fifteen churches within our bounds. It is the simple proclamation of the Gospel that has diffused a knowledge of Christ and His religion throughout large sections of North and South Arcot. To hundreds of thousands of their inhabitants, Christianity is no longer a thing 'new and strange;' but a common and familiar topic of talk and discussion. The missionary is not met so often as formerly with a stare of blank amazement or of idle curiosity. Intelligent questions about the leading doctrines of the Gospel prove that his message has been pondered and canvassed by thinking minds. Confidence in pagan myths and hoary superstitions is manifestly shaken. Open opposition has signally decreased; and when offered, as it still sometimes is, takes the form more of an attack upon Christianity than of a defence of heathenism. In many places leading men, though yet unprepared to break the shackles of caste and immemorial usage, do not hesitate publicly to avow their conviction that the Puranas are false and the Bible true. Some even venture to affirm that Jesus must eventually displace Vishnu and Siva. With these *facts* before us, we are encouraged to persevere in the method selected. The leaven has entered the mass of the people, and we are content to watch and aid its working, confident that it will go on until, in God's own time, the whole lump shall be leavened.

"We not unfrequently see or hear the remark, that the 'preaching method,' though well adapted to the lower classes, does not and cannot reach the higher, and fails altogether in reaching the female population. From this we dissent. It is conceded that in large cities, the proud and wealthy may keep aloof from the preaching missionary, and that the ladies of the zenana are beyond the range of his direct efforts. But our experience denies that he fails to reach the higher classes generally, whether male or female. Throughout this district, the Vellala and the Reddi, the Chetty and the Mudaliar, listen as readily as the Pariah and the Chuckler. Even the secluded Brahmin is sought and preached to in his sequestered agraharam. As for the women, they seldom fail to compose a part of our audiences. Standing in the door-ways and on the out-skirts of the crowd, they listen as attentively as the men. In many

Telugu villages, the weaker sex cluster about the preacher, while their less courageous husbands and brothers listen at a greater distance."

"We shall not attempt to give the results of this branch of our work, for many of them are not such as to be thrown into statistical tables. But they are none the less real. Knowledge has been increased; interest has been excited; the Gospel message has been discussed in many a locality; thousands, though still determined not to embrace it, yet begin to admit its truth, and several more villages are expressing a wish to adopt Christianity as their religion. Four men of good caste have joined us during the year, and are receiving instruction as candidates for baptism. We firmly believe that this work is gradually but surely dislodging heathenism, and preparing the way for the general acceptance of the true faith. It may be that many years, perhaps generations, must pass before our hopes, founded on the promises of the God of Truth, will be realized. But this is not our concern. Sooner or later the predicted end will surely come, and we labour on happy in the confidence that God will, by accomplishing His purposes, vindicate the infallible certainty of His given word."

Table showing Evangelistic work during twelve years.

Anno Domini.	Number of Addresses.	Number of Audiences.	Number of Books Distributed.
1864 ...	3,118	93,824	8,481
1865 ...	2,976	82,337	5,023
1866 ...	3,978	79,939	5,461
1867 ...	2,901	91,470	4,479
1868 ...	6,679	202,283	8,949
1869 ...	10,171	235,392	8,945
1870 ...	13,875	337,385	11,500
1871 ...	13,927	330,814	11,698
1872 ...	11,819	344,397	8,379
1873 ...	11,974	338,399	5,386
1874 ...	12,548	359,804	6,390
1875 ...	10,513	297,132	6,254
12 years ...	104,474	2,793,176	90,894

There is no statistical record of the evangelistic work done during the first eleven years of the Mission's existence. It should be remarked that, in the above table, the statistics of the four years,—1864 to 1867 inclusive,—are incomplete; returns having been made by only a part of those engaged in the work. From 1868 onward, the record was fully and accu-

rately kept, and may therefore be relied on, as giving a correct view of the work done during that period.

Free Reading Rooms.

As an additional means of instruction and evangelization, Free Reading Rooms have been opened in the business streets of several of the larger stations. These rooms are supplied with religious and secular magazines, periodicals, and newspapers for general reading. Bibles, tracts, and miscellaneous books are also kept for sale, and one or two catechists attend several hours daily to preach and to converse with visitors, who often assemble in large numbers. At one of these Reading Rooms, the Gospel was preached in a single year 268 times to 12,860 heathen, and many religious and educational works were sold.

EDUCATIONAL DEPARTMENT.

The Arcot Seminary.

The prime necessity of securing an efficient staff of Native Assistants was, we have before mentioned, fully appreciated by the Mission at the earliest period of its existence. The difficulty of procuring and transporting foreign labourers to the field—to say nothing of the comparatively large expenses unavoidably connected with their maintenance there,—renders it sufficiently obvious, that as much as possible of the work of evangelization should be devolved upon qualified natives, whose services can be at once more easily procured and far more economically continued. Add to this the fact that the self-sustentation of the Native Christian Church, independently of foreign aid,—a consummation in the last degree desirable,—is conditioned by an adequate supply of indigenous pastors and teachers, and the further fact that only such pastors and teachers can eventually meet the social and sympathetic requirements of the Native Churches; and we need say no more as to the eminent suitability of making the education and training of such men one of the capital aims of thought and effort.

Moreover, experience has amply proved that in India, at the present stage at least of Christian development, each mission can secure a serviceable corps of native helpers only by its own provision and effort; and that missions which depend on a supply, from sources however good, external to themselves, are invariably hampered and embarrassed by both the paucity and incompetence of their native coadjutors.

Moved by these considerations, the Arcot Mission has always desired and sought to make its male seminary a first-class educational establishment; and to approximate its constitution and scholarship, as closely as the nature of things would allow, to those of colleges and seminaries in more favoured lands.

The effort has proved, partially, a success. We say partially,

because adverse circumstances, which, on a retrospective view, are the more to be regretted as they seem not to have been altogether unavoidable, have certainly postponed, not to say prevented, the full attainment of what has continually been desired and aimed at. The unanimous sense of the mission has always demanded that at least one missionary, relieved of other duties, should devote his whole time and effort to the institution; and that the expenditure of money needed for its vigorous maintenance, ought to be limited only by a judicious economy. But, in point of fact, neither of these desiderata has been compassed. The first has ever been thwarted by the small number of missionaries, labouring under too great tension; and the second by a pecuniary condition, always restricted and incommensurate to the demands of the institution. The consequence is that, while moderately good results have been unquestionably reached, and a fairly useful body of native assistants have been trained and inducted into offices suited to their acquirements and abilities, the primary and paramount aim of the seminary, *viz.*, the supplying of ordained pastors to the native churches, has not been accomplished. Its graduates are, in the main, excellent men, well qualified to be teachers and catechists; and many of them have proved signally useful in those capacities. Yet the fact remains that, owing chiefly to a partial lack in them of self-reliant judgment and of original, independent energy, neither the classes nor the missionaries have ever yet deemed it best to ordain any one of them as a minister of the Gospel. We believe that this defect in character is traceable mainly to the privation of a constantly formative and stimulating personal influence, which cannot be had in India apart from the foreign agency. Had the lads, while in the seminary, been uniformly in direct disciplinary contact with a missionary devoted especially to its superintendence, we doubt not that the infirmity alluded to would have been, in a large measure, corrected, if not thoroughly cured; and that a sufficient number of the graduates would have been found qualified, in this respect as they already are in others, for the highest office in the Church. We have dwelt somewhat at length and emphatically on this point, because now more than ever it is important that native pastors should be provided for the native churches. Yet notwithstanding that urgent appeals have been made, there seems little immediate prospect that the difficulty will be remedied. Unquestionably a Missionary ought to be specially appointed to this department, and that without delay; else must much of the fruit, acquired by long years of patient toil, be either lost or suffer sad deterioration.

We pass to a brief descriptive and historical sketch of the Seminary:—

The students at the Institution are all boarders, and—a few

weeks excepted—spend the entire year within its walls. Thus they are kept under constant supervision and training. In fact, they are regarded as children of the Mission, and every effort possible, with the means in hand, is made to equip them physically, mentally and spiritually for the work to which they are prospectively destined. The curriculum is arranged to continue six years, and is as liberal as circumstances will allow. It embraces—

In the Academic Department.

Geography; Grammar and Readings in four languages, Tamil, Telugu, Sanscrit, and Greek; Mathematics, including Arithmetic, Algebra, and Euclid; History, universal and particular; Natural History; Astronomy; Anatomy; Moral Science and Anthology in four languages.

In the Theological Department.

Exegesis of the Old and New Testaments with Commentaries and Analytical text books; Harmony of the Gospels; Shorter, and Heidelberg Catechisms, with Commentaries and proof texts; Exposition of Prophecy; Sacred Geography; Church History; Lectures on Theology, Didactic, Polemic, Pastoral, &c.; Whately's and Rhenius' Evidences of Christianity; Rhenius' Body of Divinity; Test of Religions; Butler's Sermons; Beschi's Instructions to Catechists; Pilgrim's Progress; Claude's Essay with Practical sermonizing, &c., &c.

The pupils are also experimentally trained for evangelistic labour by occasionally accompanying the Missionaries on their itinerating tours, and by weekly excursions with the teachers to neighbouring heathen villages; in the latter of which, the boys themselves have been known to preach to more than 16,000 people in a single year.

The classes are examined every week by the Missionaries in charge: and annually by a Committee of the Mission, and also by the Government Inspector of Schools separately. We would gladly quote some of the reports of the examiners, but space forbids; and we must content ourselves with the remark that those reports are, in general, very favourable to the teachers and students of the Institution.

Habits of cleanliness are inculcated and enforced; and industry, as well as health, is promoted by requiring a measure of physical labour on the arable land adjoining the building. The spiritual interests of the pupils are looked after with prayerful diligence, and, we rejoice to add, with the happiest results; as is evinced by the pleasing fact, that almost all the graduates are now leading consistent and useful lives as servants of Christ and agents of the Mission.

There is room barely to epitomize the history of the Seminary during the period under review. In the year 1861, there were

only twenty boarders. The quick development of the village movement which began in 1864, surprised the Mission with but a small and, relatively to the rapidly expanding work, an utterly insufficient staff of assistants; and the embarrassment resulting therefrom induced a correspondingly rapid annual enlargement of the Institution, until it reached its highest number of fifty-two students in 1869. Since then, the number of boarders has fluctuated from year to year. At present there are thirty-three lads in the Seminary.

The large increase of boarders in 1865 and 1866 necessitated what had previously been desirable, *viz.*, the erection of a building for the Institution. Up to that time the students had occupied small ill-ventilated out-houses, situated on ground so low that "water stood six inches deep in the rooms whenever it rained heavily." The increase of occupants augmented, by over-crowding, the already obvious unfitness of the damp and unhealthy premises. Cases of dysentery, fever, and congestion of the lungs became alarmingly frequent; and it was feared that the constitutions of several of the sufferers were permanently shattered. Urgent appeals, enforced by these painful arguments, were made, and resulted in securing, in the year 1867, an appropriation of Rs. 18,000. Eligible grounds, on which already stood a house suitable for the residence of the Missionary and his family, were immediately purchased, and the Seminary building soon began to rise from the earth. It was completed in due time, and on the 23rd December, 1868, was occupied by the school, after its solemn dedication with interesting exercises to the service of God. It is a handsome and substantial brick edifice, with ample accommodation for about one hundred boarders.

The great drawback to the complete success of this institution has, from the first, been the want of the continued and exclusive services of a competent Head. Desirable as it was that two missionaries, one of them devoted to the Seminary, should reside at Vellore, the claims of other sections of the field upon the limited foreign force were always too pressing to admit of such an arrangement. Consequently, the time and efforts of the one missionary stationed at Vellore, being of necessity distributed among a multiplicity of cares and duties, it was simply impossible for him, without neglecting equally pressing interests, to give the Seminary the attention which its importance merited. Repeated, but always unsuccessful attempts were made to engage a European master. And so the mission was reluctantly compelled to content itself with the possibilities of the situation. All that could be done with the best native teachers procurable, was done: their instructions being supplemented, so far as other engagements would allow, by those of the missionaries and missionary ladies residing at the station. As already stated,

the results, while they have been by no means a failure, have yet fallen short of the chief aim of the school, *viz.*, providing native pastors for the native churches.

Female Seminary at Chittoor.

The women of India have for ages been rigidly debarred from all educational privileges. The laws of the sacred Sastras, equally with the hereditary and inveterate prejudices of the people, are inexorably hostile to the intellectual culture of the female sex. None but courtesans learn to read and write. And if, by any possibility, a respectable woman should become possessed of even these elementary acquirements, the fact would, unless carefully concealed, brand her with indelible shame. Missionaries have, from the first, appreciated the importance of rebuking this barbarous and abhorrent usage, and of demonstrating to the Hindu, by the actual education and elevation of members of the sex, the possibility and feasibility of blending moral excellence and purity with intellectual culture, in the *tout ensemble* of woman's character. Influenced by these considerations, as well as by a wish to confer the priceless gift of science upon the defrauded moiety of India's people, and pressed, furthermore, by the conspicuous suitableness of providing intelligent and companionable wives for their native assistants, the Arcot Mission gave timely attention and prominence to the subject of Female Education. Girls' schools were opened immediately on its establishment, and so early as the year 1855, we find this record :—" Three orphan girls have been taken into the missionary's house as boarders, who, with three other large girls, are instructed daily. These will probably form the germ of a Girls' Boarding School. We would be glad to increase the number, but have not the means for their support. Those already received are maintained by private charity." Two years later the number of boarders was seven, and in 1860, had increased to fourteen. At this period, we find the "Female Seminary" among the permanently established institutions of the mission; still small from the lack of funds, but prosperous and full of hope for the future.

The Seminary has always been under the superintendence of the missionary lady, resident at Chittoor, assisted by an excellent matron and one or two native teachers. Its design is not so much brilliant scholarship and striking results, as it is the qualifying its pupils to perform, in a womanly and efficient way, the duties of the station in life which, as wives of the native helpers or teachers in primary schools, the most of them are expected to occupy. To raise them above their prospective condition would be tantamount to making them disappointed and discontented, not to say unhappy women, for the greater part of their lives. The aim, therefore, is not to anglicize; but, on the contrary, to

keep them simple-minded Hindu girls, retaining all such native customs as are innocent, and suited to their particular sphere in life. A plain, but thorough education in Tamil, Telugu, and English, together with proficiency in needle-work, cooking, and general domestic economy, is the result kept in view. Cleanliness and thrifty diligence are prescribed and insisted on. The pupils make their own clothes, do the cooking and all other household work connected with the Institution, are required to keep their persons, as well as the building, scrupulously neat and orderly. While, on the one hand, no pains are spared to extirpate fatuous and irrational prejudices and to break up pernicious habits; on the other, every effort is made to imbue the pupils with right principles of thought and action; and, above all else, to lead them to a whole-hearted consecration of themselves to the Saviour. A large proportion of their time every day is given to the study of the Bible, and they are early made conversant with the Heidelberg and other catechisms. It is not saying too much to add, that consequently their acquaintance with sacred history and biblical doctrine is larger and more thorough than that of most girls of their ages in Christian lands.

The rapid development of the mission in the years 1863 and 1864 rendered necessary a corresponding enlargement of the corps of native helpers, and in 1865 it was decided to increase the number of scholars in each Seminary to fifty. This action made the erection of adequate quarters for the teachers and pupils an urgent necessity. The missionary in charge of the Female Seminary had already, in 1863, written as follows:—“It is very desirable that a suitable building should be provided for this Institution. The boarders, averaging twenty-five souls, are crowded into two small godowns, adjoining the mission house. These are open to the observation of every passer-by. This compels an amount of vigilance and anxiety which is very trying. All acquainted with the dangers attending female boarding schools in India, will at once apprehend the needfulness of affording proper accommodation and seclusion to the girls. This we cannot do from want of funds. The missionary will be glad to receive donations for this purpose.”

Again, in 1864, he writes:—“In the report of last year, I represented the desirableness of providing a suitable building for the accommodation of the Seminary. I am now compelled to speak of it as an absolute necessity. Health, cleanliness, and morality, all demand that the scholars shall no longer be kept in the small, crowded and uncomfortable rooms which they have hitherto occupied in one of the station out-houses. The mission has long felt the need of a change, and has authorized me to put up a proper building, provided I can raise the needed funds. I am sorry to say that my appeal last year proved almost fruitless. About 400 rupees were all the monies donated in

response, whereas 2,500 rupees, at the smallest calculation, is the sum required."

Once more in 1865, after recounting the cheering prosperity of the school during the previous year, he adds:—

"I am sorry, however, that I am still forced to complain. The Seminary is utterly without proper accommodations. Nearly thirty girls are yet crowded into two small, low godowns, contracted and without ventilation. Health, cleanliness, and morals are all at stake. For two years I have made loud appeals for relief. But there has been no adequate response. During the last twelve months, about one thousand rupees were subscribed towards erecting a suitable house; and, with the approbation of the mission, I began and have carried the work up to that amount of expenditure. At least 2,000 rupees more are necessary to complete the edifice. I can only call out again, hoping and praying that, by the blessing of God, the call may prove loud and effective enough to enter Christian hearts, and cause them to well forth benevolence in furtherance of this most worthy enterprise. Christian mothers, think of the comforts and privileges and blessings with which a bountiful Providence surrounds your highly favored daughters; and in gratitude to the Giver, send your gifts and offerings to release their humble sisters from discomfort and danger. Every rupee you give for this object will, I feel assured, be returned with large interest into the treasury of your prosperity. 'The liberal shall be made fat, and he that watereth shall he watered also himself.' Good security, surely, for all who will send contributions to this work!"

Up to this point, the missionary's tone is decidedly in the key minor, despondent; but just here we find a sudden and enlivening transition to the key major, triumphant. In 1866 he writes:—

"It gives me great pleasure to say that the building begun in 1865 is now almost completed. It is a spacious and commodious edifice; and will conduce largely to the comfort and health of its inmates. Thus, a great source of anxiety and vexation is dried up."

And in 1867:—

"This Institution furnishes the brightest colouring in the picture of our work for the year. The removal of the pupils from two small, unventilated godowns into a large and airy building has proved in every way beneficial. The transfer has been strikingly productive of improvement, physical, mental, and moral. The girls are firmer in health, immensely more cheerful in disposition, brighter in intellect, and, on the whole, much better behaved than in former years. The only wonder is that, in their old quarters, they did not degenerate into living mummies. We, as well as the inmates of the new building, revel

in plenty of room, plenty of air, and plenty of resulting comfort, all of which are found in our recently completed Seminary building. We are very thankful for it, and its conveniences."

Possessed now of ample accommodation, the Seminary rapidly increased the number of its pupils from thirty to fifty-five; this last being the highest figure ever reached. The services of a competent principal were secured; the course of study was enlarged and systematized; more effective methods of teaching and discipline were introduced, and the Institution was placed on altogether a better footing. The pupils, besides undergoing a weekly examination by the lady in charge, were subjected once a year to a thorough testing of their acquirements and progress by a Committee of the mission. The reports of the Committees have been uniformly favorable, and in many instances highly commendatory. We give a single extract:—

"The Female Seminary Committee beg leave to report that they have thoroughly examined all the classes in the studies of the year; and are happy to say that the examination has been very creditably sustained, showing both diligent application on the part of the students, and persevering drilling on the part of the teachers. The classes showed also a very pleasing proficiency in music, by singing Christian lyrics in chorus both in Tamil and Telugu, which were rendered in perfect harmony and rhythm, with distinct pronunciation and in a sweet tone of voice. The Committee went over the spacious building lately erected, and inspected the sleeping, eating, cooking, bathing, and other rooms, and found them all clean and neat. They furthermore partook of the mid-day meal of curry and rice prepared by the girls themselves, and found their housewifery unexceptional."

In addition to the examination by the Mission Committee, the pupils have, of late years, been subjected to a distinct examination by officials of the Government. E. C. Caldwell, Esq., Government Inspector of Schools, in his report of 1874 to the Director of Public Instruction, says:—

"Sir, I have the honor in forwarding the accompanying certifying memorial of the American Mission Girls' Boarding School at Chittoor, to report that the school is held in a large and commodious building, built expressly for the purpose, and that it is more than ordinarily well and efficiently managed. The number of pupils on the roll was fifty-four, of whom fifty were present for examination. Their attendance, owing doubtless in part to the pupils being boarded in the establishment, was remarkably good. Their answering too was particularly good, with the exception in arithmetic of a few girls, whose progress in that branch was not in keeping with their standard on other subjects. In sewing, as in the case of the schools of the same Mission in Vellore, the girls were generally far in advance of the standards required of them."

A grant to the Seminary of Rupees 688 was awarded by Government as the "result" of this examination. The crochet and other fancy work done by the girls is sold from time to time, and has of late realized from Rupees 200 to 250 a year. The proceeds of the sales added to the annual grants of Government under the "result system" materially assist in the maintenance of the institution.

The religious complexion of the Seminary has been singularly bright and cheering. From its origin almost, the blessing of God in the operation of His Spirit has conspicuously attended the efforts, made to lead the pupils to a personal surrender to Christ. There have been periods of exceptional interest in spiritual things. The observance of the "Week of Prayer" in January, 1860, was followed by a manifest tenderness of feeling. Voluntary prayer meetings were held, and five out of the fourteen boarders were received to the communion of the Church. In 1863 six girls were brought to the Saviour; and the religious interest pervading the school had its exponent in the observance of three meetings for prayer spontaneously held by the pupils every day throughout the year. The report of the same period contains the following noteworthy statement:—

"We record with delighted gratitude the fact that all the girls who from the first have been graduated from this Seminary, either went out of it professing Christians, or became such shortly after their separation. The most of them are partners of our own native helpers; and, so far as we know, all of them without exception have, up to this time, lived consistently as disciples of Jesus. How precious and encouraging is this evidence that the blessing of Jehovah is upon our Female Seminary."

Similar records embellish the reports of 1868, 1872, 1874, and 1876, in which years, respectively, eight, eighteen, seven, and nine girls avowed themselves the handmaidens of the Saviour. In all, sixty-four pupils have been gathered into the Church; and twenty-six of the forty-three girls now in the Institution are communicants. Verily, the record is one calculated to stimulate the zeal and beneficence of all who have been in any way conducive to such felicitous results.

The systematic benevolence of the scholars, exercised at the cost of veritable self-denial, must not be omitted from our picture. Many of them orphans, and all from poor families, they are without "spending money" and other potential sources of school-girl charity. Yet, in recent years, we find these humble Hindu girls contributing to religious and charitable enterprises an annual average of 90 Rs.—a very large sum relatively to their circumstances. It should interest European and American Christians, and pique their generous impulses, to know that the pupils of the Chittoor Female Seminary amass this sum by voluntarily and cheerfully denying themselves a

portion of their allotted food every day through the year. Benevolence which goes partially hungry, that it may relieve the gnawing necessities of others, is as indubitably genuine as it is charmingly beautiful.

Death has seldom visited the Seminary. One little girl, nine years old, died in November 1866. During the early stages of her illness she spoke sweetly of her Saviour, testifying delightfully to her faith in His blood. Subsequently she was seized with convulsions and remained unconscious to the end. Jessie, aged fourteen, died in April 1869. She suffered much for several months previous to her decease; but her trials were borne with meekness and submission. Her pastor saw her frequently, and was much cheered by the spirit she manifested. Full of confidence in her Redeemer, she repeatedly and emphatically expressed the wish to be released from her pains and find rest with Jesus. Her end was perfect peace. Two more girls, one of whom was a communicant, were taken off by typhoid fever in 1872. Continued delirium prevented any intelligent manifestation of religious consciousness; but it is hoped that both are in a happier world. A fifth, concerning whom no special record is found, died a year or two ago. These are all the deaths which have occurred in a period of more than twenty years. The annexed table gives the statistics of the institution from its inception to the close of the year 1876.

Statistics of the Female Seminary from 1855 to 1876.

—	1855.	1856.	1857.	1859.	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.
Total number of boarders ..	3	4	7	11	14	13	12	20	25	30	34	46	46	53	55	55	48	54	54	53	43
Admitted to Church .....	..	..	..	..	5	..	..	6	..	..	4	2	8	5	..	..	18	..	7	..	9
Married .....	..	..	..	..	..	1	1	3	3	..	..	2	2	4	1	7	..	4	..	9	8
Died ...	..	..	..	..	..	..	..	..	..	..	1	..	..	1	..	..	2	..	..	..	1

OTHER EDUCATIONAL AGENCIES OF THE MISSION.

I.—The Preparandi School.

This is an institution founded in the year 1863 as a refuge for young men and boys rendered homeless and friendless by their renunciation of Hinduism and adoption of Christianity. Quite a number of such persons join the Mission almost every year. Many of them are from the higher castes, and some are members of wealthy heathen families. These converts are, as a matter of course in every instance, renounced and left helpless

and destitute by their relatives and friends. In the earlier periods of the Mission they were received directly into the Arcot Seminary; but this policy having proved disadvantageous in some regards, a separate school was established for their education and training. Into this they are admitted on probation: and after passing through a preparatory course, are, if found worthy, transferred to the higher institution with a view to their becoming agents of the Mission. The original number, six, had increased to forty-three in 1870. Sixty-six of the students have been, at various times, baptized, and eighteen admitted to the Church. "Some bright lights have gone forth from this institution, and are doing good service for the Master." Were there space, cases of great interest might be related here.

II.—*Caste Girls' Schools.*

Misses Martha Mandeville and Josephine Chapin joined the Mission in 1870. After devoting some time to the study of the language—both ladies assisting meanwhile in the instruction of classes in the Arcot Seminary—they, in 1872, opened in Vellore two schools designed exclusively for the daughters of the higher classes of Hindus. These schools met almost immediately with a degree of success quite unexpected, in view of the hereditary national prejudices against female education. A third school was established in 1873, and an aggregate attendance of from 160 to 180 scholars was secured. The Bible has been used as a text-book, and religious instruction given with little or no opposition on the part of the parents. The pupils were examined in 1874 and 1875 by E. C. Caldwell, Esq., the Government Inspector of Schools. In the former year fifty-five and in the latter fifty girls passed successfully, and received the hearty commendation of the Inspector.

The following extracts from late reports are of interest:—

"Sewing is still an important feature in these schools. Many of the girls in the advanced classes are able to cut and make their own garments. In this we are already reaping some of the fruits of our labours. A few months ago one of the older girls in Sullivanspettah school begged to be allowed to teach a small class in sewing. She proved herself so capable, that, for the present, she has a charge of all the sewing classes in that school. A more dignified and womanly character can scarcely be found in one of her years and stature. She seems especially fitted to fill a responsible position."

"The Scriptures are taught daily, and a great change is manifest, both in children and parents, in regard to this branch of study. The people protested strongly at first against the introduction of Christian instruction; and the children seemed to have imbibed the prejudices of their parents. Now, they drink in Bible truths almost eagerly; and not only carry their Catechisms

and Bible portions to their homes, but are permitted to read and study them there aloud without interruption."

"The secular instruction is thorough and efficient, and the Scripture lessons are learned with great interest by the little girls, and with little or no opposition from their parents. The anniversary recently held was attended by a large and interested audience of native gentlemen who expressed great pleasure in witnessing the proficiency of the little girls in their lessons. Their sewing was also greatly admired and commended. There seems no reasons why the schools should not go on increasing in numbers and influence, and gaining the favour of the people, if they could only have proper superintendence."

"These schools have been continued during the year 1876, with increased prosperity. The number of scholars has increased, so that there are now 220 names on the roll. Both schools have been examined by the Deputy Inspector and a grant of nearly 800 Rupees awarded. Besides secular studies, the girls are instructed in needlework and in lessons from the Bible. The latter seem to be especially interesting to them, and they never tire of listening to stories from the Old and New Testaments. We feel confident that the seeds of divine truth sown in these youthful minds will bear fruit in the future."

Miss Chapin was compelled by the failure of her health to return to America in 1874, and in the following year Miss Mandeville was appointed to take temporary charge of the Female Seminary in Chittoor. Mrs. E. C. Scudder, and after her departure, Mrs. John Scudder have done all they could, consistently with other duties, to supply the place of the young ladies.

III.—Primary Schools.

Of these little need be said. Established in every station and out-station of the Mission, they are conducted at trifling expense; are taught by graduates of the Seminaries, male and female, and serve as feeders to the higher institutions. Their function is humble but necessary and useful.

MEDICAL DEPARTMENT.

Arcot Dispensary.

Mr. S. D. Scudder, M.D., was commissioned by the Board as a Medical Missionary in 1860, and arrived at Madras in December of that year. It was expected that he would, as soon as possible, establish a Mission Hospital and Dispensary; and after having studied the language for a time, he was directed to do so. A suitable building was selected and engaged in Vellore, and the institution was just about to be opened, when his plans were suddenly frustrated by the embarrassment of the treasury, occasioned by the American war. Debarred temporarily from his speciality, he was ordained by the Classis of Arcot to the



Gospel ministry, and in 1862 he was placed in charge of the Arcot station. Unable, however, to suppress professional instincts, and unwilling to abandon the Medical work, he, with the consent of the mission, opened in that place a Dispensary on a small scale. The exigencies of the mission caused his removal in the following year to Palmanair. Here, again, his renewed hopes and efforts were defeated by the want of an appropriation, and we find him barked, yet not despairing, venting his disappointment thus :—

“I stated in my last report that I intended opening a Dispensary at Palmanair. Though the Lord has not yet permitted me to fulfil that statement, I reiterate it, and still believe that the way will be opened. During the past year, I have been permitted to aid, both medically and surgically, a large number of persons. But how many have I, in sorrow, to refuse! I have no money, no place in which to receive patients, no apothecary and no medicine. Not one Christian friend has, during the year, sent me pecuniary aid. I do not write, however, as one despairing. The Lord will not permit me to abandon this most important work.”

This discouraging state of affairs continued until near the close of the year 1865, when the Board, though still carrying the debt incurred during the war, and having no funds collected for the special purpose, determined, in view of the great desirability of establishing a Medical branch of their work in Arcot, to sanction the immediate opening of a Dispensary and Hospital, and directed the mission to start the enterprise without delay. The joy occasioned by this action found utterance in the following hopeful and glowing words :—

“God has at length answered our prayers. After five long years of hope deferred and earnest efforts discouraged, when it appeared, indeed, imperative to abandon the object, the small cloud betokening the ardently longed for rain arose: our Secretary wrote that we might hope anew for the Dispensary. And we now know that it has been allowed by the Executive Committee. In the joy of our hearts, most truly can we exclaim; ‘Bless the Lord, O my soul; and all that is within me, bless His holy name.’ We hope very soon to commence operations. This action of the Committee in sanctioning a dispensary, under very adverse circumstances, is certainly one of great faith and true Christian nobility.”

The hospital was opened in the city of Arcot, March 17, 1866. It met with considerable opposition at the outset. There was already in the place a small Civil Dispensary under the charge of an East Indian Apothecary; and this man, jealous of the new rival enterprise, exerted all his power to crush it in its incipency. This he did, chiefly, by spreading false reports to the effect that the missionary’s object, in establishing his Dispensary, was to force Christianity upon the people; that to accomplish

this he would stick at nothing; that by mixing unclean water with the medicines, and by keeping low-caste servants to wait on the patients, he would destroy their caste; that he was an intruder, and the Government would be angry with all who resorted to him for medical aid, &c. These reports, while they did not materially influence the respectable and more intelligent natives, undoubtedly deterred the mass of the people—whose timidity, born of ignorance, is ever sensitive to such representations—from coming to the hospital; and after several months' trial, it seemed as if the undertaking must fail for lack of patients. It was at length determined to address the authorities, proposing that inasmuch as one efficiently conducted infirmary would meet the wants of the district, the Government should remove its dispensary with the attending apothecary, and give exclusive possession to the American establishment. This proposition, though adversely reported on by the Collector of the district, was not only acceded to by the Government; but an order was immediately issued directing that the Civil Dispensary building together with its furniture and stock be turned over to Dr. Scudder for his institution; "which" the minute said, "the Government would desire to see started under as favorable auspices as possible." More than this, the Collector was instructed to pay to Dr. Scudder "one-half of the annual amount hitherto devoted to the maintenance of the Dispensary;" the Government requiring only "that he should submit an annual report on the working of his Arcot Dispensary."

Thus, opportunely released, under a good Providence, from embarrassment, the Institution sprang, almost instantaneously, into full and successful operation. The thickly populated district, and three large cities of from thirty to fifty thousand inhabitants each, all lying within two miles of the Hospital, began at once to pour in their crowds of sick and suffering people; and the Missionary Doctor soon had his hands more than full of work. From the start, the Gospel was regularly preached every morning to the assembled patients; and religious tracts and books were freely distributed among them without offence. The native gentry and aristocracy showed themselves quite as ready as did the masses, to profit by the skill of the newly arrived physician. A lady-relative of the once famous and powerful Nawab of the Carnatic was medically attended in her royal abode; the foreign Doctor being admitted, contrary to all conventionalities, into the inner apartments of the palace. Muhammadan women of rank, who had perhaps never before emerged from their residences, were brought in closely covered conveyances to the hospital; and, tightly veiled, privately sought advice in the female ward. Brahmins and other high caste gentlemen visited the institution daily, many of them manifesting an enlightened interest in its economy and opera-

tion; and it became no strange sight to see several of them at a time occupying the benches on the verandah, and reading aloud from the Scriptures, "the Bazaar Book," "Spiritual Teaching," or some other religious work. High and low, all came freely to the Dispensary. The records show that members of no less than thirty-nine different castes continually resort to it for medical aid.

Various means were used to make the institution spiritually, as well as physically, a remedial agency. In addition to the daily preaching and distribution of tracts, already mentioned, Bibles and religious books—too large to be gratuitously bestowed—were kept for perusal on the premises; and the admission tickets, one of which is given to each patient on his first presenting himself for treatment, were pressed into the service of truth, by printing texts of Scripture on one of their faces. A female Bible-reader was employed in the women's ward; and prayer meetings were held in the building for the in-patients, who, contrary to what was expected, offered no objections and seldom refused the altogether voluntary attendance solicited.

We regret our inability to follow the history from year to year of this institution; certainly one of the most important among the agencies employed for the evangelization of the district. A thoroughly readable, not to say fascinating, account might easily be compiled from the detailed records before us; but we have space for little more than a concise and very general epitome of its operations and results.

Once fairly afloat, the institution enjoyed uninterrupted prosperity and success. Its curative and sanitary efficacy, too obvious to escape the attention even of the most stupid and prejudiced, soon became widely known through the district. In the year 1867, the second of its existence, 15,507 patients were treated; and in the following year, 1868, more than double that number—33,170—received advice and medicine within its walls. The attendance steadily increased until, in 1870, it reached its climax of 53,963. In each of the two succeeding years there were about 43,000 patients, and thence the number diminished gradually to 33,945 in 1875. This falling off must not be attributed to any decline of efficiency in the Hospital, or diminution of confidence on the part of the people. It is sufficiently accounted for by the facts:—first, that medical treatment, continued through several successive years, had not only cleared away accumulations of chronic disease, but had furthermore considerably ameliorated the general public health; and—second, that the Government having, in the meantime, opened new Dispensaries and strengthened old ones in various parts of the district, the inhabitants, naturally enough, resorted to the nearer rather than the remote sources of relief.

The estimation in which the Hospital was held by the Government authorities will best appear by a few extracts taken from their own records :—

The Collector of North Arcot wrote to the Chief Secretary to Government on the 24th of April 1867, as follows :—

“ I have the honor to submit the annual report on the Civil Dispensary at Ranipet, now in medical charge of Dr. Scudder. So far, the results of the amalgamation are, in my opinion, exceedingly satisfactory. Comparing the returns, I find that the number of in-patients and out-patients admitted to the Dispensary during the five months it was under charge of a paid apothecary was 41 and 1,233 respectively; whereas during the four-and-a-half months it has been in Dr. Scudder's hands, the figures are 96 and 1,652. These latter results, it is also to be borne in mind, would have probably been much larger, had the full Government allowance been at Dr. Scudder's disposal. The figures should, I think, be accepted as conclusive on the two principal points, *viz.*, that Dr. Scudder has the confidence of the people as a medical man, as a professional man; and that the principles on which the institution is being conducted have not given offence to the religious scruples of the native community.”

On the 16th of May, the following order was passed :—“ The Governor in Council has perused with much satisfaction the very favorable report submitted in the foregoing letter on the Civil Dispensary at Ranipet under the management of Dr. Scudder.”

Immediately after issuing this order, the Government donated Rupees 1,000 to the Hospital, and doubled its annual allowance. In May, 1869, the Dispensary was honoured with a visit from His Excellency, Lord Napier, Governor of Madras, who, accompanied by his staff, carefully inspected the Institution.

The following minute was read by His Excellency in Council, on the 3rd of July succeeding :—“ During my recent tour in North Arcot, I had occasion to visit the Dispensary and Hospital at Ranipet, in charge of the Rev. Silas Scudder of the American Mission. It is not necessary for me to enlarge upon the excellence and usefulness of this institution. It holds the position of a Government Dispensary. By placing a Government building and a portion of the revenues of a charitable foundation at the disposal of Dr. Scudder, the Government manifested their entire confidence in his character and his discretion, as well as in his professional attainments; for some considerations of a delicate nature were involved in the surrender of a state establishment to a foreign missionary. That confidence has been entirely justified by experience. The number of patients, as set forth in the accompanying annual reports, proves that the minister does not impair the physician, and that the heathen are not kept away by the temperate and conciliatory form in which the truths of

Christianity are presented to their attention. On the other hand, it is unquestionable that the great experience which Dr. Scudder possesses of the country, and his accurate knowledge of the language, render him peculiarly fitted for the office of a propagandist of European science in an Indian community. I can bear testimony to the solicitude with which the in-patients are treated, and to the general efficiency of the material arrangements. Some defects in the accommodation, furniture and distribution, are explained by want of funds and by the character of the building. Dr. Scudder has brought to my notice several particulars in which the Government might still contribute to the improvement of the establishment."

After an allusion to needed alterations, which he recommends to be made at the public expense, His Excellency remarks:—

"In conclusion, I beg to call the attention of Government to the good service which the American Mission is rendering to humanity and enlightenment, by the education of Native Medical students, and by the translation of medical works into the vernacular of the country."

(Signed) "NAPIER."

On the 17th of July, a Government order was issued, authorizing the improvements suggested by Lord Napier, and concluding with these words:—

"The Government avail themselves of this opportunity of recording their appreciation of the great benefits which the American Mission has rendered, and continues to render, to humanity and enlightenment, by its operations in connection with the Ranipet Dispensary and kindred Institutions."

Threatened Destruction averted.

In the year 1871, an official letter from the Board of Foreign Missions communicated the startling order, that the treasury being \$50,000 in debt, it had become impossible to sustain the present outlay of the mission; and that therefore, its work must be curtailed to the amount of \$5,000. The mission had no alternative but to comply, and after many days of careful and anxious conference, most reluctantly adopted, among other baneful but inevitable resolutions, the following:—

"1st.—To abandon our Medical work, close the Dispensary, inform the Government that we can no longer sustain it, and request them to take charge of everything belonging to them."

"2nd.—To send the Rev. S. D. Scudder, M.D., home, in view of the fact that his special work has ceased."

The Government, on learning this decision, resolved to save the Institution if possible, and immediately made an additional grant of Rupees 1,500 to its funds. This sum, with the usual Government allowance, being sufficient to maintain the Dispensary, though on a somewhat narrower scale than before, it was,

notwithstanding the departure of Dr. Silas Scudder, continued under the charge of the Rev. John Scudder, M.D., who added its care to his other duties, until the arrival, in 1874, of H. M. Scudder, Jr., M.D. The expenses of the establishment have, ever since 1871, been met entirely by Government, the Mission contributing nothing beyond the services of the physician in charge.

Lying-in Hospital.

Among the almost numberless trials of India's women, perhaps none is more distressing than the treatment they are subjected to in child-birth, and especially in cases of difficult labor. The functions of the midwife are performed usually by superannuated females, whose temerity and cruelty are as reckless as their ignorance is dense and absolute. Their system—if system it may be called—of operative midwifery is marvellously barbarous; and the frightful tortures inflicted upon women in complicated labor, are too revolting to be described. Missionaries are not unfrequently called—often, alas, too late—to rescue miserable dying victims from the grim consequences of the ordeal, as fruitless as it was shocking, through which they have passed. The subject is one which conventional decorum, very properly, forbids us to open out in this place. It is sufficient to mention the fact that cases are, from time to time, brought to the Hospital, of poor sufferers who have been enduring not only natural agonies for five, seven, and even ten days; but have, in addition, undergone every barbarity which ignorance, stimulated by perplexed fear, could suggest. We need hardly add that, in the majority of these deplorable cases, human art can do little more than palliate tortures which have only too surely effected their fatal work.

The subject was brought, by Dr. S. D. Scudder, to the notice of Government in the year 1870; and the authorities were urged to send to every large dispensary an educated nurse or midwife, not merely to attend lying-in women, which would of course be her duty, but also to instruct and train other females in this particular department. Such skilled women, it was argued, would soon be employed by the higher native families; and the custom once established among the better classes, would not fail to work its way among the lower and more ignorant. The Government gave a favoring response to this appeal, and authorized the additional expense of a lying-in ward at the Arcot Dispensary; but owing to some technicality, the money was not forthcoming for several years. We are happy to say, that this urgently needed department is now in full and successful operation.

The first report on this Institution says:—

“The success of the Lying-in Hospital has exceeded our most sanguine expectations. Its popularity continues to increase, and its benefits are appreciated more and more by the people. The

number of patients for the past year was eighty-five, and the number of operations six."

Two hundred and six cases received treatment in 1877, and 215 in 1878. Should this beneficent movement of establishing Lying-in Hospitals throughout the rural districts be carried out, as is probable, by Government, it will prove an incalculable advantage to thousands who are now exposed to insufferable torments, resulting from the want of a little enlightened skill and attention.

Native Medical Students.

Soon after the opening of the Dispensary, a class of native Christian young men was formed, to be instructed in Medicine and Surgery, with the view of fitting them for Medical Missionary work in remote stations and districts, where the advice of physicians is not obtainable. On this topic we must limit ourselves to the single remark, that several of these young men, after completing their course of study, have practised successfully in various parts of the Mission field, some of them reporting from seven to eight hundred patients a year; and that their services have proved very acceptable to the native community.

MISCELLANEA.

Benevolence of the Native Christians.

Our native Christians are free to give according to their ability. The most of them are extremely poor, the average earnings of each one probably not exceeding two annas a day. Yet a good many cheerfully and regularly contribute one-tenth of their income; an offering which cannot be made without veritable self-denial, as it must be deducted not from affluence, but from pinching poverty. The women, in some places, daily, before cooking, dip a handful out of the often scanty provision of family rice, and set it apart for the Lord. The pupils in our Seminaries have, for years, voluntarily denied themselves a fixed proportion of their daily food, that they might have something to help others with. The Catechists and Teachers, whose average income may be set at ten rupees a month, have organized themselves into the "Sahodara Sangam," or Society of Brothers, through which they every year assist their needy fellow-Christians with sums by no means inconsiderable in the aggregate. Calls for special contributions meet almost invariably with a hearty response; in evidence of which, we quote a notable and praiseworthy instance:—

"The Rev. Dr. Jared W. Scudder went to America, two years ago, on account of the severe illness of his wife. Her health is restored, and they are now ready to return. Our Committee is pecuniarily disabled, and cannot send them. When our native churches learned this, they resolved upon a united effort to raise money enough for the Rev. Dr. Scudder's passage

to India. Their action was spontaneous, cheerful and prompt. They organized Committees, drew up subscription papers, and thoroughly canvassed the congregations. They have pledged themselves as follows :—

	RS.	A.	P.
The Arcot Church, for	142	5	0
The Arnee Church, for	75	0	0
The Chittoor Church, for	146	14	0
The Coonoor Church, for	225	0	0
The Palmanair Church, for	75	0	0
The Vellore Church, for	315	2	0
Total Rs....	979	5	0

It must be remembered that these sums are entirely independent of what the Missionaries contribute. This result has amazed us. Great personal sacrifices have been made. Most of our church members are poor; many are very poor. Yet has their deep poverty abounded unto the riches of their liberality; for to their power we bear record, yea, and beyond their power they were willing of themselves."

Publications.

The following are works which have been prepared and issued by the Mission :—

"Spiritual Teaching"	In Tamil
Do. do.	In Telugu.
Do. do.	In English.
"Jewel Mine of Salvation"	In Tamil.
Do. do. do.	In Telugu.
"Sweet Savours of Divine Truth"	In Tamil.
Do. do. do.	In Telugu.
"Bazaar Book"	In Tamil.
Do. do.	In English.
"Heidelberg Catechism"	In Tamil.
"The Liturgy of the Reformed Church"	In Tamil.

All these are works of considerable size, containing from 90 to 400 pages each. Besides them, several editions of the Scriptures in Tamil and Telugu have been printed for the Mission by the Madras Bible Society. Small tracts, for distribution, are purchased from the Madras Tract Society.

There are very few towns or villages in the Arcot District in which, to-day, portions of the Bible and Christian publications cannot be found. The free dissemination of this religious literature has undoubtedly been, next to the preaching of the Gospel, the most effective means of sapping the foundations of Hinduism, and preparing material for the building of the Lord's Temple in the land.

Personnel of the Mission.

Names of Missionaries.	Date of joining the Mission.	Period of labor.	Date of retirement.
Rev. H. M. Scudder, D.D., M.D. ...	1853	11 years.	1864
Rev. W. W. Scudder, D.D. ...	1853	19 "	1872
Rev. Joseph Scudder, D.D. ...	1853	7 "	1860
Rev. E. C. Scudder, M.A., M.D. ...	1855	21 "	1876
Rev. J. W. Scudder, M.A., M.D. .	1855	24 "	
Rev. J. Mayou, M.A. ...	1859	10 "	1869
Rev. J. Chamberlain, D.D., M.D. ...	1860	19 "	
Rev. S. D. Scudder, M.A., M.D. ...	1861	11 "	1872
Rev. John Scudder, M.A., M.D. ...	1861	18 "	
Rev. E. J. Heeren, M.A. ...	1872	5 "	1877
Rev. J. H. Wyckoff, M.A. ...	1874	5 "	
H. M. Scudder, Jr. M.D. ...	1874	5 "	
Miss Martha Mandeville ...	1870	9 "	
Miss Josephine Chapin ...	1870	4 "	1874

The Rev. Messrs. H. M. and W. W. Scudder laboured in India several years before the organization of the Arcot Mission. Their entire terms of Missionary labour were, respectively, twenty and twenty-five years.

Comparative Table showing the relative Statistics of the Arcot Mission in the years 1854, 1860, 1868, 1878.

STATISTICS.	1854	1860.	1868.	1878.
Stations ...	3	6	8	9
Out-Stations ...	1	...	31	88
Male Missionaries...	3	8	8	5
Female Missionaries ...	3	9	8	6
Native Ministers ...	...	1	3	2
Catechists and Assistant Catechists ...	3	4	29	31
Readers and Teachers ...	5	7	47	64
Churches ...	2	6	14	21
Communicants ...	26	154	534	1,112
Total of Christian Adherents ...	170	612	2,094	6,083
Arcot Seminary Pupils ...	13	20	47	33
Female Seminary Pupils...	...	14	46	33
Day Schools ...	4	5	28	56
Hindu Girls' Schools ...	...	...	...	2

VIII.—THE DANISH EVANGELICAL LUTHERAN MISSIONARY SOCIETY.

By the Rev. H. C. SCHMIDT.

THE King of Denmark, Frederick IV., sent the first Protestant Missionaries to India in 1705. One evening whilst perusing reports from the Danish Colony at Tranquebar, he sent for his Chaplain and enquired as to what had been done for the spiritual welfare of his subjects in the far East. As he was a pious king and knew that there is no salvation but in Christ, he felt it his duty to send the Gospel to all, whom God had placed under his sceptre. He therefore ordered the Chaplain to procure men who could go out as Missionaries. The Chaplain communicated with A. H. Francke at Halle and through him Ziegenbalg and Peutchau were engaged for the work. This Danish State-Mission was carried on for almost a century, and supported by Christians in Denmark, Germany and England.

When, however, Rationalism spread in Denmark and Germany, Missionary work was neglected and the Indian Mission passed over into the hands of English Societies. But a better time arose for the Church at home and brought new interest in Foreign Mission work. The seat of Mission operations was now changed from Halle to Dresden, where the Evangelical Lutheran Missionary Society was formed in 1819. Their Missionary Institution was opened in 1832 and their first Missionary, the Rev. H. Cordes, sent to India in 1840 in connection with the Danish Mission, and the Rev. C. Ochs followed in 1842.

The Danish colonies were ceded to the British in 1845, and in consequence of this the property of the Danish Mission was transferred to the German Lutheran Society in 1849.

Meanwhile in 1826 a Danish Missionary Society had been formed. This Society confined its work to aiding other Societies and especially the Missionaries in Greenland. A Missionary Periodical was published, containing reports of all Protestant Missions, and this became the means of awakening new interest in Foreign Mission work.

In 1860 a Missionary Institution was opened at Copenhagen with a hope to restore the old Danish Mission in India. But this was now in the hands of a German Society and it was therefore contemplated to begin Mission work in a new field. At that time the Rev. C. Ochs, who had disconnected himself with his Society, and had carried on Mission work at Pattambakum near Cuddalore, offered his services and his station to the Danish Missionary Society. This offer was accepted in 1863 and two Danish Missionaries sent out the following year. One of them, the Rev. P. Andersen founded a new Station at Tricalore and was successful in forming a congregation there. His wife had never been well in India, and he had to bring her home and leave her

there ; and on 6th May 1879 he also found it necessary to return to Denmark.

Rev. A. Ihle has now charge of the Mission at Tricalore.

Rev. C. Ochs died in 1873 at Pattambankum. For several years, no Missionary resided there but it is now in charge of Mr. J. N. Hyorth.

Rev. H. Jensen is stationed at Madras, and engaged in preaching and house-visiting among the Kamma caste people.

Another Danish Missionary, Mr. E. Loewenthal, is engaged in similar work amongst people of the same caste at Vellore. He is not connected with the Danish Mission Society, but supported by friends in Denmark.

IX.—LEIPZIG EVANGELICAL LUTHERAN MISSION.

By the Rev. E. R. BAIERLEIN.

THOUGH the Mission of the Evangelical Lutheran Church in the Tamil country is not officially represented in the Conference, I have been asked to furnish a report of it, which is herewith submitted.

The head quarters of this Mission are still at Tranquebar, where they were established 173 years ago, in 1706. That town and country was then a Danish possession, and it was the King of Denmark, Frederick IV., urged by his German court-preacher Dr. Lutkens, who established the first Protestant Mission in India. The Missionaries, however, and part of the money came from Germany. The first Missionaries, and many more after them, were chosen by that eminent servant of God, Aug. Herm. Francke at Halle, who, though dead, by his works of faith still speaketh.

From Tranquebar the Mission soon spread, and other stations were established. In 1726 Madras was taken up by the Rev. B. Schulze. Soon afterwards the Mission embraced Tanjore, where the work was carried on by native assistants from Tranquebar, as no European Missionary was allowed to reside in the king's territory, though in 1728 the Rev. C. F. Pressier was permitted to pay the Christians a short visit from Tranquebar. In 1737 the Mission was established at Cuddalore by the Revs. Sartorius and Geister. In 1762, the Rev. C. F. Schwartz proceeded from Tranquebar to Trichinopoly to visit the Christians there, and finding a hopeful field, he remained 15 years, when he removed to Tanjore. From Trichinopoly and Tanjore the mission extended to the south as far as Palamcottah, which was visited the first time by the Rev. Mr. Schwartz in 1778. The catechists whom he had left there, did their work faithfully, for two years after his death, when the Rev. Mr. Gericke visited

Tinnevely, he was able to baptize 1,300 heathens, who had all been duly instructed and prepared for holy baptism, some of them converting their former heathen temples into Christian Churches. Thus the great work in Tinnevely was begun by German Missionaries, sent out to Tranquebar.

From 1706 to 1819 fifty-four Missionaries were sent out to Tranquebar by the authorities of Copenhagen and Halle. These 54 Missionaries had 1,046 working years among them, several of them being in actual duty from 40 to 50, and one even 60 years. The most of them never saw their home again, but lived and laboured in their adopted land until called to their eternal home by their Lord and Father. The number of heathens whom they baptized is probably not less than 40,000.

In 1837 the last of them died at Tranquebar, after he had given over many congregations and Mission property to a rising English society. The Rev. Mr. Knudson, chaplain of the Danish Government at Tranquebar, then superintended the Mission until in 1840 the Rev. Mr. Cordes, the first Missionary of the Leipzig Society arrived. Other Missionaries soon followed, as the Bishop of Zealand, Denmark, made a formal application for help to the Committee.

When in 1847 the "Royal Mission College" at Copenhagen gave over to us the old Danish Mission with all the lands, buildings, &c., there was still left—or rather only left—about 1,500 Christians, 14 schools, 5 catechists, and 16 teachers. A new life was however soon perceptible, and from 1850 to 1858, 1,679 heathens were baptized.

At the end of 1858 the Tranquebar Mission had 13 Missionaries, 53 Catechists and Preachers, 53 Teachers in 47 Schools, and 4,661 baptized Christians.

In the last twenty years also the work has not been without the blessing of the Lord. Though we have had no large accessions in consequence of the famine, some hundreds of heathens have been gathered in every year, and 6,364 within the twenty years.

Our Society has often been looked upon and even denounced as upholding caste. That is quite a mistake. We fully agree with our English brethren that caste is an evil which has to be done away with. As to the end to be attained there is no difference between us. We do however differ as to the means used to attain that end. Our English brethren, or at least many of them, are using external means, such as orders, regulations, tests, &c., by which the branches of this caste-tree are clipped indeed. The root however remains, or as the Rev. Dr. (now Bishop) Caldwell expresses it, external means have a success as to the *letter*, but not as to the *spirit*; and in many cases little else remains to be complained of but the *caste spirit*. Now it is just here, where we attack the evil. The *caste spirit*, however, cannot be driven out by cutting off kudumis, by eating this or that, but by the

spirit of God alone. When *He* enters the heart, and in as much as He enters it the spirit of caste will leave it, and not otherwise. And therefore Dr. Graul, the late Director of our Mission said : "The attacks of this Society are not so much aimed at the caste institution, as at the caste spirit, and as soon as the caste spirit is expelled by the Holy Spirit and in the way of the spirit, all that is wrong in caste will fall down as a *caput mortuum*."

To illustrate this, let us see what external means and tests have done or rather have left undone. I will give but two instances out of many, taken from the answers the Missionaries sent to the enquiries made by the Bishop of Madras, which were published in 1868. The Rev. H. Baker of the C. M. S. writes as follows :—

"At Thallawaddi there is a Syrian congregation with two or three Choguns in it; but a slave chapel exists a few hundred yards across the river. On a few slave converts entering the door of the Church at the instance of the Missionary, the old Syrians *left it by the window!*"

We have nothing of the kind in the Leipzig Mission. All castes willingly worship in the same building.

The Rev. Bishop Caldwell writes :—"I may mention, as a proof that caste is not dead, the circumstance that I have a small number of people of the shepherd-caste living by themselves in an isolated little hamlet on the western division of my district, all of whom are baptized and most of whom might be expected from their knowledge and profession of piety to be communicants, who have never yet come to the communion; who say that they would willingly come to the communion if it were administered in their own hamlet; but who refuse to receive it in a large neighbouring village, because it would then be necessary for them to receive it in company with Pariars!"

We have nothing of this in our Leipzig Mission. All castes join in the communion, eating of the same bread and drinking of the same cup.

The Rev. Dr. continues: "I may also mention that I received a few months ago from Madras a very insolent letter in defence of caste, which had evidently proceeded from an educated Tinnevely Christian. The letter was anonymous, but I traced it to a young man, since dead, who had been educated at Sawyer-puram and Sullivan's Gardens, but who had resigned his connexion with the Mission and gone into Government employment. This is another instance of the re-appearance of caste, after a *long course of eating and drinking* that might have been supposed to be fatal to it."

This being the fruit of tests, we prefer the more excellent way of "preaching, reproving, exhorting with all long-suffering and doctrine." Nor are we alone therein, but many of our English brethren follow us.

For so writes the Rev. J. Thomas of Megnanapuram, C.M.S. :—

“I have no control over the social habits of my people, excepting indeed to take notice of whatever might be morally wrong. I have no means of bringing communicants to eat and drink socially together, except by making feasts at my own expense for them all to join in promiscuously. They would be very much pleased with a good meal of curry and rice provided in this way at any time, *but I believe it would not in the least influence their general social habits.*”

The Rev. John Clay, S. P. G., Cuddapah, writes :—

“I take every opportunity of teaching them the common fatherhood of God and the common brotherhood of all men : and of inculcating upon them the duty of loving all men and doing good to all men for the sake of Jesus Christ, who assumed our common nature and died to redeem all. But I have never considered it necessary to tell any Christian that, in fulfilment of that duty, and as a proof of the sincerity of his faith, he should associate on an equality with a Mathiga, go and eat with him, invite him to his house, give his daughter in marriage to the Mathiga’s son, and take the Mathiga’s daughter for his son. I should consider this as placing unnecessary burdens upon, and prescribing unwarrantable tests to the members of Christ’s body. In my opinion, and I express it with all deference, such a proceeding involves the sin of ‘lording it over God’s heritage.’ In God’s house and especially at the table of the Lord, and in religious matters, I would insist upon the perfect equality of all castes and admit of no distinctions : and in our Boarding Schools it should be the rule that all the scholars be treated alike, and that they associate as members of one family, which they are for the time being. But there I would stop. To interfere in the domestic and social affairs of any member of my congregation, and to prescribe for him there, would in my opinion be simple impertinence ; it would be a stretching of my authority over matters with which it had no concern. To frame rules of social intercourse for our Native Christians, to make such rules, lists of Church membership ; to exclude one, for instance, from the table of the Lord because he refuses to eat with a Christian brother whom he considers to be of lower caste than himself, this in my opinion is priestly tyranny. Such things have been done in Churches in India, and I therefore refer to them.

“Caste is indeed a terrible evil, a frightful hindrance to the progress of the Gospel : but harm has also been done by the injudicious way in which it has been dealt with by Missionaries in India.”

This expresses exactly our conviction.

Mr. T. Marsh, S. P. G., writes :—

“I believe it is a mistake to try and compel men to give up

caste. Moral suasion seems to be the only legitimate weapon. I believe that compulsion leads men to adhere the firmer to their caste prejudices. How would it be with Europeans, if an attempt was made to compel them to give up practices in which they have been brought up? The result in my opinion would be, that they would stick the closer to that which they were required to renounce. And in the case of Hindus, who, it should be remembered, pay greater respect to the opinions of their forefathers than any other people in the world, the result must be worse than it would be among Europeans. Lead, but do not drive, should, I think, be the motto in dealing with caste."

But one more quotation and I have done. The Rev. F. N. Alexander, C. M. S., writes from Ellore:—

"It was always a leading principle with our departed brother, Noble, that 'the kingdom of God was not meat and drink,' and that enforced repression of caste by mere outward tests was of no avail so long as the heart remained unchanged. Acting on this principle, I have ever made it an integral part of my teaching that 'all are one in Christ Jesus,' but I have never appointed any special test to prove that the agents under my superintendence would eat together irrespective of caste. I have always taught them that there was no occasion to go out of the way in order to eat with a person who in heathenism would be thought lower than themselves, yet if occasion required it, they should not fail to partake of food from such a person, as any hesitation in that respect would be an open sign of heathenism, and would put a grievous stumblingblock in the way of others."

This is exactly what we are saying and doing, and we rejoice that we are in accord with so many of our English brethren. If some differ we are sorry for it, but this can hardly be expected to be otherwise. We are, however, one in the main object to be attained, that the kingdom of God might come to the nations and stations to which we are sent. Keeping that one great end in view let us pray and labour to the best of our ability, and the Lord our God will give His blessing and establish the work of our hands to His own glory and to the salvation of all the souls that believe in Him.

The following comparative statistics will shew the state of the Mission both in 1858 and in 1878. I will but add that we have lost only three brethren by death in India during the last twenty years; but many more have left us and either died at home or are Pastors of German Congregations; while the eldest of all, the Rev. H. Cordes is a member of the Mission Board (Collegium) at Leipzig. Of the 21 brethren now in the work, three have been out more than 32 years, and one, the present Senior at Tranquebar, has been out nearly 36 years, without once having been home since.

Comparative Statistics.

	1858.	1878.
Missionaries	13	21
Native Ministers ... ..	...	10
Catechists	53	58
Teachers	53	132
Schools	74	99
Pupils	1,237	1,959
Baptized Christians	4,661	10,872
Number of towns and villages in which Christians are living	179	421

X.—THE AMERICAN MADURA MISSION.

By the Rev. J. RENDALL.

THE American Madura Mission had been in operation twenty-three years, at the time of the meeting of the Ootacamund Conference, in the year 1858. Up to that period, there had been steady progress in the organization and growth of Christian congregations and churches. In regard to education, the changes made prior to 1857 made it necessary for the mission to enlarge its plans with reference to all classes of schools throughout the district.

The progress in the various departments of mission work, during the past twenty-two years, since the meeting of the Ootacamund Conference, will be more apparent by comparing the work at these two periods.

1. *Congregations.*—In the year 1857, there were one hundred and thirty-four congregations, embracing five thousand three hundred and twenty-seven persons. In the year 1878, there were one hundred and ninety-nine congregations, embracing eleven thousand and eighty-six persons, living in three hundred and twenty-one villages; being an increase in twenty-one years of five thousand seven hundred and fifty-nine. This increase has been gradual and progressive. In some years the gain has been very slight; but in all cases, taking a period of five years, the increase has been marked. The greatest increase in any year was in 1878, when it amounted to two thousand two hundred and nine. In regard to the members of these congregations, it may be remarked, that they are from a great variety of castes, from the Velalabs, the most evenly distributed caste in the district, to the lowest castes among the people. The majority of them, however, are from the lower castes; but there are now constant accessions from the castes of medium position, and in some cases, in particular villages, there are persons of several castes connected with the same congregation. There now seems to be a stronger tendency than ever before among the people of the dis-

trict, to forsake idolatry, and unite with our Christian congregations. This is no doubt owing mainly to the increase of light, and from the growing conviction in the minds of many, that Christianity is the only true religion.

2. *Churches.*—In the year 1857 there were twenty-two churches, embracing nine hundred and twenty-one members. The missionaries, for the most part, supplied these churches with the means of grace, as there were only three native ordained pastors at that time. In the year 1878, there were thirty-three churches embracing two thousand two hundred and fifty-five members, and eighteen native pastors; being a gain of eleven churches, one thousand three hundred and thirty-four church members, and fifteen pastors. The advance in benevolent contributions is as marked as in any other respect. In the year 1857, the whole amount contributed was only Rs. 465-2-7. In the year 1878, it was Rs. 4,276-15-3, being an increase of more than nine fold. The year 1878, too, was a year in which the famine was severely felt. This increase indicates, that the people connected with our Christian congregations and churches are advancing in the true principle of benevolence, and that they are appreciating more and more their duty and their privilege, in supporting their own institutions. The local causes to which they contribute most freely are, toward the support of their pastors, to the Native Evangelical Society which aids the churches in the support of the pastors, and towards the building of churches and school houses and keeping them in repair.

A most important advance with reference to church organization, during the period under revision, is the establishing of ecclesiastical bodies adapted to promote the union of the pastors, and the welfare and growth of the churches. There are three local bodies of this kind, entitled "Local Church Unions," each of which embraces the pastors of that section of the district, and delegates from the churches. The missionaries attend the meetings of these bodies, and take part in the exercises and deliberations; but in order that the native pastors and delegates may have free course to develop, they refrain from voting on questions before the ecclesiastical body. The ordination of Pastors, their installation, and their discipline, the organization of new churches and all matters pertaining to the common welfare of the churches are committed to these bodies, as to such like bodies in Great Britain or America.

Besides these three local ecclesiastical bodies, there is one comprehensive body extending over the entire field and uniting the three referred to. This meets but once a year, receives reports from the three local bodies, and has in charge the general welfare of the churches in the district. There are now connected with these Church Unions eighteen native pastors, and thirty-three churches, embracing two thousand two hundred

and fifty-five members. There is a good prospect of future increase.

3. *Itinerancy*.—In caring for the Christian congregations, and providing for the growth of the churches, there is danger of neglecting the masses of the people. To guard against this danger, the mission adopted a plan for itinerating in all parts of the district not supplied with catechists, that all parts under our care might be reached. These journeys have opened up the waste places of the field, and assisted us materially in the extension of our work in the villages. Scarcely a year goes by in which congregations are not organized through these efforts, and frequently individuals are found, who date their interest in Christianity from these visits. During the year 1878, there were thirty-eight such tours conducted, in which eight missionaries, and one hundred and eighty-one native brethren took part. Sixteen hundred and fifty-four villages were visited, and ninety-seven thousand nine hundred and seventy-one persons were addressed. By this means most of the destitute portions of our district are periodically visited.

4. *Work in behalf of Hindu Women*.—Prior to the year 1837, no organized effort was conducted to reach Hindu women. Now, such work by means of Bible women is carried on by the ladies of our Mission, at nearly all our stations. Twelve such labourers are employed at the stations of our mission, who reach the women of the higher classes. This interesting work was commenced in Madura city by Mrs. C. M. Chandler in the year 1869. Besides the elementary education, which the Hindu women under instruction get, they are daily taught the Bible, and many of them are becoming familiar with Bible truth. Some of them are being drawn to Christ, and although none as yet have taken any step to confess Christ openly, they pray to Him as their Saviour. Some most interesting cases of this kind have already occurred. In the year 1878, in the city of Madura, where the work is conducted by Mrs. Capron, assisted by six Bible women, one hundred and seventy-seven Hindu women were instructed in this way, and four hundred and thirteen houses were open for religious exercises.

5. *Education*.—In the year 1857 there were no Boarding Schools for boys, and but one for girls, containing forty pupils. Boarding Schools were re-opened in the year 1866. In the year 1878, there were five Boarding Schools for boys in successful operation, containing one hundred and forty-seven pupils, and four for girls, containing one hundred and eighty-eight pupils. In the Seminary at Pasumalai, conducted by Mr. Washburn, there were forty-six pupils, and twelve catechists studying in the theological class, making fifty-eight in all in this Institution. The missionaries look to Pasumalai for the catechists and pastors, needed to carry on the work throughout the district. In

the advance of education among the people, it has been found necessary to increase the course of study in this institution. Formerly very little English was allowed, now the students in many cases are expected to study up to the standard of matriculation. Heretofore catechists taken from their work in the villages have mainly been received as candidates for the theological class, and many of them are our most successful pastors and catechists. Now the theological class is beginning to be supplied from the students of the institution.

In the period referred to, there has been a great extension in other schools, of which there were, in the year 1878, one hundred and thirteen containing two thousand six hundred and eighteen pupils. Of the above schools, nine were for Hindu girls, containing over two hundred and fifty pupils.

During the late severe famine, our missionaries were deeply interested in the welfare of the people, and in their ministrations, nurseries were opened at Pulney and Pasumalai, supported mainly by contributions from the Mansion House Fund. In the final arrangement, Mr. and Mrs. J. E. Chandler established an orphanage at Pulney, where they provide for eighty destitute children, and Mr. and Mrs. Washburn at Pasumalai, where they provide for fifty. Beside these, Mr. and Mrs. J. S. Chandler at Battalagundu provide for eighty destitute children. There are thus one hundred and thirty-eight orphans provided for in orphanages established for their care and education.

During the past twenty-two years, the cause of education has received a great impulse, and real advancement has been made, in all departments.

We have received very important aid in this respect from the Training Institution connected with the Christian Vernacular Education Society, at Dindigul. A large proportion of the teachers in our village schools have been trained at this institution, and they are working faithfully throughout our stations.

6. *Publication.*—In the year 1857, the practice of the Mission was to distribute the Scriptures and tracts of all kinds gratuitously. This practice has long since been discontinued, and we now give away only fly leaves, and occasionally larger tracts. This change has in all respects been for the advantage of the cause, leading the people to value more highly the books they pay for, and keeping books from persons who would not value them.

The Mission looks to the Christian Vernacular Education Society for the needed school books, and to the Madras Religious Tract and Book Society for most of the tracts for distribution. We have, however, a press at Pasumalai under the supervision of Mr. Washburn, which affords special aid in the work of publication.

The Saththiavarthamani a semi-monthly, partly in English and partly in Tamil, and very much prized in our Mission, is

published at this press. It has a circulation of seven hundred and fifty copies. The circulation is not limited to the Christian community, the periodical is taken more and more by the Hindus. A dozen valuable tracts, the catechism used throughout the Mission, and a book entitled *Description of Madura*, have been published at this press.

7. *Medical work.*—In the year 1857, there was only one dispensary, *viz.*, that at Madura, connected with the Mission. Now, under the supervision of the Rev. Dr. Chester, besides this dispensary, and the dispensary at Dindigul, there are five branch dispensaries at other stations, making in all seven places where medicine is dispensed. In the year 1878 there were 41,693 cases treated, at the dispensaries at Dindigul and Madura, of which 24,647 were new cases. There can be no doubt of the silent influence these dispensaries are exerting on the Hindu mind. They speak of the actual benefit of Christian Missions, and of the love of Christian Missionaries for the people.

8. *Statistics for 1878 including Missionaries and other Agents.*

Number of Christian congregations	199
Number of villages in which Christians live ...	321
Number of people connected with congregations... ..	11,086
Gain during 1878	2,209
Amount of contributions in 1878	Rs. 4,276-15-3
Number of churches	33
Number of church members	2,255
Added during 1878	433
Of which from the Heathen and Romanists ...	342
Children baptized during 1878	272
Itineracies during 1878... ..	38
Number of villages visited	1,654
Number of hearers	97,971
Bibles sold and distributed	202
Testaments	93
Scripture portions	2,430
Tracts	33,098
School Books	11,503
Boarding Schools including Seminary ...	11
Pupils	404
Students in Theological Class	12
Village and day schools	113
Pupils	2,618

Missionaries and other Agents.

MADURA, first occupied 1834.—Rev. J. Rendall; Miss H. S. Rendall; Mrs. W. B. Capron; Rev. J. Cornelius, Pastor; Rev. A. G. Rowland, Pastor; Eleven Catechists and Readers, and Fifteen Teachers.

DINDIGUL, first occupied 1835.—Rev. F. Chester, M. D.; Mrs. Chester; Rev. J. Colton, Pastor; Rev. A. Clark, Pastor; Rev. B. Dairyam; Thirteen Catechists and Readers, and Twenty-five Teachers.

TIRUMANGALAM, first occupied 1838.—Rev. J. Herrick; Mrs. Herrick; Rev. G. Vethanayagam, Pastor; Sixteen Catechists and Readers, and Thirteen Teachers.

TIRUPUVANAM, first occupied 1839.—Rev. J. E. Tracy; Mrs. Tracy; Mrs. Wm. Tracy; Ten Catechists and Nine Teachers.

PASUMALAI, first occupied 1845.—Rev. Geo. T. Washburn; Mrs. Washburn; Rev. A. Barnes, Pastor; Rev. S. Mathuranayagam; Rev. W. A. Buckingham; One Catechist and Seven Teachers.

PERIAKULAM, first occupied 1848.—Rev. J. T. Noyes; Mrs. Noyes; Rev. E. Seymour, Pastor; Rev. C. Williams, Pastor; Rev. A. Savarimuttu, Pastor; Rev. S. Isaac, Pastor; Twenty-eight Catechists and Readers, and Twenty-two Teachers.

MANDAPASALAI, first occupied 1850.—Rev. W. S. Howland; Mrs. Howland; Miss Martha Taylor; Rev. M. Eames, Pastor; Rev. D. Christian, Pastor; Rev. M. Thomas; Twenty-five Catechists and Fourteen Teachers.

BATTALAGUNDU, first occupied 1857.—Rev. J. S. Chandler; Mrs. Chandler; Mrs. J. M. Minor; Rev. M. Devaagayam, Pastor; Eleven Catechists and Readers, and Seventeen Teachers.

MELUR, first occupied 1857.—Rev. T. S. Burnell; Mrs. Burnell; Three Catechists and Four Teachers.

PULNEY, first occupied 1862.—Rev. J. E. Chandler; Mrs. Chandler; Miss H. S. Chandler; Rev. D. Vethamuttu, Pastor; Eight Catechists and Readers, and Fourteen Teachers.

MANAMADURA, first occupied 1864.—In charge of J. Rendall; Six Catechists and Readers, and Four Teachers.

NOT STATIONED.—Rev. J. P. Jones; Mrs. Jones; Rev. G. H. Gutterson and Mrs. Gutterson.

XI.—THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

In the Church of England, the spirit of missionary enterprise lay dormant for more than a hundred years after the Reformation. The church had enough to do to look after her own interests at home, and had no time to bestow on the consideration of foreign affairs. Cromwell, the Protector, devised a scheme to rival the Roman *Propaganda*, but it was not carried into effect. Though nothing was systematically done, the spirit of missionary enterprise, however, was burning in the hearts of some who studied the Bible and knew the value and importance of the

conversion and salvation of immortal souls. The energy and influence of the truly noble Robert Boyle were exerted for the propagation of the Gospel in India and America. At his expense the four Gospels and the Acts were printed in the Malay language, at Oxford, in 1677; and he left, at his death, £5,400, for the propagation of the Gospel among infidels and unenlightened nations.

Bishop Berkeley, the philosopher, also devised a grand scheme for the establishment of missions in foreign lands. The result of all these aspirations, schemes and proposals influenced the minds of some in elevated stations of life and of eminent piety, both among clergy and laity, and eventually contributed to the rise and establishment of "the Society for Promoting Christian Knowledge" in 1699; and "the Society for the Propagation of the Gospel in Foreign Parts" in 1701; and coincident with the extension of the Colonial Empire of Great Britain, has been the extension of these kindred societies. The light that cannot spread itself on every side is no true light. From the very beginning these two societies have been identified, and have worked hand-in-hand; and India has been the scene of their united labours, and their mutual anxieties.

We have now before us a *fac simile*, reprinted in 1851, of the first report issued by the Society of the S. P. G., drawn up by the Rev. Mr. Stubs, and printed in duodecimo form, of twenty-four pages, in 1704, three years after the establishment of the mission, with a frontispiece containing the picture of a vessel in full sail, and a preacher holding a book in his hand, addressing a number of people, inhabitants of a foreign land. This was the very first publication of a missionary report that took place in England. We quote from it the following paragraph, which gives the origin and objects of the society:—

" 'Twas during the reign of King William III., that this glorious design for advancing the Kingdom of the Blessed Jesus was first effectually set on foot, who was no sooner informed by some whose hearts God had stirred up for the extraordinary undertaking, That in many of our Plantations, Colonies and Factories beyond the Seas, the Provision for Ministers was very mean; and many others of our Plantations, Colonies and Factories were wholly destitute and unprovided of a Maintenance for Ministers and the Publick worship of God; and that for lack of Support and Maintenance for such, many wanted the Administration of God's Word and Sacraments, and seemed to be abandoned to Atheism and Infidelity; and also that for want of Learned and Orthodox Ministers to instruct others of His Subjects in the Principles of true Religion, divers Romish Priests and Jesuits were the more encouraged to pervert and draw them over to Popish Superstition and Idolatry, but he immediately erected a Society or Corporation, consisting of many eminent personages in Church

and State, as well as of a considerable number of others of almost all ranks and professions, to carry on so glorious a design, at the head of whom appear our Metropolitans of both provinces, the most Reverend Fathers in God, Thomas (Tenison) Lord Archbishop of Canterbury and John (Sharp) Lord Archbishop of York, with the Right Reverend Father in God, Henry (Compton) Lord Bishop of London, to whose jurisdiction the most of those places do belong."

The following year King William of Orange, to whom, under God, the British are more indebted than to any other for their civil and religious privileges, and the blessings they so richly enjoy, died; and the report goes on to say:—"The good providence of God blessed us with an equal successor to the important affairs of religion as well as state, our gracious Queen Anne, who, upon an Address for her protection from the whole body of the Corporation, was pleased, in the most favourable manner, to express herself thus:—*I shall be always ready to do my part towards promoting and encouraging so good a work.*"

The Society had two objects in view in its incorporation; (1) to afford spiritual aid to those who from various causes had left the British shores and settled down in foreign countries; and (2) to proclaim the Gospel where Christ was not named. These noble objects the Society has never lost sight of from the period of its formation to the present time. The first efforts of the S. P. G. were directed to the part of America which now forms the United States, then to the West Indies and to Africa. The celebrated John Wesley was sent out to Georgiana as a missionary of this society in 1736; but meeting with disappointments he returned to England very soon after; being destined by Providence to become the head of the large and flourishing Society of Methodists. In 1783, Seabury, one of the Society's missionaries was made the first Bishop of the S. P. G. in America. At the present time there is no part in all the colonies of Britain where the influence and benefit of the Society are not felt.

Though this was the first missionary society in connection with the Protestant nations, yet Denmark has the honour of establishing the first Protestant mission in Hindustan. The plan originated with Frederick IV., King of Denmark, through the instrumentality of Francke, the good and able Professor of Theology at Halle, and of Dr. Lutkens, the celebrated court-preacher to the king. German missionaries were sent out to Tranquebar in 1705. The S. P. G. sent out £20 and books to Ziegenbalg in 1709; and the S. P. C. K. sent out a printer and a press in 1711. The first German missionary pioneers in India were more or less aided by British money and patronage. King George I. of England manifested his good-will to the Tranquebar mission by writing the following

letter to the missionaries in 1717, which is worthy of being recorded as an example to be followed by other crowned heads.

“George, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, &c., to the Reverend and Learned Bartholomew Ziegenbalg and John Ernest Grundler, missionaries at Tranquebar in the East Indies.

Reverend and Beloved,

Your letters dated 20th of January of the present year were most welcome to us, not only because the work undertaken by you of converting the heathen to the Christian faith doth by the grace of God prosper, but also because that, in this our kingdom, such a laudable zeal for the promotion of the Gospel prevails. We pray you may be endowed with health and strength of body, that you may long continue to fulfil your ministry with good success, of which we shall be rejoiced to hear. So you will always find us ready to succour you in whatever may tend to promote your work, and to excite your zeal. We assure you of the continuance of our Royal favour.

Given at our Palace of Hampton Court, the 23rd of August 1717, in the 4th year of our Reign.

We pray you may enjoy strength of body and mind for the long continuance of your labours in this good work, to the glory of God and the promotion of Christianity among the heathen, that its perpetuity may not fail in generations to come.

GEORGE R.”

In 1712, an embryo mission was established at Madras by Messrs. Lewis and Stephenson, Government Chaplains, who were godly men, deeply interested in the extension of the Redeemer's kingdom. Schultze came to Madras from Tranquebar in 1726, joined the S. P. C. K. two years afterwards, and formed what was called “the British Mission of Fort St. George.” He purchased a house in Black Town for 600 pagodas, in which he had a school, and conducted Divine worship. The mission house is supposed to have stood somewhere in John Pereira's, where the Church Missionary Society's Chapel now stands. The first native convert baptized at Madras was named Abel, who afterwards became a catechist. A small Church consisting of 20 persons was soon formed, and gradually increased to 400. St. Thomas' Mount, Sadras, to the south, and Pulicat, to the north, were out-stations of the mission. Some of the Native Christians lived on the present site of the Seven Wells, which was taken for Government use, as good water-springs were found there; and the Christians were removed a little further north to a village called Kurakapettah.

Schultze returned to Germany in 1742, when Fabricius took charge and formed a mission at Vepery, where the printing press was established in 1761 and Native Christians were taught

the art of printing and weaving. The able and amiable Fabricius got himself involved in pecuniary difficulties by borrowing and lending and standing security for others, and, in consequence, his latter end was one of great anxiety, trouble and sorrow. He died on the 24th January 1791, when he was 81; and though there is no monument erected to his memory, and his grave is supposed to be somewhere in the present buildings of the S. P. C. K. Press, yet his memory will be cherished by those who are conversant with his version of the Tamil Scriptures, and his excellent translation of German Hymns, which to this day are generally used in the Tamil Mission, and will stand unrivalled for ages to come. William Taylor, in his "Memoirs of the First Centenary of the earliest Protestant Missions at Madras," an able and amusing book in its way, quite characteristic of its erratic author, remarks that "it is almost a pity that he (Fabricius) outlived the period of his usefulness, and the use of his faculties,"—words equally applicable to the writer himself, who died only a year ago at the age of 82, friendless and forsaken.

Fabricius was succeeded by Gericke in 1788. He was considered "the apostolic-minded and primitive Christian." In his days the Vepery Mission flourished.

In 1750, the illustrious Schwartz landed at Cuddalore, having previously studied Tamil under the able Schultze in Germany. After labouring for more than eleven years in Tranquebar, in 1762 he established at Trichinopoly what he called "the English Mission," in contradistinction to the Danish Mission, at Tranquebar. In 1778, he settled at Tanjore, and built two Churches, the Mission House, Schools, &c., and soon gathered a large congregation. He first visited Tinnevely in 1771, and again in 1782, when he baptized among others a brahmin woman by the name of Clarinda. She was instructed by an English officer (whose name appears, from the autobiography of the Tanjore Poet, to have been Littleton) with whom she lived. She was a widow when she was baptized. She built the little church at Palamcottah, which is still standing. In 1785, Schwartz visited Tinnevely a third time, was pleased with the progress of the work under the able management of Sathianadan the Native Priest, who was educated and ordained by him, and he is said to have baptized 100 persons. This formed the nucleus of the future Tinnevely Church. This Sathianadan was a remarkable man. He preached a sermon in Tamil on the day of his ordination at Tranquebar, on Ezekiel xxxiii, 11: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel." It was a striking, stirring sermon. An English translation of it was

made by the Rev. J. C. Kohlhoff, sent to the S. P. C. K. in England, and was by them printed in their report, to which they added a note, worthy of being quoted here as far-darting into futurity :—

“How long it may be in the power of the Society to maintain missionaries : how long the fluctuations in the affairs of this world will afford duration to the mission itself is beyond our calculation ; but if we wish to establish the Gospel in India, we ought to look beyond the casualties of war, or the revolutions of empires ; we ought in time to give the nations a Church of their own, independent of our support ; we ought to have suffragan Bishops in the country, who might ordain Deacons and Priests, and secure a regular succession of truly apostolical Pastors ; even if all communications with their parent church should be annihilated.”

In 1792, Jenicke was appointed to Palamcottah. He was a devoted and laborious man. Finding his work prospering in his hands, he wrote in one of his reports what has turned out to be prophetically true : *There is every reason to hope that at a future period Christianity will prevail in the Tinnevelly District.* Mudaloor, the first Christian village of Tinnevelly, was purchased by a man named David, who was the first Shanár Christian and the first Shanár Catechist ; the money for which was given by a Captain Everet.

In 1798, Schwartz died after 47 years of arduous and successful labours. His adopted son, John Caspar Kohlhoff, educated and ordained by him, succeeded him at Tanjore. He was the son of J. Balthasar Kohlhoff of Tranquebar, and the father of Christian Samuel Kohlhoff, the present missionary of Erנגalore. Schwartz was evidently raised up by God to meet the exigency of the times ; he was a pious Christian as well as a deep politician. The Christian Church may well be proud of him. A splendid monument is erected to his memory by Serfojee Rajah, in the Tanjore Fort Church. And the monument raised to his memory in St. Mary's Church in Fort St. George, is worthy of the British nation and of a Christian Government. At the end of a long and elaborate inscription, it is said :

“The East India Company
anxious to perpetuate the memory of such transcendent worth,
and gratefully sensible of the public benefits which
resulted from his influence,
caused this monument to be erected
Anno Dom. 1807.”

In 1800, when Jenicke died, Gericke visited Tinnevelly and baptized a very large number, who were well prepared for the solemn rite by Sathianadan. For some years there was no European superintendence of the S. P. G. Mission in Tinnevelly. Hough, a Government Chaplain, appointed to Palam-

cottah in 1816, and Sawyer, a merchant, at Tuticorin, and also Rhenius, Missionary of the Church Missionary Society, evinced great interest in superintending the S. P. G. Missions.

When the affairs of the Honourable East India Company were under discussion in Parliament in connection with the renewal of the Company's Charter, the friends of the Church of England, and the advocates for Christian missions, pressed the claims of British subjects in India for a more adequate provision for their spiritual wants. The proposal to establish an effective episcopacy, though opposed at first, was eventually carried, and the result was the appointment of Dr. Middleton as Bishop of Calcutta in 1814.

He had the supervision of the whole of the Church of England in India extending even to the Cape of Good Hope. In 1815 the Diocesan Committee of the S. P. C. K. was formed. In 1816 Bishop Middleton visited Madras, Tranquebar, Tanjore and Tinnevely. On his recommendation, St. Matthias' Church, in Vepery, was rebuilt in 1823, but it was soon appropriated to the exclusive use of the English congregation. Government, however, paid Rs. 33,000 as compensation, with which St. Paul's Church was built in 1858 for the use of Native Christians.

The first Bishop of India was impressed with the fact, that the best way to plant Christianity in India is to train up a body of missionaries from the sons of the soil, and with that view Bishop's College was erected in Calcutta in 1820. With regard to Christian Missions it would be well to record here the deliberate opinions of the learned Bishop: "I have no notion myself (he says) though I speak with diffidence, that the fabric of idolatry in this country will ever be shaken by the preaching of missionaries—my only hope is in the general diffusion of knowledge and the arts, as preparatory to a feeling of interest about our religion."

The "gentle" Heber succeeded Middleton in 1823. He ordained the first Native Missionary of the S. P. G., Christian David, who was afterwards chaplain at Ceylon. Heber's ambition was to be considered a missionary. He was universally beloved. He died in his bath, and his remains are buried in the Cantonment Church at Trichinopoly.

Daniel Wilson who came out in 1831 was the first Metropolitan of India. For twenty-six years he made his power and influence felt for good. He built and consecrated the Cathedral at Calcutta, towards which he himself contributed two lacs of rupees. He waged war with caste, the hydra-headed monster. The first missionaries allowed the retention of caste, in the hope that time and enlightenment would gradually eradicate it, but this method was found to encourage the prejudice it was intended to overcome.

In 1835, Madras and Bombay were formed into bishoprics, and the "sainted" Corrie was the first Bishop of Madras. He was the friend and contemporary of Martyn, Thomason, Brown and Buchanan, men who were equally eminent as chaplains and missionaries. His career was short but useful. The Grammar School in Black Town, Madras, is a standing monument to his memory.

The S. P. C. K. faithfully conducted its duties in India for a hundred years, when the committee began to feel their inability to manage satisfactorily so large a missionary establishment, besides doing their own peculiar work of publishing religious books, &c., and proposed that the extra work they had undertaken to do should be transferred to the S. P. G., as being more distinctly a missionary society. At the same time the S. P. C. K. did not cease to contribute to the support of the S. P. G., and to this day continues to aid it by liberal grants in support of seminaries and schools, the building of churches, and the publication of prayer books and other religious works. This transfer was effected in 1828, when Diocesan Committees were formed in Calcutta and Bombay; and in the following year a Diocesan Committee was formed at Madras. Previous to this the operations of the S. P. G. had extended to India by contributing very largely to the establishment of Bishop's College, Calcutta, and by making itself responsible for the salaries of the principal and professors.

Rosen was the first missionary sent out by the S. P. G. in 1829. He lived and worked in Trichinopoly and Tinnevely for some years and returned to his native country in 1838.

Just about this time (1819) Rhenius of the Church Missionary Society, and Haubroe and Sperschneider of the S. P. G., came out to India. In some respects they were of a very different stamp to those that preceded them. They were anti-caste men and professed reformers. Haubroe, who was located at Vepery, first began the levelling system in schools, and attempted to introduce it in the Church. He was afterwards sent to Tanjore in 1827, where he attempted to carry out his theory into practice, but with no success. The breach occasioned then on account of caste, at Vepery and Tanjore, has become wider by the Leipzig Mission coming between and receiving seceders with their caste prejudices.

It ought not to be disguised that there was a want of vitality in the mission at this time. A revival, however, took place when the districts were sub-divided and more labourers sent out under the supervision of the good Bishop Corrie. Cammerer, Heyne, and Kohlhoff, educated in Bishop's College, Calcutta, were sent to Tinnevely between 1837 and 1839; and the able and indefatigable Caldwell joined them in 1841, and established what has since become a model mission at Edyenkudi, "the shepherd's

residence," little knowing then that he would be spared to labour there for thirty-eight years and become the chief shepherd of the district. Dr. G. U. Pope, who has since distinguished himself as a scholar and a teacher, joined the mission in 1842, and did good work, first at Sawyerpuram, and subsequently at Tanjore. About this time Hickey established missions in Dindigul, Madura, and the Pulneys, which were afterwards transferred to the American Mission.

In 1844, J. C. Kohlhoff, "the octogenarian patriarch of Tanjore," died, and the mission has been worked in various ways by various missionaries; and the Rev. Messrs. Kay and Blake are at present endeavouring to resuscitate it. Ramnad, on the border of Tinnevely, visited by Schwartz and others in former days, is now being worked by the Rev. G. Billings, and promises to become a fruitful field.

In 1843, C. S. Kohlhoff took charge of the Coleroon Mission, which from 1830 had been connected with the Tanjore and Trichinopoly Missions. Here the son built a church to the memory of his father, and worked the mission with great vigour and success. It would have been a far more flourishing mission than it is, had it not been interfered with by the Lutheran missionaries.

In 1844, two theological seminaries were established, one at Sawyerpuram in Tinnevely, and the other at VEDIARPURAM in Tanjore, besides the one which previously existed at Vepery, and was afterwards remodelled as the Diocesan Institution, in Sullivan's Gardens, of which the Rev. A. R. Symonds, the Society's able Secretary, was principal for twenty-six years, and educated many, both East Indians and Natives, who were ordained as missionaries of the society. This institution is now placed under the principalship of the Rev. C. E. Kennet, once a scholar under Symonds in Bishop Corrie's Grammar School, and afterwards student of Bishop's College, Calcutta, and who was for some years a missionary in Tinnevely, and latterly has been Secretary of the S. P. C. K.

The Tamil Mission of the S. P. G. in Southern India extends from Cape Comorin to Secunderabad to the north, and Bangalore to the west. Besides the Bengal and Bombay Missions there are also branches in Ceylon and the Mauritius, Penang, Malacca, Singapore and Burmah.

The Telugu Mission of the S. P. G. was first commenced in 1854 in the Cuddapah District by the Rev. John Clay and his associates, and the knowledge of the truth is gradually spreading in that district. There are more than 2,000 Christians in connection with the Telugu Mission.

A grand meeting was held at the Banqueting Hall, Madras, on the 6th of January 1852, to celebrate the third Jubilee of the S. P. G. Bishop Dealtry was in the chair, and the speakers

were Sir William Burton, *Chief Justice*, J. F. Thomas, Esq., *Member of Council*, the Rev. Dr. Powell and the Rev. J. Richards, Chaplains of the Church of England, the Rev. R. K. Hamilton, Chaplain of the Church of Scotland, and the Rev. A. R. Symonds, Secretary of the Society. On that occasion a pamphlet was published giving a "Brief Narrative of the Society," and was widely circulated.

Since the days of Schwartz and Gericke there have been some eminently devoted missionaries, both European and Native, connected with the S. P. G. In any account of this Mission the name of Brotherton, one of the most simple, most lovable, and most laborious of missionaries, ought not to be omitted. He was "an Israelite indeed in whom there was no guile." For thirty-three years he worked in various parts of the mission, in Madras, in Tanjore, and in Tinnevely. He was a great reader as well as a great worker. As a member of the Committee of Delegates for the revision of the Tamil Bible, he was called *Rabbi* by his colleagues, for his good knowledge of Hebrew. The Europeans spoke of him as "the good," or "dear old Brotherton." Native Christians called him "grandpapa," and non-Christians remarked that "he was not a man of this age of the world." His last sermon was on the words: "I have finished my course." He died at Nazareth in Tinnevely in 1869 in the sixtieth year of his age, and lies buried there with the appropriate inscription on his monument: "Serving the Lord with all humility of mind."

In the very year that "good old Brotherton" died (1869), there was the unprecedented number of thirty-four candidates at one time ordained by Bishop Gell, in Tinnevely, all excepting two being natives, and of whom nineteen were connected with the Church Missionary Society, and fifteen with the S. P. G.

Some of the S. P. C. K. and S. P. G. missionaries have been men of considerable culture and ability, as their original and translated works, their dictionaries and grammars, testify.

In connection with the S. P. G. there was a flourishing Grammar School at Vepery for some years under the management of Whitehead, Wright and others, and turned out many well educated men who are now holding responsible and high positions. At present there are High Schools in Tanjore, Trichinopoly, Sawyerpuram, Vepery, Ramnad and Tranquebar, in which a high standard of education is imparted. Besides these, every mission has its Boarding or Day Schools for boys and girls, and general education is making rapid progress, especially in Tinnevely. The Shanárs who at the commencement of the mission in Tinnevely were unable to pronounce the very first words of the Lord's Prayer, in their own language, *viz.*, பரமண்டலங்களிலிருக்கிற எங்கள் பிதாவே, "Our Father which art in Heaven," which they would insist upon saying பனமரத்தி

விருக்கும் எங்கள் புருவே, “O dove, who art on the palmyra tree,” are now educated to such an extent as to be English scholars and F. A’s., B. A’s., and M. A’s., and the women to have passed the various grade examinations; so that they are masters and mistresses of public schools, and hold Government employments. “The righteous shall flourish like the palm (palmyra) tree.” *Psalm xcii, 2.*

A Medical Mission was opened at Nazareth in 1870 under the able management of the Rev. Dr. Strachan, and is now conducted by the Rev. A. Margoschis. Since Dr. Strachan’s removal to Madras as Secretary of the S. P. G. in 1875, he has opened a Dispensary at St. Thomé, where great numbers of sick are attended to. There is also a flourishing Dispensary at Erungalore.

When the Prince of Wales visited India in 1875, 10,000 Native Christians of Tinnevely, headed by Drs. Caldwell and Sargent, met His Royal Highness and presented him with an Address, to which the following reply was made:—

“GENTLEMEN,—I thank you for your address and for your good wishes, and accept with pleasure your memento of my visit. It is a great satisfaction to me to find my countrymen engaged in offering to our Indian fellow-subjects those truths which form the foundation of our own social and political system, and which we ourselves esteem as our most valued possession. The freedom in all matters of opinion which our Government secures to all is an assurance to me that large numbers of our Indian fellow-subjects accept your teaching from conviction. Whilst this perfect liberty to teach and to learn is an essential characteristic of our rule, I feel every confidence that the moral benefits of union with England may be not less evident to the people of India, than are the material results of the great railway which we are this day opening. My hope is that in all, whether moral or material aspects, the natives of this country may ever have reason to regard their closer connection with England as one of their greatest blessings.”

The 11th of March 1879, was a memorable day in the annals of Indian Church History, when the two able and experienced missionaries of the two Church Societies, Drs. Caldwell and Sargent, were consecrated in the Cathedral of Calcutta, as Suffragan Bishops, or coadjutors to the Bishop of Madras. The Metropolitan, and the Bishops of Madras, Bombay and Colombo took part in the ceremony, and thirty clergy and a large congregation of laity were present.

Dr. Caldwell, after his return from his last visit to England in 1875, was chiefly engaged in evangelistic work, which has been attended with great success. Such work in connection with famine and want, sickness and sorrow, during the years 1877-78, were the means under the blessing of God of bringing 35,000 persons within the pale of the church in Tinne-

vely. The advance of the Redeemer's kingdom at certain periods of the world's history has been foretold to be marked by wars, famines and pestilences (Rev. vi). The liberality displayed by Government, the Christian sympathy and benevolence of the British public, and the special help amounting to Rs. 74,000 sent out by the society at home, went to prove the influence of Christian beneficence, and all was overruled for the spiritual benefit of many of the famine-stricken sufferers.

Income and Statistics.

The income of the parent society for 1878 was £145,236. During the year 567 missionaries were engaged in the various fields, viz. :—

In Asia	135
„ Africa	121
Australia and Pacific	60
America and West Indies	248
Europe	3
Total	567
Catechists	1,200
Students	250

XII.—CHURCH MISSIONARY SOCIETY.

TINNEVELLY MISSION.

By the Right Rev. Bishop SARGENT.

It is with deep feelings of thankfulness to the heavenly Master, whose work we have in hand, that I proceed to furnish a paper on the operations of the Church Missionary Society in Tinnevely, in continuation of the narrative presented by me to the Missionary Conference at Ootacamund in April 1858. Twenty years have flown since then—twenty years of toil and labour, care and trial, ploughing and sowing. But though there has been much in this interval to disappoint, there is on the whole much to encourage and cheer us. Progress is more or less evident in almost every department; and though perfection is not to be expected, yet our aim in every effort is in God's name directed that way. A comparison of the present condition of things with matters as they stood when the South Indian Conference last met, shows that, as regards numbers, we have now nearly double of what we had then.

I will first state the results as they were then recorded, and in the next column give the results as they were ten years after, and finally the results as they now stand:—

	1858.	1868.	1878.
1 Native Clergy	9	16	58
2 No. of Catechists employed	208	228	142
3 No. of Schoolmasters ..	242	256	306
4 No. of Schoolmistresses ..	82	85	141
5 No. of Villages occupied ...	450	676	875
6 No. of Adherents	28,151	37,279	53,536
7 No. of Baptized	18,094	25,324	34,484
8 No. of Catechumens	10,058	11,955	19,052
9 No. of Communicants	4,021	5,865	8,378
10 No. of Schools	312	316	413
11 No. of Children	7,431	9,026	13,428
12 Of whom—Boys	4,854	6,688	8,153
13 Do. —Girls	2,577	2,338	5,275
14 Amount of funds contributed by converts for religious and charitable purposes	Rs. 7,698-8-8	Rs. 16,940-5-4	Rs. 24,498-3-5

One thing observable is the diminution of our European labourers. In 1858, there were 14; now there are only 5 Missionaries. The question arises, is this a matter for congratulation? Is it a move in the right direction? We may in reply say first of all, that we thank God it has not arisen from lack of funds or lack of true men on the part of the Church Missionary Society; and secondly, it has been adopted as the proper criterion of a sound work, to test what has been done, and as the fit way of drawing out the energies of a Church, in furtherance of its own well-being and enlargement. The experiment is in course of trial, with what promise of success let genuine results, so far as they have gone, prove.

Another thing observable is, that our Native agents have not increased in proportion to the increase of our converts. In 1858, we had in all 541 Native agents, male and female, to 28,152 souls, with 7,431 school children. Now we have only 657 teachers to 53,536, with 13,428 school children, *i.e.*, in the former instance, each teacher had an average of 52 persons to care for, with 13 school children; now he has 82, with 20 school children. If these people all lived in a few neighbouring towns and villages, within a small limit of space, this might seem rather a small number to care for; but whereas in 1858, our converts were distributed in 450 hamlets, villages and towns, they now occupy 875. Besides which, the Society limiting its yearly grant to a lump sum, and also adopting the principle of reducing that grant by one-twentieth every year, we have been obliged to econo-

mize our labourers, and especially we endeavour to make Catechists with the help of their wives take up school work also.

But though the general body of agents has not increased in proportion to the increase of people the office of *Ordained Native Pastor* has been largely increased. In 1858, there were only 9 such Pastors, now there are 58. I may here say, that this increase in the Native Ministry became a necessity not only by reason of the diminution of the European element, but from the needs of a growing Church. It would be a mockery to tell bodies of converts of the need there was of baptism, if such a rite could be performed only when the European Missionary came round to their village at some long intervals of time; and vain would be the exhortation to commemorate the death of our adorable Saviour, if parties had invariably to travel from ten to forty miles. Besides which, I think it a matter of importance that our converts should as early as possible understand, that these Divine ordinances are not like charms in the hands of Europeans or foreigners, but means of grace, common to every people who "call on the Lord Jesus." These visible acts also performed in a variety of places, arrest the attention of the multitude, create inquiry and act powerfully on the minds of men, who otherwise would never give our holy religion a thought. Of course *the preaching of Christ crucified* must be the great lever wherewith to move a people, but that does not militate against what I have above advanced; and I rejoice to think that these 58 native clergymen are placed at suitable localities in every quarter, and that Christian worship is performed at intervals throughout the length and breadth of that portion of the province for which the Church Missionary Society has to provide. With the increase of these ordained spiritual agents our number of paid catechists has greatly decreased. I am thankful, however, to say that in a few places men of education and Christian experience have offered themselves as honorary catechists, and they are doing a good work; but such men are rare, owing to the fact that the duties are too onerous and occupy too much time. If all that were required were some one to take a service or two on the Sunday, and a prayer-meeting during the week, we might find many men prepared to perform that duty. But to have Bible-reading and prayers with the people *every day*, to teach young and old *individually* the elements of Christian truth, and thus prepare some for baptism and afterwards for the Sacrament of the Lord's Supper, this engages more time and responsibility than many are able to sustain. Not so in *voluntary* effort among the *heathen*. For some years past in every district there have been bands of men going to heathen villages and preaching to the people; but now that God has opened a door of entrance more largely, such preachers have increased wonderfully; and my rejoicing is, that whatever influence they may thus

exercise over the heathen, the result to their own souls is sure and certain. It must at least make them more consistent professors.

Since the meeting of the Conference in 1858, a system of self-government has been introduced as a highly desirable plan in the present state of the Mission, and to this end *Church Councils* have been established in every one of our nine districts, to which the Native Clergy are admitted, *ex-officio*, and laymen, by election of the body of Church members in the several congregations. One of the native pastors is Vice-President of the Church Council in his district. The Home Committee make a lump grant to each Church Council; and the Council determines the election and pay of Mission agents, their locality, the work to be performed, and the means to be employed in collecting funds for the support of teachers, &c. This Church Council meets every three months. There is also a *Church Committee* formed in every *Pastorate* comprising the Pastor and as many laymen as the extent of his work renders necessary. In some places there are only four or five such members, in others there are from seven to twelve. These Local Committees meet every two or three months and act subordinately to the Church Council; and these Councils are again subordinate to the *Provincial Council* which meets once a year at Palamcottah. I think these Committees and Councils have greatly benefited our work, especially in teaching our converts something of self-government and self-support. A more correct view of the personal responsibility of our converts is now held than ever was held before, and every one that now proposes to become a Christian, does so in the full understanding that he must according to his circumstances help to support his teachers.

Another improvement, introduced since the Conference in 1858, is the introduction of School Fees, especially in our Boarding Schools. Formerly a boy was not only educated but also fed and clothed without charge; and in many such cases the parents almost thought they were doing the Mission a favour in thus giving their boys to be taught. Now we have a regular system of payment, and during the year 1878 the fees derived from such sources amounted to Rs. 2,151-6-0, besides Rs. 1,465-0-10 as fees from village school children.

Another important matter in which we can report progress is in the contributions made by our people to religious and charitable objects. The following table will show this precisely :—

Object.	1858.			1878.		
	RS.	A.	P.	RS.	A.	P.
To support of the Native Church Fund ...	1,806	12	7	11,368	6	6
Building of Churches	1,475	12	10	1,018	13	1
Repairs and Lighting of Churches ...	835	11	5	3,870	5	3
Offertories and Church Fees	294	3	5	2,269	3	2
Endowment Fund	485	4	4	1,750	0	5
Poor Fund	699	13	11	767	2	10
Widows' Fund	739	3	0	2,035	6	2
Miscellaneous—						
Bible and Tract Societies	1,861	11	2	802	7	2
Village School Fees ... ..	...			1,465	0	10
Boarding School Fees ... ..	...			2,151	6	0
Total Rs.	7,698	8	8	27,498	3	5

Besides the sums thus subscribed during the year 1878, there are funds accumulating as endowment funds for each district, the product of former years. These sums are invested in Government Securities and amount to Rs. 39,948-5-7. Not only has each district its own General Endowment Fund, but many of the congregations have each a Local Fund accumulating to meet the building of substantial Churches and other needful expenses. I am unable to state exactly what the amount of the whole may be, but I think it cannot be less than Rs. 6,000.

The Agents' Widows' Fund has been well supported by its subscribers, and the funds now in Government Securities amount to Rs. 48,500. 103 widows are supported by it.

One subject in which we have not made the progress expected, is the preparation of agents for Mission work. With a view of economizing, we five years ago amalgamated the Vernacular department with the higher English education of Hindus and Christians, under one Institution. The consequence has been that the training department has not had the personal instruction of the European missionary with the express view to mission work that it ought to have had, and where progress was made in class, the desire of attaining a higher standing through English, and thereby eventually higher pay, has tempted many to give themselves to English study, when they had, in truth, but little talent for it, and when in the vernacular they might have been employed as useful men. All this is beyond the power of a single European missionary, employed as principal in such an institution, to rectify, however much he may desire

it. In the first place the University requirements are so high, that such a teacher has to throw all his strength into the classes preparing for the Matriculation and First-in-Arts Examinations; and in the next place, so long as the training duty is assigned to native teachers only, the students naturally grow up with the impression that education in the vernaculars is an inferior thing, because it looks to them as if the Principal thought so likewise. It was a different matter some years ago, when two or three European Missionaries were more or less constantly employed in the training of catechists and schoolmasters in the vernacular. The very fact of a European being employed in preparing vernacular teachers, made the students attach importance to vernacular work, because in fact they saw, that the Society and its missionaries attached so great importance to it. Thus they were constantly educated in appreciating their own language, both for its own sake, and because of the door of usefulness it opened to them among their own countrymen as Christian teachers. The consequence of the present plan has been that lately, when large accessions from the heathen claimed a goodly increase in our staff of teachers, we have had to employ good men who came to hand, but men who were generally inferior as regards power of teaching; because they had not been trained, either in our Institutions or even in our Boarding schools. This is an important subject, and it is hoped the Society will direct their attention to it. At the same time we are desirous that those who can afford it should secure for themselves a good English education, and take their stand in the world as they find openings suited to their mind and capacity. This should not be left undone, but the other ought necessarily to be done by us as a Missionary Society.

The great majority of our Schoolmasters have passed for the Government Fifth Grade Certificate, and till within the last year our schools progressed favourably under the Results Grant rules; but the new system introduced last year has greatly interrupted and discouraged the work, and it almost seems as if the elementary education of the mass of the people, regarding which such large promises were at one time made, is a matter of the past.

Another matter in which we have broken new ground is in reference to education among the higher classes of Hindu girls. The Rev. A. H. Lash has sole management of this department, and it is pleasing to see how readily high caste families in some of our large towns have availed themselves of this aid. The first school was opened in 1871, and now there are some 42 branch schools in which there are 104 Brahmin girls, and 900 Vellalars and Mudalis. All the mistresses in these schools are Christians. With the large Sarah Tucker Training Institution under his direction, Mr. Lash is able to supply teachers, not

only to meet his own wants in Tinnevely, but to give teachers to other important places when managers ask for them. This Institution, in which there are about 60 normal students, is the only one, I believe, in all South India that has fairly succeeded in qualifying a large number of schoolmistresses according to the requirements of the Government Examinations. Mr. Lash has also charge of the Girls' Boarding Schools in stations where now there are no European Missionaries, and he is encouraged, in what he sees of the good foundation laid by those who went before, to believe that the work will abide. These Boarding schools have been of the highest importance to our Mission work, supplying each district in many instances not only with Christian teachers, but good wives for our native agents. In Megnanapuram there is one of long standing, commenced under Mrs. Thomas' fostering care in 1839 and continued so to this day. She has 86 girls in her school at present, and in almost every congregation in this large district you meet with Christian women, who have passed their youth under her kind and consistent influence, and you see at once their superiority. There are now living in the district 2 such women married to native pastors, 57 to catechists, 108 to schoolmasters, and 106 to Government officials, traders, and others. One palpable benefit resulting from such schools is observable in the fact, that whereas, when Mission work commenced, young women invariably married between the ages of 12 and 15, now girls may be seen still attending to their studies or acting as monitors in schools, unmarried even up to 20 years of age. The advantage is altogether on the side of the present generation of our young Christian women, compared with the condition of the previous generation, mentally and physically; and I gladly and truly may add, morally and religiously. I might say the same of the children educated in Mrs. Sargent's school of 50 girls. Never could kind and wise maternal care do more for these girls than is done for them.

A kindred work with education among high class girls in this province, though not in immediate connection with the Church Missionary Society, is the work of the zenana mission here, under Mrs. Lewis and her associates. It is impossible to estimate too highly the effect, which the intercourse of intelligent and loving minds must have on the women with whom they come in contact, and it is impossible to judge of these results simply from what reaches the ears of outsiders. We must regard not only these results on the minds of the women themselves, but the results as they extend in influencing the men. Taking all things into consideration, I may say that never have the wants of this part of the country been more efficiently met, in every department of mission work, than at the present day; and

never were there brighter prospects of happy results, than at present. What notion could the high class Hindu women have of us as a people, when they never saw or knew any thing of us, except as they gathered it from what they heard of the official authority of Europeans, and the black character too often drawn of us by prejudiced, ill-disposed, and disappointed natives. It is urged again and again in high official papers that, to secure the kindly feeling of the natives towards Englishmen, we must be considerate towards the Hindus and act in a more friendly manner towards them. But how can Hindu gentlemen act independently of the prejudices of their wives in our advances towards them, and how can the wives be well affected towards us, except a beginning be thus made in reaching them by means of Christian ladies, whose *motive* of action, however, may be a different and a higher one? No proclamation from the highest in power could so impress the minds of high caste native women in regard to the kind feeling which English people bear towards them, as does the frequent contact of these zenana ladies with them for the Gospel's sake. I am convinced that since this work has commenced, a more favourable opinion, within a limited sphere, must now be entertained of us, than ever was before.

In the itinerating department there has been a great change since the Conference last met. Then a paper was read from the Rev. T. Ragland who, with two other brethren, Fenn and Meadows, was carrying on itinerant work among the heathen villages in North Tinnevelly. With what prayerful devotion that work was carried on for many years, we need not declare. It pleased the Lord, however, suddenly to call His servants to Himself. Within a short time the district became a Missionary station under the Rev. R. Meadows, and dear Mr. Fenn was transferred to take up itinerating work near Madras. This North Tinnevelly district, usually called Sivagasi, comprises congregations numbering 4,341 souls; whereas, before the itinerating work began, there were only 1,060 Christians in that part of Tinnevelly. But while the itinerating work ceased in North Tinnevelly, it was considered desirable to employ a missionary in the same department, to take up work in the larger towns among the higher classes of Hindus, in some of the southern portions of the Mission field, and the Rev. N. Honiss was set apart for this work, and for a while carried it on with great energy. On his going home, the Rev. V. Harcourt took his place with a staff of native helpers. Wherever these friends have gone, they have been encouraged by the patient, respectful, and attentive hearing which they have gained from all parties. The attractions of music and singing, in connection with gospel-preaching, are acknowledged on all sides as exercising a kindly influence, and the higher classes in these parts have thus heard the truths of our holy religion in larger numbers than they ever had before.

Let us now sum up the progress which Christianity has made in this district compared with Hinduism. The Census of 1871 gave the total of Christians at 102,576; that number included Romanists also; but now the number must be raised to at least 146,000, of which sum, the S. P. G. and the Church Missionary Society together cannot claim less than 96,000. The total population taken at 1,700,000, would give the proportion of about 1 in 12 to Christian converts; and if Protestants only be taken into the account, the proportion would be about 1 in 18. The class, however, to which our converts belong, is not generally among the Brahmins and Sudras, who number more than 700,000. Of these, the numbers who have ventured on an open profession of Christianity are very few in comparison. But the great question is, what is the character of our converts? Compared with what they were as a body twenty years ago, I have no hesitation in affirming, that they have advanced materially in an intelligent profession of the Gospel. There is now evident, more consistency in attendance on the ordinances and means of grace, more consciousness of their personal responsibilities in regard to the support of the Church, more earnestness in striving after the conversion of their relations and neighbours, more Bible-reading in families, increased liking for the forms of Church worship, and more true personal religion. To God alone be the glory!

At the date of the last Conference in 1858, we had 14 European Missionaries on the roll; 12 others joined afterwards. Of these 26 missionaries, 8 died in the district or on furlough, 8 were transferred to other fields of labour, 5 retired from work, 1 is at home on furlough, and 5 are at their post.

The eight who have been removed by death are the Rev. Messrs. P. Schaffter, Ragland, Thomas, Barenbruck, J. T. Tucker, Whitchurch, Every and Dibb.

With regard to these dear departed brethren it is beyond my power to write a short account of each. All that I can say from the bottom of my heart, having known these dear brethren intimately, is that having served the Lord according to His will, faithfully in their generation, they "fell asleep in Jesus," and "their record is on high."

XIII.—LONDON MISSIONARY SOCIETY.

SOUTH TRAVANCORE.

By the Rev. F. WILKINSON.

THE Mission of the London Missionary Society in Travancore was commenced by Mr. Ringeltaube about 1806. Mr. Ringeltaube prosecuted his work with great diligence and success and up to 1812, had baptized about 700 persons. In 1816, he left India and his place was supplied by the Rev. Charles Mead.

Mr. Mead was joined in 1818 by the Rev. R. Knill and they made Nagercoil the head quarters of their mission. The seminary at Nagercoil was established in 1819 and a grant of rice fields obtained from the Ranee for its support. At this time about 3,000 persons, chiefly of the Shanár caste, put themselves under Christian instruction. Mr. Knill was soon obliged to leave India, but in 1819 the Rev. C. Mault arrived, and in 1820 Mr. Geo. H. Ashton was appointed as assistant missionary. In 1827 another station was formed at Neyoor, Nagercoil remaining the head station of the eastern division of the mission. There were then in the two divisions of the mission 2,840 professing Christians. Shortly after a violent persecution of the native Christians arose, yet in 1830 there were more than 4,000 native Christians. In the same year the village school contained more than 3,000 pupils. Boarding schools for boys and girls were early established, as well as a printing press, both at Nagercoil and Neyoor. The Rev. William Miller joined the mission in 1830 and the Rev. Charles Miller in 1833. The former died in 1838; the latter in 1841. In 1838 the mission was strengthened by the arrival of the Rev. James Russell, Rev. John Abbs, and Mr. A. Ramsay, a medical practitioner. In 1840 there were 15,000 Christians of all ages. The school contained about 7,540 children, of whom 998 were girls. Mr. Abbs removed to Pareychaley in 1843 and made it the head station of a new district. In 1842 the Rev. J. O. Whitehouse arrived in Travancore, and immediately took charge of the seminary at Nagercoil. In 1846 the Rev. Ebenezer Lewis arrived from Coimbatore to join the eastern division of the mission. This division was then sub-divided into three districts—Nagercoil, Jamestown and Santhapuram. Mr. Mead retired from the mission in 1853, and his place was supplied by the Rev. Charles Leitch, a medical missionary of high promise who had arrived in 1852. He entered on his work with every prospect of a career of much usefulness, but in the year after his arrival he was drowned while bathing on the coast. Mr. Leitch opened a dispensary in 1853 and, at the time of his death, had nearly completed the building of a hospital. In July of the same year, the Rev. F. Baylis arrived from Madras. In 1855 Mr. and Mrs. Mault returned to England, after 35 years unremitting labour in Travancore. In 1856 the Rev. J. J. Dennis joined the mission, but in the following year Mr. Whitehouse was compelled to leave for England on account of ill health. The statistics of the mission in 1858 were as follows* :—

Districts	5
European Missionaries	6
Evangelists, Catechists, and School Teachers ...	350

* The statistics and other information in the historical sketch relate only to the Tamil districts of the mission; the two Malayalam districts form a separate paper.

Communicants	864
Baptized	1,871
Total of Adherents.....	15,178
Pupils	5,900
Contributions of Native Christians	... Rs. 3,234

The year 1859 was one of trial. The hostile feeling of some classes of the heathen towards the Christian converts broke out into acts of violence. Chapels were burned down, Christians assaulted, and the missionaries threatened. By the exertions of the missionaries, and an appeal to the Madras Government, the disturbances were at last quelled. The result of this persecution was an increase in the congregations, the number of the adherents being about 1,300 more than in the previous year. During the year two missionaries arrived, the Rev. J. Duthie, from Madras, to superintend the Nagercoil seminary and the Rev. S. Mateer for the Pareychaley district. The year 1860, like its predecessor, was marked by trial, though of a different kind. Owing to the failure of the monsoon, famine was severely felt during the latter part of the year. To this succeeded cholera, and scarcely a village escaped the visitation of the pestilence. Two missionaries retired from the mission this year, the Rev. J. Russell after 21 years' labour, and Mr. Ashton, assistant missionary, after 41 years of missionary work. The Rev. F. Wilkinson joined the mission in the early part of the year.

In 1861 two new missionaries arrived, the Rev. J. F. Gannaway, who took charge of the Jamestown district, and the Rev. John Lowe, M.R.C.S.E., who settled at Neyoor to superintend the Medical Mission, which had been unoccupied since the death of Mr. Leitch in 1853. Early in the year the Principal of the Seminary founded a theological class of nine men, who were sent in from the district of the mission to receive a special theological training, with a view to their appointment as Evangelists at the end of their course. This year was one of even greater distress than the preceding. The famine of the previous year continuing through this produced an amount of suffering such as had not been known for many years. The exertions of the Travancore Government in opening relief works and distributing food, and the contributions of friends in England did much to alleviate the distress. The time of trial proved a time of growth for the mission. The number of adherents at the close of the year was 20,859, shewing an increase upon the previous year of 3,840. The contributions were Rs. 4,601.

In the early part of 1862 the Rev. E. Lewis, after 22 years' labour in India, was compelled by failure of health to return, with Mrs. Lewis, to England. Mr. Wilkinson was appointed to the oversight of the Santhapuram district thus left vacant. The contributions of the people rose this year to Rs. 6,290.

1863.—The theological class commenced in 1861 came to a

close, and its members, after a thorough examination, were appointed as Evangelists, returning to their districts to engage in mission work. A few years after, some of them were ordained to the work of the ministry. The Rev. G. O. Newport joined the mission, and took charge of the Pareychaley district on the removal of Mr. Mateer to Trevandrum. The mission lost this year one of its female workers by the death of Mrs. Baylis, at Neyoor, after 13 years' labour in India.

In 1864 the mission sustained another loss in the death of Mr. Dennis. In addition to the usual work of a missionary he had from the time of his arrival in Travancore the superintendence of the printing press at Nagercoil, which, from his knowledge of printing, he was able to carry on with efficiency and success. Mr. Gannaway, owing to Mrs. Gannaway's ill health, was obliged to return to England. The Superintendent of the Medical Mission commenced a class this year for the study of Medicine and Surgery, with the object of training a few young men to act as superintendents of Branch Dispensaries. The class consisted of 8 young men sent in from the districts of the mission. Total adherents 23,267. Contributions Rs. 7,297.

1865.—The losses of the previous year were in part made up by the arrival of the Rev. W. Lee, who at once took charge of the Jamestown district, and by the removal of the Rev. G. Mabbs from the Salem district to Nagercoil. A re-adjustment of the eastern boundary of the mission was made, by which six congregations containing about 800 persons were ceded to the Society for the Propagation of the Gospel.

Early in 1866 the Rev. Dr. Mullens visited the mission as a deputation from the London Missionary Society, and during his stay four Native brethren were set apart to the work of the ministry—one as a Missionary in charge of a district, the others as pastors over churches. Some changes also took place in the eastern part of the mission. The most northerly congregations of the Nagercoil district were formed into a new district, called Tittuvillei, and placed under the care of the Rev. C. Yesudian, the newly ordained native missionary. Santhapuram was given up as a separate district, and its congregations united to the remaining congregations of the Nagercoil district, while Mr. Wilkinson, who was then the missionary at Santhapuram, removed to Quilon—a Malayalam station which had been left without a resident missionary for 15 years. Another female member of the mission—Mrs. Newport of Pareychaley—was removed by death. The number of adherents was 25,550 and the contributions were Rs. 9,148. This was an increase upon the previous year of about 1,500 in adherents and Rs. 2,000 in contributions.

In 1867 seven more native brethren were ordained, five as assistant missionaries, and two as Pastors of Churches. The

students of the Medical class having finished their course of study, three branch dispensaries in three of the Mission districts were opened, and some of these young men were placed in charge of them.

In anticipation of a reduction in the grants from England, the people were urged to make greater efforts towards self-support. As the result the contributions of the native congregations for this year were Rs. 2,313 more than for the previous year. The increase in the number of adherents was 3,898; of these 2,649 were added in the Pareychaley district, a considerable number being from the Pariar and Paliar castes.

Mr. Mabbs left the Mission in the course of this year, and Mr. Newport removed to Nagercoil to take charge of the Nagercoil district. The Mission was reinforced by the arrival of the Rev. James Emlyn.

1868.—The anticipated reduction in the grants from England, owing to the straitened circumstances of the Society, took effect from the beginning of this year, leading to retrenchment of expenses, dismissal of some of the agents, and restriction of evangelistic work. This reduction had, for a time, a depressing effect upon the native church, but it tended to develop efforts towards self-support more quickly than would otherwise have been the case.

The Medical Mission lost its superintendent, Mr. Lowe, as he was compelled to leave for England on account of Mrs. Lowe's continued ill health.

The following are the statistics of 1868 compared with those of 1858.

	1858.	1868.
European Missionaries... ..	6	6
Native Ministers	0	11
Evangelists, Catechists, &c.	350	353
Communicants	864	2,136
Baptized	1,871	7,881
Total Adherents	15,178	30,664
Pupils	5,900	5,337
Contributions of Native Christians. Rs. 3,234		Rs. 10,692

In 1870 owing to the failure of rain, famine again visited the country and cholera followed in its steps. At the close of the year the statistics shewed a decrease both in the contributions and in the number of adherents. The Native Christians numbered 28,605; the contributions were Rs. 9,845. In a year of famine a decrease in the contributions is not surprising, but it is less easy to account for a falling off in numbers, as previous seasons of distress were marked by accessions to Christianity. Probably, the temporary weakness of the Mission owing to the reduction in the grant, a fact widely known among the heathen population, and the consequent demand upon the Christians for

an increase in their contributions, deterred many from joining the Christian community.

In 1872, Mr. Thomson arrived to take the superintendence of the medical mission. In the year a substantial building, erected by subscriptions, was opened at Kotar, near Nagercoil, as a Reading Room.

Feeling the importance of extending vernacular education, yet hindered by insufficient funds, the missionaries in 1873 addressed a petition to the Maharajah asking for a grant-in-aid to the schools of the mission, at the same time urging the justice of allowing the children of Native Christians admission into all the Government Schools. The petition for a grant-in-aid was subsequently granted.

Two schools for caste girls were commenced this year in the neighbourhood of Neyoor by Mrs. Thomson, wife of the medical missionary, and thus a beginning was made in the education of non-Christian girls of the higher castes.

In 1874 the medical missionary opened a class of six students to be trained as assistants in the medical mission. A systematic effort was begun for the spiritual instruction of the persons employed in the coffee plantations on the Travancore hills, each mission district undertaking to furnish at least one catechist to labour upon the estates.

The contributions of the native Christians were Rs. 13,681-11-1, an increase of Rs. 2,672-9-5 upon the previous year.

Five caste girls' schools were in operation this year, three in the Neyoor, and two in the Nagercoil districts.

1875.—The hospital at Neyoor was enlarged by the addition of a new building. The whole expense (Rs. 1,200) was borne by the Maharajah.

There was an addition of more than 7,000 persons to the Christian congregation. The increase was chiefly in the Neyoor and Pareychaley districts and may be accounted for, mainly, by the census which was taken this year, by the Travancore Government. Alarm was awakened among the lower classes as to the motive of the Government in making the census, and this induced many of them to place themselves under the protection of the mission. Others who had long been urged to embrace Christianity seemed to think this a favourable time for doing so.

In 1876 the mission lost the services of an energetic worker by the death of Mrs. Thomson, wife of the medical missionary. In 1877 the mission again suffered heavy loss in the removal by death of Mr. Jones and Mr. Baylis. Mr. Jones left for England in the hope of recovery, but died a few weeks after reaching his native land. Mr. Baylis died at Neyoor. He had laboured 27 years in India, four years in Madras, and the remainder of the time at Neyoor. Besides the care of a large mission district, Mr.

Baylis contributed several works to Tamil Christian literature, and was editor of the *Desopakari*, a Tamil magazine. He was succeeded at Neyoor by the Rev. I. H. Hacker who arrived in December 1877.

In addition to these removals by death, Mr. Newport and Mr. Wilkinson left the Travancore mission in 1876 and 1877, the former for Salem, the latter for Madras.

During 1878 the ordinary agencies of the mission were carried on, and no changes took place among the missionaries. From the report it appears that there were 217 pupils in the seminary at Nagercoil, of whom 57 were full boarders and 25 day boarders. Thirteen boys (out of 17) obtained certificates of merit at the Cator examination (lower grade) and one a prize of Rs. 35.

The Hindu Girls' Schools in the neighbourhood of Nagercoil and Neyoor contained about 150 girls. House visitation was carried on by six Bible women labouring in the neighbourhood of Nagercoil, and by three women in the neighbourhood of Neyoor. Those labouring at Nagercoil had access to 112 houses. In connection with the medical mission a class was formed of thirteen mission agents from the various districts of the mission, to receive from the medical missionary some instruction in medicine, and the chief complaints as seen in hospital. The number of patients treated at the Neyoor hospital, at the branch dispensaries, and at their homes was 20,134.

Before concluding this paper reference should be made to two important agencies which have not been specially mentioned. These are the printing press at Nagercoil, and the South Travancore Tract and Book Society. The latter has been supported for many years by the contributions of the native Christians, and since its formation in 1855 has published 803,400 monthly magazines, 269,000 tracts, 14,500 catechisms, 13,500 books, and 1,267,500 hand-bills in Tamil. These were issued from the press at Nagercoil, which has also printed largely for the Madras Tract Society and Christian Vernacular Education Society.

The following are the statistics of the Travancore Tamil Mission for 1878:—

European Missionaries.....	5*
Native Ministers	9
Evangelists, Catechists, &c.....	359
Communicants	2,808
Baptized.....	11,578
Total Adherents	32,629
Pupils.....	7,479
Contributions of Native Christians ...Rs.	10,514-10-1

* One in England.

THE MALAYALAM COUNTRY.

XIV.—LONDON MISSIONARY SOCIETY.

NORTH TRAVANCORE.

By the Rev. S. MATEER.

THE census of Travancore, taken on 18th May 1875, supplies valuable information respecting the population of the state, and their social and religious condition. The total population was then 2,311,379, of whom 1,702,805 were Hindus, 139,905 Muhammedans, 261 Europeans, 1,383 Eurasians, 151 Jews, and 466,874 Native Christians of various denominations—more than a fifth of the entire population.

Roman Catholic Native Christians were said to number 109,820 and Syrian Christians 295,770; but probably many Syro-Romanists were reckoned as Syrians because of their birth when they should have been classed as Roman Catholics in religion.

Native Christian educated females were given as 1,593 in number. But the London Mission alone could supply lists of the names of 1,559, and the Church Mission of 627, adult females able to read, not to speak of Roman Catholics and Syrian Christian women. The proportion of educated women (aged 15 and upwards) amongst the Protestant Christians is therefore about 1,243 in every 10,000, not 78 as in the Census Report! The percentage of educated females in the London Mission is now $15\frac{1}{3}$, and in the Church Mission it appears to be a little over 12. And this is but what might have been expected from the interest which missionaries have always taken in education.

The native Christians (of *all* sects) it was said "have 12·42 per cent. of their *male* population educated," but the true proportion in the two Protestant Missions was about 29 or 30 per cent.; in both it is now 34·4 per cent.

The Malayali Sudras, although they number rather less (440,932) than the native christians in Travancore, yet absorb no fewer than 8,647 Government posts in all grades of the service, while but 651 native Christians are in Government employment, and these mostly in inferior posts as messengers, &c. And this, too, in spite of the fact that of the Malayali Sudras, who stand beneath 12 other castes as to the percentage

of education among males, only 21·27 per cent. of the males (counting *from twelve* years of age) are educated, while of the Christians connected with the London Mission 29·4 per cent. of the males (counting only *from fifteen* years of age) were educated.

Of the population of Travancore 1,902,533 speak Malayalam and 387,909 Tamil. The total number of castes is 420.

At the commencement of the Mission in South Travancore the people came over to the profession of Christianity, as in Tinnevely and elsewhere, under the impulse of a variety of mixed motives, and generally guided by a few leading minds, who saw more clearly the excellence of what was proclaimed by the missionaries. Most did not fully understand the Christian religion when they first came, but, as far as they did understand it, they appreciated it and recognised its sacred obligations. Our congregations are still mostly recruited from without, not by individuals becoming deeply concerned about their salvation, but by families brought over by Christian sympathy, by the prevalent opinion of the supreme excellence of the Christian religion, and by observation of the education, civilisation, and friendly aid that necessarily follow from Christianity. Had we more agents to invite the people, the humbler classes would readily come to Christian worship in any number, but few of them can be expected to be really concerned about their soul's salvation till after a period of regular attendance and instruction.

The "nominal Christians" or "adherents" are not regarded by us as, in the spiritual sense, Christians, nor are they allowed to regard themselves as saved by the mere profession. For years they may be under instruction before being baptized, or they may never be baptized if they show no signs of Christian character. But they are instructed and taught in Divine truth, and exhorted to seek, each for himself, the pardon of sin and renewal by the Holy Spirit, and to walk in the fear of God and obedience to His holy law. From these the church, *i.e.*, the body of communicants, is recruited year by year; some are convinced of sin, led to the Saviour, find peace in believing and are baptized (if they have not already received this rite in infancy as the children of believing parents), and received into full communion with the Christian Church. In the second or third generation of education and Christian privileges the improvement is most manifest and striking.

But, as yet, few of the higher castes have been brought to Christianity. We have sown little amongst them and consequently reap but little. The time of the few missionaries is so filled up with the charge of the congregations, (just now three *district* missionaries for over 38,000 people), that they have neither time nor strength left for any sustained labour among the higher classes. The native agents, too, are more than

sufficiently occupied with the charge of the Christian congregations, and can do little for the heathen. There is, however, a general favourable impression working in the public mind, but far less slowly than if we used adequate means for its deepening and extension. Scriptures and Christian books are sold, and tracts widely distributed. Christianity is becoming a power in the country. The sabbath is partly observed in a Hindu government, one Judge in each court is a Christian, over a fifth of the whole population are nominally Christians, and our people, especially, are fighting their way to official recognition and equal rights of citizenship.

Educated Hindus approve in a general way of the Bible and its ethics. It is still read once a week in the Maharajah's High School. The deity of Jesus Christ and His atonement are, as ever, the stumblingblock, otherwise they confess that Christianity is worthy of admiration. They profess to care little for caste and some of them help our preachers in reprov- ing idolatry. They are quite willing to converse on the subject of religion and if they do not themselves receive the truth, it is not so much from hatred to the Bible, as through fear of losing public employment and social position in their respective castes and under a heathen government.

Trevandrum is the capital of Travancore and the residence of the Maharajah and native government and of the British Resident, &c. In 1875 the population numbered 57,611. The area of the Mission district is about 632 square miles ; population 253,280.

Quilon is an ancient seaport town about 40 miles north- west of Trevandrum, and is the station of a British Regiment of sepoys. The population in 1875 was 14,366. The area of the Mission district is about 878 square miles ; population 244,542.

In the preparation of this sketch of the mission history I have made free use of the paper read by my predecessor, the Rev. J. Cox, at the Ootacamund Conference in 1858, copies of the report of which are now exceedingly scarce. The period of time included is really 21 years from the end of 1857 to the end of 1878. For the latter period I am materially assisted by the modern series of reports of the Travancore District Committee, the first of which was published for 1858, and which continues to the present, supplying full and accurate information as to the operations of the mission and forming a most valuable repository of materials for its history.

The Malayalam Mission of the London Missionary Society was begun at QUILON in March 1821 by the Rev. John Smith, the capital not being at that time open to missionary efforts on account of the strong prejudices of the native Government and of the Brahmins, and their dread of pollution by Europeans and native Christians. Our first missionary in Travancore, Ringel-

taube, had made a journey about the middle of 1806 (a little before Dr. Claudius Buchanan's visit) through Travancore and as far as Cochin, preaching to heathens and baptizing the children of professing Christians and had reported to the society on the state of the Jews of Cochin and the Syrian Christians. The Nagercoil missionaries, also, Messrs. Mead, Knill, and Mant had made evangelistic tours as far as Quilon previous to Mr. Smith's settlement there.

Mr. Smith was accompanied and assisted for the first few months by Mr. G. H. Ashton, Assistant Missionary. He hired a house at Tangacherry, a British suburb of Quilon, and commenced the study of the Malayalam language, and educational and evangelistic operations. Substantial aid was rendered by the British Resident, Colonel Newall, and by the chaplain and several military officers resident at the station. But the results were small. No such success was experienced as in the Nagercoil districts and after three or four years, Smith returned to England on account of ill health. Before his departure early in 1824 the Rev. William Crow reached Quilon, but his health also failed almost from his arrival, and he also returned to England within two years without having been able to effect much. From November 1825 this mission was left in the hands of Mr. Ashton, who was removed from Nagercoil for the purpose, and was aided by the occasional visits and general superintendence of the Nagercoil missionaries. There were then ten schools in operation in this part of the country, with about 400 scholars and with 5 catechists labouring in the surrounding districts.

In 1827 the Quilon Mission was resuscitated by the Rev. James Charles Thompson, who arrived in November of that year, and at once commenced the study of the language, and established several additional village schools. Mr. Thompson continued to toil on steadily with great zeal and perseverance amid many trials and discouragements for 23 years until his death in May 1850. He was joined in 1832 by the Rev. William Harris, but within a short time he also was compelled by failure of health to return to England. In March 1838 the Rev. J. T. Pattison arrived and continued to assist in the work at Quilon until recalled by the Directors in 1844. In 1844 ill health compelled Mr. Thompson also to visit England, and Mr. Cox of Trevandrum was left for two years in charge of his work.

During Mr. Thompson's lifetime boarding schools for boys and girls, village schools and a Malayalam printing press, were in active operation. There was a gradual though a slow increase of converts. In 1837 a church was formed, composed of six individuals. At his death there were about 200 persons under Christian instruction in the District of Quilon.

After the death of Mr. Thompson "it became necessary to contract operations, and those schools in places where no

Christians resided were now given up and the number reduced from 13 to 5; the number of agents was diminished; and the printing press sent to Nagercoil. Thus the mission was unsettled, and some who were deprived of their employments and a few others left it altogether." Trevandrum having in the meantime been occupied and become the more important station, the Quilon District was left from 1850 to the period of the last Conference in charge of Mr. Cox, who gave such superintendence as was possible from a distance of 40 miles. At the Ooty Conference the district was reported as comprising 4 congregations with 154 adherents, of whom 31 were baptized, and 6 schools with 186 scholars of both sexes. Eight catechists were at work.

We shall now glance at the history of the TREVANDRUM Mission up to the period of last Conference.

This mission was established by the Rev. J. Cox in 1838. The London Missionaries had long been desirous of occupying the capital and had in fact "determined upon its being the site of a mission almost from the day of their coming into the country," but permission could not be obtained from the native government. For this reason they were obliged to commence their Malayalam Mission at Quilon in 1821. From Nagercoil they had worked up to Neyattankara, just within the borders of the Malayalam country. At Tiruvaram, in that neighbourhood, a small congregation was formed, which in 1825 comprised 15 adults and a mission school. On the sea-shore, a couple of miles from Trevandrum, is the hamlet of Valiathory inhabited by fishermen and a small colony of Shanárs, mostly Romanists. This place appears to have been visited as early as 1820 by Messrs. Mault and Ashton, and a small congregation of about 30 Protestants was formed in November 1823, a mission school opened and a school-house erected. In 1827 the deputation proposed that the Rev. William Miller be located at Trevandrum and assisted in forming the station by Mr. Ashton, and Mr. Miller accordingly applied to the Sircar for permission to establish a mission station there, but was refused. It was then thought that a missionary might perhaps be permitted to reside at Valiathory and thus operate ultimately on the capital. Mr. Addis was accordingly appointed in 1828 to this station and procured a piece of ground and attempted to settle there, but even then was decidedly forbidden by the native government, which opposed every effort that was made to establish a mission at or near the capital.

In 1838, however, Mr. Cox succeeded, through the decided patronage of General Fraser, the British Resident, in removing all obstacles and objections and in obtaining from the Rajah a piece of waste ground at Cannamoola, on which mission premises were erected. Mr. Cox found in the whole district about 40 professing Christians, of whom but two were baptized. By the

end of the first year the number of professors had increased to 107. At this station Mr. Cox laboured without intermission for 23 years and saw the number of adherents rise, notwithstanding cruel persecutions from the government officials and others, from 40 to 1,511 and the baptized from 2 to 302 in 1858. There were seventeen catechists and thirteen schools with 390 scholars, of whom 90 were girls, at the date of the last Conference. There were then thirteen small chapels, besides four temporary buildings for worship put up by the people themselves.

Trevandrum District, 1858 to 1879.

At the end of 1858, a few months after the last Conference, occurred the "upper cloth riots" in South Travancore, when the powers of heathenism and ignorance came into direct collision, as they had some 30 years previously, with the spread of Christian truth and social freedom. These disturbances arose from irritation at the liberation of the slaves (who were chiefly owned by Sudras) in 1855, and the rapid advance of the Christian converts in education, social position and intelligence, all which were typified and manifested by their improvement in dress. A naked bust is the mark of social inferiority in Travancore, and even to this day, in spite of better laws, all the female attendants in the palace and even the members of the royal family themselves so appear before the Maharajah, and displeasure is still exhibited by some government officials if a Christian appears before them in decent dress. The marvellous spread of Christianity among the Shanárs, Pariahs, Ilavers and others excited the jealousy and envy of the higher castes, and attempts were made to put a stop to the progress of the Christian religion. Those riots will probably be the last of the kind, as the Sudras are beginning to see that it is useless to fight against the progress of the civilisation of the age, and especially as the native Christians are beginning to form an influential and respected body able to help and to defend themselves. Only individual or local instances of oppression now occur, except indeed that religious and class prejudices constantly burst forth in the decisions of the inferior courts.

The missionaries had often been obliged to complain to the native government of the oppressions practised by the Sudras on their timid and helpless converts. Complaints had been made, especially in 1855 when the oppressions and lawlessness of that caste had become well nigh intolerable. Mr. Cox brought forward the case of Devasagayam who, with his wife and several others, was seized and put in confinement for refusing to sign an agreement to perform certain work at the palace without pay. The unfortunate man was shockingly ill-treated and died from the effects of the torture. His widow and the others were released after six days confinement in the stocks.

A number of Ilavers in Attungal, the estate of the Ranees of Travancore, had embraced Christianity. They were therefore severely persecuted by the local officials, who declared that they would not suffer any Christians to remain there. One man, Thomas Paul, was assaulted in his house, beaten and dragged till he was insensible, and then taken to prison, where he was kept many days and released only when he became so ill that they were afraid he would die. Another man was stopped by the persecutors one sabbath morning while he was on his way to Divine worship, reviled for being a Christian and beaten so severely that he lay ill in the chapel for some days.*

Other cases of oppression and cruelty were represented in detail to the Government of Madras, and prevalent evils in the police, the courts, the officials and the political condition of the country were fully exposed. Promises were made by the Rajah to improve matters as far as possible. "I believe," said Mr. J. B. Norton, in his address at Patcheappa's, "that the representations constantly before the public of the state of Travancore, are not the least exaggerated, that nothing could be worse than its condition of anarchy, except the entire dissolution of the elements of society." The *Friend of India* remarked: "In the days of General Cullen the administration elicited the scorn of all; but a Resident who minded mineralogy more than public works or law, a Rajah, amiable but attached to antiquated ideas, and a Dewan, the repository of all Asiatic vices, have succumbed to time."

About October and November 1858, indications of general ill feeling of Sudras towards the Christians became more marked. A Christian woman was assaulted in the public market at Neyattankara and her jacket torn. Next the Sudras gave out that an order had been issued by the Government to strip the women of their jackets, and they threatened that they would soon carry it into effect: crowds in the markets hustled the Christians and spat and threw earth on them. But after the visit of Lord Harris, Governor of Madras, to the Rajah in the beginning of December, and the reading of the Queen's proclamation in the middle of the month, the violence of the Sudras increased. Reports were circulated to the effect that Lord Harris had given over the entire management of the kingdom into the Rajah's hands, no longer to be controlled by the British Government, and that, consequently, the Rajah would not tolerate Christianity in his territory, and that the Sudras and others would be unchecked in any opposition they might show to Christianity.

This agitation affected the districts in the south more than the Malayalam Mission. In Pareychaley, three chapels and three smaller places for worship were set on fire and destroyed. In Neyoor, Christians were beaten and plundered by Government

* Blue-book on Disturbances in Travancore, 1859.

officials (most of whom are Sudras), and three chapels were burnt down. In Santhapuram, a catechist was seized while conducting Divine service on a Sunday; and in the Nagercoil district, mobs of Sudras attacked Christian villages, stripping the jackets off the women, tearing their clothes and cruelly beating them and the mission teachers. In all, nine chapels and three school houses were burnt. Terror everywhere prevailed. Only through the prompt and peremptory interposition of the Madras Government, the right of the Shanár women to observe the rules of decency in their attire was at length partially and grudgingly recognised by the Travancore Government, and they were allowed to wear a jacket or a *coarse* cloth tied across the bosom, like the fisher women, leaving the shoulders bare. But this barbarous and impolitic restriction to the use of a *coarse* cloth is not attempted to be carried out in the present day, and could not be enforced, as the native Protestant community are rapidly rising in education, refinement and wealth, and are in regard to the general diffusion of education considerably in advance of the Malayali Sudras themselves.

These efforts to obstruct the onward march of Christian truth were controlled and over-ruled by Divine Providence to the increase and extension of the church in the south; but the accessions in Trevandrum were but a couple of hundreds, and the numbers were again reduced to their previous amount by the cholera and famine in 1860 and 1861.

In September 1861, Mr. Cox resigned his connexion with the mission and Mr. Mateer, then resident at Pareychaley, had to undertake the superintendence of the two districts of Trevandrum and Quilon, in addition to the large Tamil District of Pareychaley; this involved also the labour of acquiring a new language, Malayalam. However, the duty was attempted, additional services were begun in the cantonment church, Trevandrum, which has since become the home congregation, and the work was maintained in all three districts with some measure of increase, until the end of March 1863, when Mr. Mateer was relieved of the charge of Pareychaley by the Rev. G. O. Newport, recently arrived in India, and removed to Trevandrum as his permanent sphere of labour.

With the exception of two small congregations at Attungal and Vakkam and those at Trevandrum and Valiathory, all the congregations of the Trevandrum District were then situated in the Neyattankara, or extreme south-east corner of the District, arising from the fact that those villages were nearest to and were first evangelized from the more prosperous southern Tamil Districts, and that these were Shanárs favourably influenced towards Christianity by their fellow caste-men in the south. The policy which had been established in Pareychaley, of pushing the work more towards the interior, was at once

begun in the Trevandrum district, diminishing the expenditure and even closing one or two congregations in the Neyattankara direction, in order to give increased attention to the town of Trevandrum and to the unevangelized portions of that district in the north-east and north. The first success achieved in this direction was the formation of a new congregation of 41 souls (Shanárs) at Veeranakavoo. About 1870, however, a number of Pariahs joined in the same place. Unknown to the missionary, the Shanárs actually erected a second prayer house in the same compound for the Pariahs. When this was discovered and all were required to assemble in the recognised mission chapel, the Shanárs left, but a few have recently returned and now worship with the Pariah congregation. Such are the effects of caste feelings!

In such a place as Trevandrum, with a large and increasing body of educated Hindus, efforts for their good are obviously called for, and to this end a monthly series of popular Lectures in English was commenced in the Sircar school-house, ten of which were delivered by the missionaries and friends of the mission in 1863, a similar number in 1864 and 1865, six in 1866 and seven in 1867. But as the village congregations increased throughout the district, it became impossible for one man to manage all, and even the Catechists, of whom, until a few years ago, one or more was always kept preaching to the heathen in Trevandrum and elsewhere, became absorbed in keeping up the country congregations, so that it became necessary, to our great regret, to withdraw from direct effort for the heathen.

Twenty years ago there were in Trevandrum 17 catechists for 17 congregations, now there are (excluding the Cooly Mission catechist) 18 for 39 congregations. At present, therefore, we have not a single agent directly at work amongst the heathen. The lower castes will, no doubt, sooner or later, be gathered in by the present agency, and by the growing indigenous Church composed principally of their fellow caste-men, but nothing can reasonably be expected in the way of converting the higher classes till some special agencies to this end are put in operation. In every town where there is an English College, there should be a missionary to labour amongst the students and the educated Hindus.

In July 1863 permission was liberally granted by the Sircar to instruct the Christian prisoners in the Jails, and they have been open to our efforts ever since. An *Address to Prisoners* has been published in Malayalam and Tamil and widely distributed. An evening school in the Jail was conducted until the retrenchments in 1868, when this valuable work had to be given up for lack of two or three rupees a month for a teacher. A similar school in the Quilon Jail is, however, still continued with happy results.

In 1864, still further results appeared of the special efforts put forth north-east of Trevandrum. Five new congregations were formed in that part of the country, of which one was composed of Pulayars (the Holiars of Coorg and Canara), the first of this degraded slave caste who had joined our mission in this district. The earliest movement towards Christianity amongst the Pariahs in Pareychaley occurred in 1862 and amongst the Pulayars in 1865; some thousands of the latter came over in 1867. Other congregations increased and native contributions in the district began to show a marked increase, rising from Rs. 290 in 1863 to Rs. 511 in 1864.

In 1865 a second missionary, long promised to this district, was appointed and reached Madras, but the urgent necessities of that station led to his detention there. About 400 heathens placed themselves under the care and instruction of the mission in this year.

In 1866, the Rev. F. Wilkinson relieved Mr. Mateer of the charge of Quilon and went there to reside. New mission premises within the cantonment of Trevandrum were now purchased, and the old school buildings removed there from Cannamoola, thus enabling us really to occupy Trevandrum. Arrangements were also begun for the accommodation of the second missionary expected for this important station. A native evangelist, Joseph Kamalam, was ordained as native assistant missionary, to aid in the management of the congregations and the general work of the district. He remained at Trevandrum till 1868, when ill-health compelled his return to his original district, Pareychaley, where he is still most usefully employed. Two new congregations were founded, and, through special aid rendered by the Directors, 27 catechists were employed, the largest number we have ever had in Trevandrum. At this time also the Charity school for Pulayars came under the care of the mission, and has since been the means of much good to that degraded caste. There are now 3 catechists and 1 schoolmaster in the district belonging to this caste and educated in this school. One is an overseer in a coffee estate, others domestic servants, &c.

In 1867, serious retrenchments had to be made in every department of the work and all direct work for the heathen ceased. The three female assistants were dropped, the night school in the Jail closed and the increased agencies which had been set at work during the previous years dispersed, while yet the wants of the district were greater than ever. The number of catechists was reduced from 27 to 20 and of schools from 14 to 12, and the next year to 10. From this time till the grants-in-aid were secured towards the end of 1875, the whole educational work of the mission suffered greatly, the total of scholars being reduced from the usual number of about 8,200 in 1867 to 4,400 in 1871-72. They now again amount to 8,400. While

these retrenchments curtailed our means of usefulness and supplied another excuse to the heathen: "we have got no money to become Christians," yet some good doubtless arose from the measure in enabling the missionaries to increase the pressure on native Christians for contributions. The Trevandrum contributions rose from Rs. 604 in 1867 to Rs. 768 in the following year. Pastoral work amongst the Christians was of course continued, and their numbers were maintained without decrease. On the other hand the number of baptized and of communicants has almost always continued, notwithstanding other fluctuations, steadily to augment.

Early in 1868 Mr. Mateer was obliged to return to England with his family, and the Rev. W. Lee undertook the charge of Trevandrum District retaining, however, for two years longer, the superintendence of his own district of Kotaram at a distance of fifty miles from Trevandrum. Under Mr. Lee's earnest and prayerful ministry the congregation of Tomkal was considerably revived in 1869, two new congregations were formed in 1870 and three in 1871, so that during his incumbency, notwithstanding the severe retrenchments in expenditure that had taken place and their trying results, the number of congregations in this district rose from 25 to 30, of adherents from 2,614 to 2,942, and of Church members from 254 to 277, and the amount of native contributions from Rs. 604 to Rs. 833. Want of means, however, effectually hindered all improvement in the schools, which indeed sank steadily from 12 to 10 and from 372 to 184 scholars. A similar decrease occurred throughout the Tamil districts.

On 1st January 1872 Mr. Mateer again arrived at Trevandrum and resumed his work there, Mr. Lee removing to the important Tamil district of Neyoor. During the year two new congregations were formed, but the total number of adherents was apparently less than in the previous year, from increased strictness in clearing the lists of the names of irregular attendants. Caste prejudices appeared in some small matters, and occasional assaults were committed by the heathen on the new converts from the lower castes. In August a native evangelist, Aubudian Devalam, was ordained as Assistant Missionary in Trevandrum, to aid in the administration of the sacraments and in the general work of the district, which had now extended quite beyond the power of one man, especially as Mr. Mateer had again immediately on his arrival to undertake charge of Quilon for two years, to enable Mr. Wilkinson to pay a necessary visit to England, and as the work of revision of the Malayalam New Testament was then entered upon by him as delegate from the London Mission. This work still demands a certain proportion of time and labour.

1873 was a year of steady work and quiet increase. The Pariahs and Pulayars were considerably moved. Six new

congregations were formed; the additions from heathenism amounted to 822 and the total of adherents rose to 3,596. A Bible woman, supported by Mrs. Ranyard, was engaged and the number of such agents, working almost exclusively amongst the heathen, has gradually increased to four.

A remarkable enterprise of Church building was, in the good Providence of God, set on foot in 1873 through the generous benefactions of the late Mr. C. Sergeant of Bristol, who was deeply moved by the urgent needs of the Trevandrum district in this respect. The congregations had doubled, or more, within the last fifteen years, so that the small houses of prayer erected previously and which had well served their day, became quite insufficient for the accommodation of the worshippers. This work continued for four years, during which over £300 were received from this kind friend of the mission, and this sum being largely supplemented by the contributions and voluntary labour of the native Christians, six new chapels have been erected (one of them of large size for united meetings) so as to supply, for the present, the most pressing wants of the district in this respect.

In the same year a small body of ten unpaid lay or local preachers was organised to aid the regular mission agents in the work of the Lord in their numerous congregations. It is only, I think, by the development of this class of voluntary agency that we shall be able, in the decrease of foreign aid, to meet the enlarging wants of the mission. Such efforts will, at the same time, conduce to the deepening of piety and a sense of individual responsibility on the part of native converts for the souls of their neighbours and fellow-countrymen. This small body of preachers has now risen to 20 in number, and their services have already proved helpful, though the talents of most are but small.

In 1874, Mr. Mateer was relieved of Quilon by the return of Mr. Wilkinson. Six new congregations were founded, 584 souls being brought over from heathenism, while some, as usual, left us and the total of adherents rose to 4,139. Again a year of steady work and continued progress in 1875, and 645 heathens were newly brought under the sound of the gospel. The total additions in South Travancore in that year amounted to over 8,000 souls.

The year 1876 was one of singular trial and harassing anxiety from heathen opponents and others, especially from a false charge of arson got up against some of the poor Christians of the Vedar caste by a wealthy French planter and trader, notorious throughout South India for his litigiousness and pertinacity, but since expelled from Travancore by the Government. No fire of any extent had occurred, and the Christians accused were not within miles of the place, yet through the stupidity and incompetence of the magistracy and the inferior courts, pro-

tracted litigation ensued, a dozen Christians and their catechist were kept in prison for nearly two months while their families were starving, and terror prevailed throughout the congregations in that part of the country. The whole of the defendants were actually sentenced to from six to nine months imprisonment in irons in hard labor on the roads. But this sentence was justly reversed by the High Court, and the whole proceedings characterised as monstrous and unheard-of injustice.

The effect of the terror thus produced, as well as of the overworking of the catechists (of whom there were now only 19 for 38 congregations, whereas in 1858 16 were laboring in 19 congregations, and who could but with extreme difficulty retain the adherents already gathered) was to frighten away many of the timid catechumens of the mission and reduce the total to 4,540. The number of communicants, however, continued to increase and internal progress was made.

It was in August of this year that the grants began in aid of the secular instruction afforded in the mission schools, given by the Sircar after long and earnest appeals from the missionaries, aided by the influence of the British Residents, either to admit our Christian children of all castes to the Sircar schools throughout the country (from most of which they are still excluded), or to grant some help to us who had been spending such large sums for many years on the elementary education of the native population. The Sircar chose the latter alternative. By this means the schools of the South Travancore Mission have been thoroughly reinvigorated and raised to the present total of 176 with 8,396 scholars, of whom 1,651 are girls. Special aid for three years to the Trevandrum district was also kindly granted by the Society, by which a marvellous and cheering improvement was effected, so that while, before the grant in aid began, we had but 204 children under education, the number rose to 407 in 1875, 495 in 1876, 646 in 1877, and 680 in 1878. The temporary extra grant from the Society having now ceased, this number cannot unfortunately be maintained, but already much good has been effected and the standard of education raised.

At the end of 1876 the charge of Quilon again fell to me and still remains in my hands, in consequence of the removal of Mr. Wilkinson to Madras.

In 1877 there was again some small decrease in the number of professing Christians, the result of our lack of teaching power sufficient to retain all the people brought over. As many as 271 souls, indeed, newly joined us, but 377 left and apostatised. By special efforts the native teachers manage from time to time to gather in new learners, and to increase the number of congregations, but this high pressure cannot be permanently sustained, nor can sufficient attention be given by one preacher to the individual instruction of the members of two or three district

congregations. It is simply impossible for 19 catechists efficiently to manage 39 congregations, and these sometimes several miles apart. Without a certain amount of individual instruction and pastoral care, those who are brought from time to time under the influence of Gospel teaching, drop off again and become more hardened than before in worldliness and indifference. Those who thus leave do not, as a rule, return to demon worship or idolatry, but remain without any religious observances, and harder to move, I fear, than before.

In 1878 a Pastorate was formed within the Trevandrum district, consisting of Neyattankara and a few neighbouring congregations, the catechist, Mr. Joseph Seileyam, being ordained to its charge. A small temporary grant, yearly diminishing, is made by the society to the Pastorate for five years, at the end of which time there is every reason to hope, from past progress and present prospects, that the Pastorate will be self-supporting.

During the year another case of false charge by local officials of the Sircar, arising from caste prejudices, occurred, by which seven Christians of the Pariah caste were kept in prison under trial for more than a month before they were acquitted and released, while their oppressors, went as usual, scot free.

Quilon District.

We shall now return to the history of QUILON district since last Conference.

From the death of Mr. Thompson in 1850 this district continued till 1866 under the superintendence of the missionary at Trevandrum. The whole work, of course, languished from the absence of a resident, and up till now, though some progress has been achieved, it has been nothing compared to what it must have been had our efforts and expenditure in this wide and inviting sphere of labour been persistent and uninterrupted. Such attention as was possible from a distance of 40 miles was given to this district, and from 1861 it began somewhat to revive, the number of adherents rising from 165 in 1860 to 273 in 1865, and of baptized from 79 to 144 during the same period.

In 1859, four of the eight catechists properly belonging to Quilon were employed in the Trevandrum district, as the urgency of the work demanded. An additional catechist, was, however, entertained in Quilon in 1863 and 1864. In the latter year a congregation of Syrian Christians was formed, but this appears to have dropped off again a few years later and they had never really left their own community. A night school in the Jail was opened early in 1866 and still continues in operation. Several Quilon children were always kept under education in the Boarding School at Trevandrum.

In April 1866, the Rev. F. Wilkinson undertook the charge of Quilon, having consented to remove from Santhapuram in order to resuscitate the Quilon work. By his faithful and steady labours, during the period of nearly six years before he went on furlough to England, the number of adherents rose to 392, that of baptized to 273, and of church members from 34 to 56, and by systematic plans of giving the contributions of the district increased from Rs. 75 to Rs. 268. A good Boarding school was established and maintained, ultimately educating 11 boys and 20 girls, to which much loving labour was devoted by Mrs. Wilkinson; efforts were made to spread Gospel truth amongst the Syrians, and the internal state of the mission was largely improved. At present, there is in that district a larger proportion of baptized (54 per cent.), of men who can read (41 per cent.) and of women who can read (35 per cent.) than in any other district in South Travancore.

At the beginning of 1872, when Mr. Wilkinson left for England, the district again fell into the hands of Mr. Mateer for two years. On careful consideration, it was felt that the Quilon district might really be regarded as comprising but two congregations, Quilon and Mayanadu, both on the seaboard and both of them old congregations, somewhat difficult to excite to fresh life and vigour. It appeared that the proper policy was to spend less money and effort on these, and to labour for the establishment of new congregations among the various tribes in the interior, willing to place themselves under Christian instruction, as had been done in Pareychaley and Trevandrum, as the best means of quickening, strengthening and encouraging the older congregations and removing caste prejudices. Through the Divine blessing some success was attained in this effort, and in 1873 four new congregations were established, one of Pulayars, one of Kuravars (the Korawas of Madras and Mysore) and two in places where there had been a few Christians already; and the total of adherents rose to 510. The contributions, however, of the older congregations largely diminished, in consequence of the lack of that personal influence and attention which only a missionary on the spot can exert.

About September of the same year the "Revival" began in this district in one of the Syrian Churches. For about a year and a half this awakening continued to be the means of much good, though accompanied by some absurdities and strange physical manifestations. It afterwards, however, degenerated, through the ignorance of some of the leaders of the true principles of prophetic interpretation, into a kind of Irvingism; and is now an insane fanaticism, not unmixed, I fear, with wilful deception for purposes of personal ambition.

In the beginning of 1874, Mr. Wilkinson returned and resumed charge. Two other new congregations of Kuravars were esta-

blished in 1875, raising the total of adherents from 486 to 703, at or near which number it has remained ever since. The native contributions were also again improved and the foundation of a new Chapel was laid at Mayanadu.

At the end of 1876, Mr. Wilkinson removing to Madras to undertake the duties of Financial Secretary for the Society, Quilon again came under the charge of Mr. Mateer, who still superintends it, though with great difficulty, on account of pressure of work in Trevandrum. A small congregation of a caste new to us, Paller (the same as in Tinnevely and Madura), was formed near Mayanadu in 1878. A devoted native evangelist was ordained in 1877 to administer the sacraments and aid in the general work of the district, but we have not been able to make use of his services, as he has had no catechist to assist him in the Quilon congregation, and no allowance for travelling expenses for itinerating through this wide tract of country. Little further can therefore be done till a European missionary is again appointed or the native agency largely increased, as the five catechists (excluding one belonging to the Cooly Mission in the coffee estates) have now ten congregations to attend to, and it is quite impossible for them to do more than keep these together.

I am happy to say that the careful discipline referred to in the last historical sketch, as to the removal of heathenish customs and prejudices, is still zealously maintained, and I think with some measure of success. "In the work of this mission the greatest care has always been taken not only to remove every mark of caste and heathenism, as the kudumi, &c., but also to root out every lurking remnant of those evils, and those less obvious but still injurious remains of the old heathen condition of the people, in certain customs at marriages and other social observances."

The comparative statistics of the last 20 (or perhaps 21) years show a decided advance, especially considering that the expenditure on the Malayalam Mission has always been very limited, and during many of those years there has been but one European missionary for both districts. Still it should be remembered that the progress is solely in the country parts and amongst the lower castes who are most ready to receive the Gospel, and that without additional means and agencies little or nothing can be effected for the towns and the educated classes.

The comparative tables stand as follows:—

	TREVANDRUM.		QUILON.	
	1858.	1878.	1858.	1878.
Missionaries	1	1	...	...
Native Ordained Ministers ... ..	...	2	...	1
Catechists and Readers... ..	17	19	8	6
Congregations	17	39	4	10
Churches or Societies	1	2	1	1
Communicants	78	459	23	94

	TREVANDRUM.		QUILON.	
	1858.	1878.	1858.	1878.
Baptized	302	1,354	31	400
Unbaptized Adherents	1,209	3,398	123	339
Total	1,511	4,752	154	739
Boys' Schools	13	13	6	5
" Day Scholars	283	530	160	143
" Boarding Schools	1	1	...	...
" Boarders	23	9	...	8
Girls' Day Schools ... ..	...	1	...	...
" Day Scholars	64	150	26	50
" Boarding Schools	1	1	...	...
" Boarders	26	7	...	5
English Schools ... ..	...	...	...	...
Night Scholars ... ..	...	18	...	31
Total Scholars	396	680	186	237
Training Schools or Seminaries ... ..	...	...	...	...
Sunday Schools ... ..	...	4	...	...
" Scholars, boys ... ..	...	98	...	...
" girls ... ..	...	14	...	...
Total Contributions	Rs. 207, Rs. 1,350. Rs. 24, Rs. 238.			

We heartily thank God for the measure of success granted in this Mission, while we mourn to think how much greater it might have been had there been additional missionaries, native assistants and schools, and how much yet remains to be done, especially in Quilon and the northern portion of Trevandrum district, which are the *least* evangelized portions of the Travancore State.

P.S.—There is some difficulty in establishing and maintaining Sunday Schools, properly so called, inasmuch as heathen children who attend their own schools on Sundays as well as other days, could hardly be persuaded to attend our schools on Sunday alone and solely for religious instruction. Those who do learn in Mission Schools receive religious instruction daily along with the Christian children, in which case Sunday Schools seem less necessary. If the Christian children attend school regularly throughout the week and Divine service on Sundays, this seems almost sufficient for them. There is also a difficulty in finding ordinary Christians both able and willing to teach, and the mission schoolmasters are usually allowed rest on Sundays, or where necessary employed in village preaching. Still Sunday Schools are desirable, and if well conducted will do good.

XV.—CHURCH MISSIONARY SOCIETY.

TRAVANCORE AND COCHIN.

By the Rev. W. J. RICHARDS.

THE Mission commenced in 1816, but made no proselytes, attempting an internal reform of the Syrian Church. In 1837,

no reform having been possible, a separation took place. From that time the Church Missionary Society began to make converts from the heathen and to receive Syrians.

The history of the Church Mission in Travancore and Cochin, for the last twenty years, tells of unmistakable progress, perhaps not unlike the slow and certain march of empire in India, in the days before 1757. It tells of progress, gradual and in some respects imperceptible, but by God's help promising permanent results and still going on. Yet there is nothing to encourage mere boasting. The land is ours, but so far, by promise only. We have not yet taken full possession. We can only say that representatives of every caste, and in one instance, in Cochin State, a member of a royal family, have been received into the fellowship of Christ's flock (before 1858). Whole classes and castes of the people are comparatively untouched, and professing Christians are too often professors and nothing more.

I propose writing under the following heads:—

1. Prosperous Events—
 - The Revival.
 - The Arrians.
 - The Pulayans.
2. Untoward Events.
3. Evangelization.
4. Numbers and Contributions.
5. Organization and Church Councils.
6. Education.
7. Training of Pastors and Schoolmasters.
8. The Press and Literature.

1. *Prosperous Events.*—The course of a happy reign is uneventful. We can point to few startling events of a prosperous tendency. The toleration of the Travancore and Cochin Sirkars, humanly speaking, has tended towards progress; and for more direct tokens for good as regards conversions, we can only point to two cases of striking importance, *viz.*, the conversion in 1861 of a Tamil Brahmin family, comprising seven adults and three children, six being brothers, all of whom became men of note for activity and decided power as evangelists. Another family of the same caste were baptized by the Rev. H. Baker in 1875. The husband was a Registrar under the Sirkar, and, as is always the case with respectable converts, had to go through many troubles to become a Christian.

The Revival of 1873 must be regarded as a prosperous event in the Church. It began in July 1873 in the village of Mankuri in the pastoral charge of the Rev. W. Wirghese. The first starting point was a remarkable dream of a woman of the congregation there, in which she thought a dark cloud rested on her neck and a voice said to her "except you repent you will perish." About the same time the wife of one of the (converted

Brahmin) evangelists had a similar dream. The immediate effects were that these women became earnest in speaking to and praying with others about salvation. The influence spread, the conviction of sin was felt by one and another, and there were also accompanying physical symptoms, such as flinging the arms into the air, shaking in every limb, violent contortions, bitter weeping, falling on the ground, and rolling about. These were outward signs; how far voluntarily produced none can say: but they were not alone. There was intense sorrow for sin and for the sufferings caused to the Redeemer thereby. Subjectively this was the most marked feature.

No preaching and no promises seemed to allay this heavy grief. To the late Rev. David Fenn especially, experienced in the Tamil Revival of 1859-60, who visited Travancore in 1874, as well as to the Missionaries on the spot, this was the least hopeful feature of the movement. There were, however, encouraging matters, such as the increased sale of *Scriptures*, shown in the following statement.

Sale of *Scriptures* from Cottayam Depot—

	1873	1874	as.
Old Testament.....	334	790	at 8
New Testament L-T. Ref. ...	262	626	„ 8
Do. Reference 8vo.....	278	810	„ 6
Do. 12mo.	245	808	„ 4

1,119 3,034 Increase 1,915, or 170 per cent.

Other tokens of good were the *reformed lives* of persons once notorious for drunkenness, or extortion; in one or two cases restitution of property acquired by unfair means many years ago; the earnest work for the conversion of the heathen by unpaid volunteers; diligence in *attending Divine Service* and at the many new prayer-meetings. To this Revival we owe many of our most stirring hymns in native metre, "Lyrics" as they are called: the religious fervour and devotion of the times finding vent in hymns, as it did with our fathers in the days of Paul's Cross and Bishop Latimer. Nine Church Missionary Society Congregations in all were affected by the revival, and thirteen in the Syrian Church. Perhaps 4,000 persons were directly and permanently influenced. It should be mentioned that some months before any 'awakening,' two evangelists from Tinnevely visited Mavelicara Mission, and here the revival spread particularly and almost exclusively.

The good work among the Hill Arrians has for the last twenty years been carried on with the same success as before by the late lamented Rev. H. Baker, in the teeth of many perils and difficulties. This interesting hill-people now number more than 2,000 Christians.

Also in the various Mission districts the gathering in of the

Pulayans or slaves goes on without ceasing. Perhaps the converts from this class number from 8,000 to 10,000. Lately a body of Syrian Christians, numbering 500, forced themselves on the care of the Rev. J. Caley, and were received after much hesitation. The large accretions from the ignorant Pulayans necessitate active efforts for their proper training as members of the church with burdens to bear, as well as with regard to their purely spiritual welfare.

2. *Untoward Events.*—When we remember that of the Church Missionary Society's Missionaries in Travancore alive twenty years ago, at the time of the last South India Conference, not one survives except the Rev. R. Collins, transferred to Ceylon, the difficulties under which the Travancore Mission labours, and the losses sustained, may be imagined. A missionary is in his prime after twenty years' labour. His power in the language is great, his knowledge of the work and its needs is sound and practical. The death or withdrawal of such is a trial which acts adversely in two ways, tending, first, to break the historic continuity and to weaken the general grasp of principles, and secondly, keeping the mission under-manned, so that no one has the power to work out a characteristic line for himself: all the energy available being at full-stretch to keep the work going—to keep the life-boat afloat—to save those at hand without looking for the lost or the perishing at a distance. But thereby, as regards the results achieved under such difficulties, the glory is to God, "lest any man should boast."

Directly untoward was the heresy known as the *six years' movement*, and which was Satan's way to bring evil out of the good effected by the revival. In 1875 a Syrian named Thoman (or Thomas) of Chengulam imagined that he had received a Divine Revelation, to wit, that in six years, *i.e.*, in 1881, the Lord Jesus would appear in the clouds of heaven to judge the world. He gained great influence over the Brahmin family already referred to, one of whom had been ordained. They were active in the revival, diligent in fasts before receiving the Lord's Supper, earnest preachers. Giving undue prominence to the second coming of our Lord, they missed the proportion of the faith.

The followers of the Tamil enthusiast, Arulappen, had also been preaching in their district on the Second Advent, and the Rev. Justus Joseph with his five brothers and most of his congregation at Kannit were quite led away by the new ideas; and made it a necessary part of saving truth to hold that the Second Advent would take place in 1881. The doctrine of *justification by faith alone* was set aside for their new condition of life, which was "confess your sins publicly and particularly, if you would be saved." It was painful to see the amount of cunning and duplicity exercised by the leader of the movement, Justus

Joseph, that he might preach this 'new' Gospel as a minister of the Church of England.

He appealed from the Missionary Conference to his superintending missionary the Rev. J. Caley, thence to the Madras Committee, and thence to his Diocesan the Bishop of Madras. Summoned before the Bishop, to whom he owed obedience by his ordination vows, to answer the charges brought against him, he refused to appear: and when his license was withdrawn, and his pastorate of the C. M. S. congregations taken away, he claimed all the Mission property and documents at Kannit, and tried to ride down all rights with a high hand, until the Sirkar interfered. Some of the Missionaries were for stringent measures at first; which would have given grounds for a charge of persecution, but we can tell a tale of the trust, forbearance and kindness of the Bishop and the Church Missionary Society despised and rejected; and history will bear witness that the spectacle of Christian conduct, exhibited by those who had the power to act otherwise, won many an erring brother of the sect back to the fold of the Church. Time would fail me to tell of the new sect's mockeries of holy mysteries—the shameless parody of the sealing (mentioned in the book of Revelation) and of the throne and the "twenty-four elders," "the four living creatures," and so on. At times they took upon them to raise the dead, to speak with tongues, to prophesy, to seal the word of God, and shut the door of grace, to do away with the Supper of the Lord, and instead of the elements of bread and wine to have bread and water, which they called "the bread and water of life." With the exception of some converts from the lower castes, they effected little in the C. M. S. Mission. Our loss may be reckoned at perhaps 300, of whom many have left and still others are leaving them. All the pastors, except Justus Joseph, chiefly of Syrian descent, and their congregations, for the most part stood firm in the faith of the Gospel, and some were very wise in winning back wanderers.

The 'revival' Syrians joined the six years' people to the number of at least three or four thousand, giving up their property, and in several instances forsaking their wives and children to follow Justus Joseph and Thomman. The deceptions the latter practised upon them, the frauds they perpetrated, the curses they pronounced upon their opponents,—all these showed them to be 'not of God.' Besides if further matter were wanting to discredit their pretended mission from heaven, it can be found in the following. They prophesied darkness over all the earth for three days and went so far as to telegraph the matter to the Queen. It seems absurd to add that no such deprivation occurred. They also boasted that those who were allowed to partake of the 'bread and water of life' should not die before, but be changed at Christ's return in glory.

The original *prophet* Thomman and one of the (ex-Brahmin) brothers died shortly after of small-pox, though specially declared exempt from death. Several of their apostles and prophets have now quite left the sect. The rest exists as a body, calling themselves the *revival church*. They support the office-bearers by the collection of tithes and gifts. Several times they have postponed the second coming. The latest date fixed by the 'prophets' is October 2nd, 1881. I mention this event as adverse, not doubting in the slightest that much good may come out of it. It has taught us some lessons: not to thrust neophytes into the ministry: to have all the clergy and evangelists well-grounded in their most holy faith, and well acquainted with church history and its lessons: the true value of the steady persevering work of the native Clergy, and the advantages to the Church of their having a good knowledge of English, which Justus Joseph has not.

3. *Evangelization*.—In the year 1868 was begun the itinerancy whose head station was at Kandenad, and later at Alwaye in the country north of British Cochin. This work was carried on vigorously by the Rev. Frederick Bower and not without some success. But little effort was made to leaven the masses of the people by means of education—the chief instrument on which the missionary relied being the simple preaching of the Gospel, to all whom he met in his settled tours through the country. His health suffered from exposure, for he had no proper stations where he could remain a few days at a time in moderate comfort. His chief home was a cabin-boat quite unsuited to the demands of health and efficiency. The death of the Rev. W. Smith necessitated Mr. Bower's removal to Trichúr in 1874.

The Rev. R. H. Maddox, who succeeded the venerable and apostolic Peet at Mavelicara, was nominated to the work at Kandenad in 1876 on his return from home, and he has energetically taken up the itinerancy. He has two or three permanent resting places in the district, schools in promising localities, and evangelistic catechists, young and well-trained, in various towns.

The mission, however, can never, we fear, seem permanently occupied until a mission house is built, and two missionaries if possible give their whole time and strength to this work alone. The natives must see a visible Church and a resident missionary before they will in any numbers join us. Another difficulty is to get suitable agents to remain in the itinerancy. They think it 'far from home,' 'expensive,' and in the wilds of heathenism, and they have no fellow Christians, and altogether they soon wish to leave for duty less irksome to the flesh. On the whole the evangelistic work has perhaps too much flagged among the missionaries themselves. There is a limit to human capabilities; when every missionary has the care of churches or

of institutions which occupy all his time and tax all his strength, the purely mission district may 'go on,' but very small impression can be made on the mass of heathen above the lowest castes.

In the urgent calls for self-support the Home Committee seems too anxious to retire from the country before any great and abiding influence has been obtained upon the heathen. Besides, the number of Christians as exhibited in our church-lists is in a measure misleading as regards their influence. They may be divided into four classes, Syrian Christians, Arrian, Chogan, and Slave or Pulayan converts. The Arrians, though equal in caste to Nairs or Sudras, are scarcely to be counted as a factor in the work of evangelization. Dwelling as they do in the remote hills, and unwilling to live long in the plains, they do not appear likely to affect in any great degree the conversion of their fellow-countrymen. Christians from the Chogans have not as a class risen very high in Christianity or civilization, and they are rather inclined to caste. The Anglo-Syrians too, for the most part, seem lacking in that courage which is required for open-air preachers, although some of the clergy are diligent in speaking to the heathen.

Hence as long as the masses of heathen above the Pulayans are untouched by Christianity, and the church is wanting in those elements which would give it a good basis of operations, it would seem wise that the Church Missionary Society kept Travancore well supplied with missionaries at all the chief stations. The apostles and their converts had always some special distinction, which gave a tone of authority and command to their preaching. They were able to work miracles; and all the chief conversions noted in the Acts of the Apostles were closely connected with the exhibition of miraculous power, and in places where the Old Testament was well known. The question proposed in the Sanhedrim is still in effect put to the open-air preacher:—"have any of the chief rulers or of the Pharisees believed?" There are no Malayalam Brahmin converts to supply an affirmative answer. There is not one ex-Muhammadan in our church, and but a very few of the Nair, goldsmith, carpenter, blacksmith, and other Sudra castes.

A Native Church Missionary Association was set on foot in 1875 which has already received Rs. 300 collected from the Native Christians and has begun work in a district of its own.

4. *Growth and Contributions to Self-support.*—The growth of the church can be gauged from the following statistics:—

	1858.	1868.	1878.
Baptized	5,899	11,755	17,564
Catechumens	581	977	2,367
Communicants	1,217	3,174	4,930
Religious Contributions	Rs. 721.	Rs. 1,987.	Rs. 5,067.
Readers and Teachers	169	175	225

	1858.	1868.	1878.
Scholars	2,719	3,296	4,665
Villages	46	100	254
Pastors	6	14	17
Ordained Missionaries	9	8	5
Lay do.	1	1	1

5. *Organization and Native Church Council.*—In 1858 the congregations of the Church Missionary Society in Travancore and Cochin were ruled by missionaries assisted by native pastors. There was no compactness nor common action except what occurred without premeditation, and from the acceptance of common principles and common aims. But the arrangement of the native Church into Pastorates, and afterwards combining them into a Council, in which they were represented by clerical and lay delegates, altered materially the state of affairs.

The following was written in Malayalam by a native clergyman who knows English well but who kindly wrote the account under the double pressure of work and illness. It is interesting as showing how the Native Church Council is regarded in its own home: "Ten years have elapsed since the Native Church Council began. If we compare things before and since, there can be no doubt that many changes for the better have taken place. Ten years ago the Anglican Church in Travancore was in religious matters like the infant child of a rich and influential father. There was no crying and no want. There was no reason why the Christians should even wonder how their affairs were carried on. If any danger threatened, close by was the Missionary. Whether it were to build a church or repair one, no responsibility rested on the congregation. The only fault possible was the not sending their children to school. Were they sick—medicines were at hand; and if any of the congregation were poor there was no lack of 'charity.' For the performance of services, for instruction, and other spiritual matters, in some congregations a Pastor was stationed, and in every place there was a Reader. The Church Members needed to know nothing about salaries. For everything there was a sufficient income. Thus in all respects, when the Anglicans were compared with the Romanists and Syrians, they were seen to be like a peculiar people. In some places only, at a distance from where a missionary was stationed, the congregations failed to receive the multifarious benefits hinted at above. Where pastors were stationed, money was raised for Church building, and a small monthly collection was made, but there was no necessity, to speak of, for doing so. At this time, when the people were in every matter resting on the missionary, it was resolved to have Native Church Councils. The church itself must spend its own money for its own purposes. To this many were heard to reply—'the time has not yet come. This proposition is an unwise

and impossible novelty.' However, in 1869 the Church Council commenced. The then Senior Missionary was Chairman, all the Pastors and a delegate from each Pastorate formed the Council. At first fifteen Pastorates were included in one Council, each Pastorate having from 500 to 1,000 souls in four or five congregations. It was the rule that the Council should meet four times a year. After this arrangement had lasted three years, the Council was divided into two, and each Pastorate was represented in its District Council by two lay delegates and a native clergyman. Since the foundation of Councils every expense of whatever nature has been shared by the various Pastorates. At first each had to contribute yearly, as it was able, to the Council Fund, a sum ranging from 50 to 70 rupees. The rate now stands at from 50 to 120 rupees.

"If we thus compare the present and past, nothing but benefits have accrued from the Councils. But there are many ill-informed members of the Church, and they are quite unable to comprehend matters. The yearly demand for increased contributions fills them with dread as of a terrible burden. 'The very coolies in the native Church give according to their means, but since their income does not expand how can their gifts?' In this way some think of the burden with despair.

"There are, however, some thoughtful persons who agree that the action of the Parent Committee in establishing Councils was wise. They are aware that if there be a Church it should be self-supporting and they only regret that they were not *gradually* fitted for the burden, and that the tune was changed *suddenly* from, 'take, take,' into 'give, give,' and, 'give more every year.' The difficulty of levying even small contributions is found to be greatest where the Christians had received most benefits, and some of the oldest congregations are to this day like children not included in the Church Council, and relying upon the kindness of the missionary—whereas some congregations of four or five years' standing, taught at first to give instead of receiving, are now in their measure contributing to the Council, represented therein, and obeying its rules. As long as the old congregations spoken of above are allowed to be dependent, so long they will remain as they are."

It need only be added that a united Council, with the Bishop of Madras or his deputy as Chairman, meets every year, or as the case may require. This is the Provincial Council.

Our organization as an Episcopal Church will be complete when the Rev. J. M. Speechly, an experienced missionary, just consecrated Bishop of the Protestant Episcopal Church of Travancore and Cochin, returns to his field of labour.

6. *Education* divides itself into two heads—vernacular and Anglo-vernacular.

The country under the C. M. S. is dotted with mission schools

chiefly attended by Syrians, Anglicans, Nairs and Chogans—each school being attended by boys and girls. The Pulayan or slave schools are so far separate. A great impulse has been given to the lower grade schools since the adoption of a grant-in-aid system by the Travancore Sirkar. So long as a school has an average attendance of 25 and is in tolerable efficiency, half the salary of one teacher is granted by the Sirkar to meet the expenses. This has enabled the Mission to establish many new schools.

Promising children of Christians are drafted into the Mission Anglo-Vernacular boarding schools, in which English is taught and boys are prepared for the competitive examinations for scholarships, &c., held in the Cottayam College.

There are now four schools for Hindu girls at Cottayam, and others at Tiruwella and Trichúr. To Mrs. Bishop is due the credit of having established the first of these. Schools of this class for Sudras and Brahmins having been quite unknown north of Quilon, the establishing and maintaining them with a fair attendance, and with an eye to the most desirable moral effects, is a task of difficulty and delicacy. Our teaching of the Bible and rejection of the profane Hindu songs render it more so.

These schools depend too on the local funds of the C. M. S., and hence were it not for kind help from friends in England and India it would be almost an impossibility to carry them on.

In the system of Education the first stage is the elementary vernacular school, the second the Mission Boarding School, and the third the Cottayam College, which educates up to the Matriculation standard. For ten years past the Rev. J. H. Bishop, who succeeded the Rev. R. Collins, has given his strength of mind and body to the development and efficiency of the College. Having an average of 50 boarders (of whom two-thirds pay fees), a field for a wide-spreading and healthy moral influence is afforded to the Christian missionary and schoolmaster. Owing in a great measure no doubt to the fact that there is no other school of the kind nearer than Cochin or Trevandrum, and that the pupils, being mostly Christians and boarders, are more under the control of the Principal, for several years there was no failure in the Matriculation Examination. The efficiency of the teaching was also proved by the success achieved in the Cator Scripture Examination for Prizes open to the whole of South India. The Cottayam College supplies a most important leverage for elevating in power and in true piety the whole Native Christian community, and for supplying material also which ought to aid in the reform of the ancient Syrian Church. The College has done good service in the past: the majority of our 17 native Pastors having here received the early part of their education.

7. *Training of Clergy and Schoolmasters.*—In 1859 under the

able Principalship of the Rev. J. Hawksworth, formerly missionary at Tiruwella, was begun the *Cambridge Nicholson Institution*. The first idea was that it should be for a purely Vernacular training. A practising school was attached and the work has gone on steadily : more than 130 catechists and schoolmasters trained here have been carrying on the work of God in the Missions. The Rev. J. M. Speechly was the second Principal, and on his return to the country in 1873, he set on foot a Divinity Class, in which systematic theological instruction is given in English, as well as a knowledge of Greek, to a class of young men above the University Matriculation standard. Such a training is absolutely necessary to the future pastors of the Native Church. Education is being spread through the country, and it will be a sad thing if the clergy cannot hold their own with intelligent Hindas, as well as with the better educated of their flocks. Experience derived from the fall of a once valuable brother, Justus Joseph, shows the great need of preventing mental surprise and fascination, at every new wind of doctrine supposed to be deducible from passages of God's word, misunderstood, wrenched from their context, forced or mystified. The class so far has been most hopeful ; one student, the first in the original class, has just been ordained, and several others are still studying, or at work as catechists in Travancore and Cochin. A lower branch of the Divinity Class, for those not well acquainted with English, has been commenced since the Rev. W. J. Richards took charge in 1875. This is chiefly supplied from the higher classes of the Cottayam College and from the body of young readers and schoolmasters in the Mission field.

8. *The Press and Literature.*—The Cottayam Mission printing press, established in 1823 by the late Rev. Benjamin Bailey, has been a worthy ally to the Christian missionary. It is well known how Mr. Bailey cut the first type himself, and made the first printing press set up in Travancore, from a description given in the *Encyclopædia Britannica*. He first printed the Holy Scriptures and the Book of Common Prayer. These were followed by many school-books, tracts for Christians and for heathen, hymn books and all the varied literature required in a modern Mission. Whatever 'of good report' or of real utility, whether for general reading or non-Mission education, was required by the enterprise of private persons, or the demands of the Native or British Sirkar, has been produced in the press ; and in this way it has been self-supporting as well as generally useful. There has always been either a Magazine or a local semi-religious newspaper printed and published at Cottayam.

In former days, the Rev. Henry Baker, junior, the Rev. Richard Collins, and other Missionaries, made good use of a Lithographing Press in illustrating books, producing maps and

large Scripture pictures, the latter of which, when coloured and with Malayalam letterpress added, found their way even into the royal palace at Trevandrum.

Much good work has been supplied by the Madras Bible, Tract, Christian Vernacular Education and Christian Knowledge Societies, by whose subscribers large and cheap supplies of good and useful books and tracts have been sent out all over Travancore, Cochin and even Malabar.

The press was found signally useful during the rampant stage of the *six years'* commotion. By its means tens of thousands of copies of suitable and original tracts, chiefly by the Rev. J. Caley, and by the Revs. W. J. Richards, K. Koshi, and K. Kuruwila (then temporary Pastor of Kannit), were issued freely, widely, and so rapidly, that the simple country people were utterly astonished at seeing the latest prophecies exposed to the light, with a suddenness which appeared to them magical. The value of the press at this period cannot easily be over-estimated. The number of *six years'* tracts, of which copies were printed, amounted to eighteen, besides three by the late Rev. H. Baker, which he had struck off at Cochin. The average number of pages in each was eight, the size of each edition 1,000 copies.

As regards *literature* the point of interest, I suppose, to missionary readers is:—what are the proofs, that a purely indigenous literature worthy of Christian authors begins to flourish? To speak correctly, I know of none. There have been amongst our native clergy, who all know English more or less, some very able translators* of English theological books and tracts, diligent compilers and good sermon-writers: but among our Christians lay and clerical we have had but one *author*, a Munsiff converted from Hindnism, Baker Fenn, who wrote the poem called *Ajnânakuthûram* or *an Axe for Heathenism*. This book is very popular with natives, and is now in its third edition. Four lines taken from it are given here, and I attempt a translation in the same metre, to give an idea of the work.

Sûdrarkka

Vêdavum illa—Sâstravum illa
Vêdiyar enn'i Saranam nasti
Pûja punaskârangalumilla
Sandhiyil ûkkayum illa Sudran
.....

Vêda there is none, Sastra there is none!
Ved' man—such refuge to Sndras there's not one!
Worship and rites meritorious there are none!
Nor offering at eve in the house of a Sûdran!

We have often heard these words quoted by preachers and never disputed. The Brahmin is everything, the Sudra nothing:

* Notably the Rev. K. Koshi and Rev. Oomman Mamman.

and this the author, once a Sudra himself, well knew. I do not speak of the authorship of the missionaries; there has been nothing of note in the past twenty years. The fact is that the average number of missionaries for the work to be done is too small for them to be able to enjoy learned leisure, or even to encourage the desire for writing. We must look to our native brethren for the production of original native literature.

I must mention also the missionaries' wives, who, besides exercising a gentle and holy influence on all within their circle, both European and Native, have managed *Boarding Schools for Girls* in every Mission. Mrs. Baker (senior) ever since 1820 has been at the head of a school of this sort. Miss Baker, daughter of the Rev. H. Baker, junior, has been similarly occupied since 1866, in her mother's school, numbering now 100 girls, and including the Usborne Class of select girls, aged 14—18. Female Boarding Schools in the various Mission Stations have also been carried on by Mrs. Hawksworth, Mrs. Andrews, Mrs. Speechly, Mrs. Maddox, Mrs. Johnson, Mrs. Bower, Mrs. Caley; and by Mrs. Hope and Mrs. Smith (both of whom died at sea on their way home, one in 1874, and the other in 1872.) This work is quiet but most important, if the wives of the native Mission agents are to be, not hindrances but helps to their husbands and children. Mrs. Bishop and Mrs. Richards have superintended four day schools for heathen girls in Cottayam.

After reading so far, it may perhaps occur to the reader that nothing has been said of the *spiritual character of the Christians*.

The outward lives of our people, the failings of some, the falls of others, are not unknown to us: nor are the consistent lives and, as a consequence, the believing deaths of many. There are at most two congregations exceptionally low, and difficult to manage, but the great majority are, by God's grace, an example to Syrian and other Christians around. "We observe the sabbath; we avoid law squabbles, all disputes of 'brother against brother' are settled in Christian Panchayats; we educate our children, and pay for the same, in greater proportion than others; our clergy are being supported by our gifts, not by the sale of Sacraments and prayers for the dead; the marriage bond is sacred; drunkards and other open sinners are marked men; we are not dependent upon the Mission for our support." These may well be the honest words of Anglican Protestants.

Deo Sit Gloria!

XVI.—THE SYRIAN CHRISTIAN CHURCH.

By the Rev. R. H. MADDOX.

THE Syrian Christian Church of Malabar has an interest all its own in the annals of Church History. In the darkest ages and in the most distant and obscure regions God has always had His own people, His appointed witnesses for His truth.

Side by side with this ancient Christian Church in Malabar, there exists a considerable colony of Jews who, it is supposed, made their way to India as early as the year A.D. 70, shortly after the destruction of the second Temple, and the final destruction of Jerusalem. The presence of these two large and influential communities in the country, linked by no common tie, yet witnesses together through strange vicissitudes for eighteen centuries to the truth of God's revelation in the midst of heathenism, is a startling as well as deeply interesting phenomenon in the history of the Church of God.

It is difficult to account with certainty for the origin of the Syrian Church in Malabar. The Christians themselves claim the Apostle St. Thomas as the founder of their Church. This early and distinguished origin has been called in question by many: it seems, however, to be pretty generally conceded by recent writers on the subject, that to accept the truth is perhaps after all the most rational, as it is the simplest way, of accounting for the tradition. That the tradition which ascribes the origin of the Syrian Church in Malabar to the preaching of the Apostle St. Thomas is a very ancient one, and that it was very early diffused, is clear from the fact, that our own King Alfred in the ninth century sent an embassy, under Singhelm, Bishop of Shireburn, to visit the shrine of St. Thomas in India.

We have authentic records to show that as early as the second century there were Christians in India. History records how that certain Egyptian sailors, who had been to India, brought back word to Demetrius, Bishop of Alexandria, that the people who lived on those coasts desired further instruction and Christian guidance. Accordingly we find the learned and eloquent Pantænus was sent by the Bishop, to visit and instruct them. From the account which the historian gives of the place and customs of the people there seems to be no room to doubt that the country referred to is our own India, although it must be allowed that the word India is used by early writers in a lax and uncertain way. The next reminder we have of the existence of this Church is at the Council of Nicæa (A.D. 325) by the presence of John, styled Metropolitan of Persia and of great India, establishing the fact that there was then a Church in India, over which the Metropolitan of Persia claimed authority.

In the sixth century Cosmas, an Alexandrian merchant, called from his travels Indicopleustes, visited India. He has given

us an account of the Church he found there and speaks of a bishop who had come from Persia where he had been consecrated.

Towards the close of the eighth century, the Church in Malabar was greatly strengthened by the arrival of a large party, led by a wealthy merchant named Thomas Cana from Armenia. These settled down in the country, and by their diligence and success brought themselves under the favourable notice of the then reigning prince Cheruman Perumal. This enlightened prince, though claimed as a convert by the Muhammadans, showed the Christians much favour. Through the influence of Thomas Cana many privileges were conferred upon the whole community, and thus was secured for the Syrian Christians the independent social status which they continue to enjoy to this day. Two important documents, embodying grants made at this time, consisting of copper plates engraved in the old Malayalam character, and supposed to be fully a thousand years old, are still in possession of the Syrian Christians. It may be interesting to note in passing that the Jews of Cochin are also in possession of similar documents, descriptive of privileges and grants conferred on them by the same Cheruman Perumal at the same time. The Syrian Church in Malabar appears to have reached its zenith of prosperity during the reign of this prince and under the leadership of Thomas Cana. But little is known of their subsequent history until the arrival of the Portuguese on the Malabar coast, at the close of the fifteenth century.

It may be well, before proceeding to this period of the history, to say a few words on the government and distinctive views and tenets of the Syrian Church.

The Syrian Church of Malabar is an Episcopal Church. Its first bishop or bishops were consecrated, according to tradition, by the Apostle who founded the church.

We have seen that at the time of the Nicene Council (325), and in the days of Cosmas in the sixth century, the Church of Malabar was subject in matters ecclesiastical to the Metropolitan of Persia. The Persian Church, we know, was with other Eastern Churches subject to the Patriarchate of Antioch. About an hundred years after the Council of Nicæa that terrible dispute arose between Cyril, Patriarch of Alexandria, and Nestorius, Patriarch of Byzantium, on the Divine and human natures of Christ, which rent the Church, and resulted in sects and divisions, persecutions and troubles, for many generations.

The Archbishop of Seleucia, whether in connection with Antioch or not is a vexed question, became the recognized head of the Nestorian Churches. The See of Seleucia was afterwards removed to Bagdad, and subsequently to Mosul, the bishop taking the title of Patriarch of Babylon, or Babylonia, the name of the district comprising the See.

When the Metropolitan of Persia acknowledged the authority of these Nestorian Patriarchs, the Christians of India, being subject to his authority, were, as a matter of course, reckoned among the Nestorian Churches, acknowledging the Bishop of Babylon as their Patriarch. Continuing to receive their bishops from Babylon or Persia they became in time imbued with Nestorian teaching. Cosmas, in his account of them, expressly asserts that they were Nestorians and held the doctrine of the two Persons. At present, and for a long time past, they hold and have held, doctrines more akin to Monophysism, and are always ready to disclaim the errors of Nestorius. The following summary of the condition of the Syrian Church in the sixteenth century, at the time when first European (Portuguese) influence was brought to bear upon its fortunes, by Lobley (Maitland Prize Essay, 1870) may not be out of place here.

“It preserved much primitive simplicity both of doctrine and ritual, but was heterodox upon the subject of our Lord’s Incarnation, and moreover had derived from the heathen and unbelievers around some other corruptions of doctrine. A remnant there was in it, no doubt, of earnest, pure, God-loving and God-fearing men; but there were many abuses and much spiritual sloth..... Their public services being conducted in the unknown tongue of Syria, and by priests who were, for the most part, examples of coldness and inactivity, were unable to inspire the people with that fervour of religious feeling, which is the mark of a living Church. A stirring and quickening of the dry bones was greatly needed. Perhaps the troubles which shortly came upon them were permitted for a discipline.”

The remainder of this sketch is compiled almost exclusively, very frequently in the actual words of the writer, from a paper prepared on this subject by the Rev. David Fenn, shortly before his death, for the *Indian Christian Intelligencer*, December 1877.

When the Portuguese first reached India in 1498, under the leadership of Vasco de Gama, they came in contact with these Syrian Christians, who welcomed them joyfully as fellow-religionists, and expressed their desire to put themselves under the protection of the King of Portugal as a Christian Sovereign. They told Vasco de Gama that they numbered about 30,000 persons. This number was in all probability far below the mark. In the year 1500 two Syrian Christians, brothers, accompanied the Portuguese to Europe. One died at Lisbon, the other after visiting Rome and Venice, in which latter place he published an account of himself and his travels under the title of *The Travels of Joseph the Indian*, returned to Travancore.

It was just one hundred years later that the Roman Catholic hierarchy, acting under directions from the Pope, and calling in the aid of the Portuguese military power, succeeded in forcibly subjugating the Syrian Church to the domination of Rome.

Cardinal Menezes, Archbishop of Goa, was the great mover in this aggression. He was a man of marvellous energy and determination. For fifty years previous to his arrival, the Jesuits and other Romanists had been labouring to effect the voluntary submission of the Syrian Christians to the Pope, but without success. Menezes at first in like manner tried persuasive measures, but he found them too wedded to their connection with the Eastern Church to yield to the wishes of one so powerful even as they knew him to be. Having obtained the help of the Hindu Rajah of Cochin, in whose territory most of the Syrians resided, he summoned a council or synod at Udiamparur. This synod assembled on June 20, 1599. By force and fraud Menezes carried all before him. His decrees involving transubstantiation, Mariolatry, seven sacraments, and celibacy of the clergy—articles till then foreign to the Syrian Church—were declared binding. The Inquisition was established, and a wholesale burning of Syrian MSS. of the Holy Scriptures and service books took place. These proceedings were followed up by other violent measures. His policy seemed successful. For sixty years the ascendancy of Rome was maintained, although the Syrian Christians never ceased to make attempts to restore their connection with the Eastern Church. One Bishop was sent to them at their earnest entreaty from Antioch, but he was taken prisoner by the Portuguese, carried to Goa, handed over to the Inquisition and burnt alive as a heretic in 1654.

In 1661 the Dutch took Quilon and in 1663 Cochin also. Although they showed no particular interest in the Syrians, yet they rendered them the greatest service by ordering all Romish ecclesiastics to quit the country.

The Syrian Church was once more free, and in 1665 a Bishop named Mar Gregorius, who had been consecrated by the Jacobite Patriarch of Antioch, safely arrived in the country. Mr. Whitehouse remarks on this: "to have an Oriental Bishop among them, as really opposed to Rome as any of themselves, was a cause of great joy; and Gregory was everywhere hailed by the anti-Romish party as a liberator from spiritual tyranny."

During the 200 years that have since elapsed, the Syrian Church has maintained its connection with the Jacobite Patriarch, who resides at Mardin in Armenia.*

The English succeeded the Dutch in 1795. During the 130 years that the Dutch occupied the country little or no interest seems to have been shown by them in the well-being of the Syrian Church. It was not long after their occupation of the country that the English instituted an enquiry into the condition of the Christian population of Malabar. For this purpose Dr. Claudius Buchanan, a Chaplain in Bengal, was commissioned by Lord Wellesley

* The term Jacobite is derived from Jacob Albardi, who adopted the tenets of the Eutychians in the sixth century.

to visit the Syrian Christians in 1806. In this work he obtained the cordial assistance of Colonel Macaulay, the first British Resident of Travancore. The *Christian Researches*, published soon after this visit, excited the liveliest interest among Christians in England. One practical result that followed was that the Church Missionary Society, at the invitation of Colonel Munro, who had succeeded Colonel Macaulay as Resident of Travancore, undertook a Mission to the Syrian Church in the years 1816-17. Messrs. Bailey, Baker, Fenn and Norton were the first missionaries. The object alike of the Resident, the Society, and the missionaries, was to aid the Syrian Church to reform itself, without in any way interfering with its liberty. The means used to carry out this end were (1) translation of the Bible into Malayalam; (2) the education of young men for the ministry of the Church; (3) the establishment and maintenance of schools in connection with the different Syrian Churches, scattered over the country. For twenty years this connection with the Syrian Church was maintained happily and successfully. In course of time there arose other bishops less favourable to the plans originated by their predecessors. After various ineffectual efforts to bring the minds of the opposing Metrans (or Bishops) over to their views, in which Bishop Wilson of Calcutta took a prominent part, the Church Missionary Society was compelled to sever its connection with the Syrian Church. They acted in the spirit of Paul and Barnabas at Antioch in Pisidia: they had laboured for twenty years for the reformation of these professing people of God, but at length, seeing they put from them the words of eternal life, they turned to the heathen.

This rupture did not alienate the minds of the people generally from the Missionaries and their work. The indirect influence, which the Mission has since exerted on the Syrian Church, is perhaps far greater and more marked than it could ever have been, had the closer relation remained undisturbed. The presence of a large and well organised Episcopal Church in their midst has had the effect of stirring up the Syrian Church, and creating in the minds of the more thoughtful and earnest among them, a desire for that higher knowledge and increased privileges, in the enjoyment of which they see others around them.

The present condition of the Syrian Church is, so far as numbers are concerned, prosperous. From a recent census it appears that out of 600,000 Christians, a little over a fifth part of the entire population, the Syrians in Travancore and Cochin number about 335,000. The religious condition of the Syrian Christians is not so hopeful now as it was a few years ago. Under the late Metran, Mar Athanasius, a native of Malabar and educated in the Church Missionary Institution at Madras, who proceeded thence to Antioch for consecration, the Syrian Church made very considerable advances towards reform. Every encourage-

ment was given to the reading of the Scriptures translated by the Missionaries ; prayers in the Church were conducted in many instances in the vernacular ; invocation of saints and worship of relics, with other superstitious practices introduced into the Syrian worship by the Roman Catholics, were excluded ; Sunday Schools, Bible readings, preaching and other active efforts to spread the truth were fostered and encouraged.

This reform party was strongly opposed by a considerable portion of the Syrian Church, specially by those upon whom the influence of the Church Missionary Society's operations had not been so directly brought to bear. Since the death of Mar Athanasius, the leader of the reform party, the opposition has apparently been gaining some ground. Their Metran, Mar Dionysius, who was consecrated at Antioch, and sent during the lifetime of Mar Athanasius to depose him and assume his functions is a very active man ; while the Metran, consecrated in the country by the late Mar Athanasius as his successor has not as yet taken any very decided steps. Mar Dionysius, having failed to establish his claim over Mar Athanasius, invited the Patriarch of Antioch to visit the country and settle by his personal presence the irregularities of which he complained. The Patriarch accordingly arrived at Travancore early in 1875, and for two years exerted all his influence to depose Mar Athanasius from his recognized position as Metropolitan. His whole conduct was so violent, and his greed of gain so insatiable,* that even Mar Athanasius' rival, Mar Dionysius, who had invited him into the country, was at length unable to work with him, and a rupture took place between them.

One of the last acts of the Patriarch before leaving Travancore was to consecrate six additional Metrans among whom he parcelled out the whole Church into Dioceses, leaving each to fight or win his way into possession as best he could. The latest phase of matters is that these six Metrans have united with Mar Dionysius in an attempt to depose Mar Thomas Athanasius, the nephew and successor of the late Metropolitan Mar Athanasius, from his position, and obtain through the Civil Courts the property which he now holds on behalf of the Syrian Church, viz., the moiety of land and money forming the original endowment of the Syrian College, which came to them by the distribution of property on the withdrawal of the Church Missionary Society, in 1837.

The policy of the Church Missionary Society in the country for a considerable period has been to discourage secession from the Syrian Church, and rather, by friendly counsel and support,

* At Paroor Church lately visited by me, I found that the grave of a former Patriarch, who had died in the country and had been buried in this Church, had been opened by this Patriarch's orders in the hope of finding spoil.

to aid honest effort on the part of its rulers and people towards enlightenment and reform. It has become a serious consideration of late whether the truest interests of the Syrian Church would not be better served by receiving those who seek admittance into our Church.

In the meantime the Church Missionary Society is persevering in its original purpose, and it is fervently hoped that, as the Church of England in the country becomes stronger and more thoroughly developed, its influence may be owned and blessed by God to the revival and enlightenment of our Sister Church in the country. Our chief prayer for the Syrian Christians at this time should be, that they may see the great danger they are in by their unhappy divisions; and so may rise to the unity of the Spirit in the bond of peace, without which neither they nor any other Christian Church can hope to retain their candlestick in its place, or be visited by the blessing and favour of the Lord, which alone maketh rich.

XVII.—THE BASEL EVANGELICAL MISSIONARY SOCIETY.

By the REV. B. GREYER.

EVEN twenty years* form a short period in the life of a nation, which usually takes centuries to enter into essentially new forms, such as those which the Missionaries intend to create amongst the tribes of India. Did it not take some twelve centuries, till the whole of Europe had given up idols and turned to the living God? Twenty years will, indeed, especially in our circumstances in India, be sufficient to produce such changes in the labouring European staff, and even amongst the Native workmen and the members of the churches, that the persons of

* We prefer to limit our review to the period of twenty years, as this time has more of the character of an epoch than twenty-one years which would be the exact time from the middle of 1858 to the middle of 1879. The statistical numbers will be selected from the first of January 1859 and the 1st January 1879.

to-day are quite a different generation from those twenty years ago. The gradual steady increase of the congregations will, after twenty years, sum up to a considerable amount, and the progress of the different institutions and organisations will be so much that it can be distinctly recognised and precisely characterised, even if events of a decisive character, historical facts, properly so called, should be wanting entirely or almost entirely. In beleaguering a fortress, how long and tedious and apparently fruitless is the first work for months or even years: ditches must be drawn, earth-works erected and gradually brought nearer and nearer the town; the guns go on playing on the walls, gradually crumbling small parts of it to dust; after some months one or two out-works may be taken, but after many months of patient waiting and arduous minute work, at last the great day dawns, when by storm or capitulation the whole fortress all at once falls into the conqueror's hands. It would be utterly erroneous to calculate by the laws of arithmetic: in one month 500 square feet of ground have been taken, and 200 enemies slain; to take the whole fortress covering 200,000 square feet and containing 400,000 warriors, seventeen years or thirty-four years will be required. Not arithmetical but military reckoning is required for settling the point. And in describing the work before it is finished, not many epochal events can be mentioned, but mostly only measures in progress, which have their chief meaning in the results they will furnish in future times.

We, as missionaries, are thankful for all that quiet increase in numbers, progress in development and growth of organisation; but we wait for epochal times, when the death-blow will be struck at this or that part or at the whole of the idolatrous system, when whole districts or classes of the population, or great fractions of them, embrace the cause of Christ; when temples and mathas, which are centres of that system, are given over to the One Living God who is blessed for ever; or when our infant churches shall have grown sufficiently in numbers, character and spirituality, to take over their own management, and themselves to become centres of an independent activity for planting new churches in other places. Only few and poor instances of this kind we shall be able to mention. Our chief task, therefore, will be to show how the gradual work of extending, organising, consolidating and preparing for future decisive acts has been going on, what have been its results up to the present time, and what have been the methods in carrying it out. We have to relate of ditches drawn, earthworks thrown up, guns put in position, after having first been founded, of their playing on the walls, and dissolving several stones, but scarcely of any out-works taken, neither of any breach made, and much less of a surrendering of the fortress.

If we begin by taking a summary view of the chief numbers

of the census, we find at the end of 1858, 15 stations, 46 missionaries, 2,247 baptized Christians; of 1878, 20 stations, 68 missionaries, 6,805 baptized Christians. The number of Christians has therefore more than trebled within these twenty years. But we further find that of this increase of 4,558 souls only 1,344 belong to the first, and as much as 3,214 to the second decade. This proportion goes far to characterise the history of our Mission in these two decades. The period from 1858 to 1868 essentially differs from that from 1868 to 1878.

In the first period the former work had in a certain sense to be done over again. A process of sifting, grounding and consolidating the old congregations was most urgently required; the relation of the Mission to the economic concerns had to undergo a radical change, as it was simply impossible to go on in the old style; comprehensive measures were required to prepare agents for the mere carrying on and still more for the extension of the work; and all this at a time when the old missionaries, the founders of the congregations, left India one after the other, and their work was passing into the hands of another much younger generation of missionaries, which change was accompanied by all the disturbances which are so likely to arise in such a time of transition. And this new generation seemed not to have the same stability and longevity as the first, but the changes and short careers seemed for a number of years to be chronic. Thus we see our Mission in those years surrounded by quite a host of difficulties, partly processes which at the time of 1858 were quite indispensable, and without which much further progress could not be hoped for, partly changes which we could not but regret, but to which we had to submit. But all of them had the tendency to diminish, for the time being, the further progress and extension of the work, and accordingly we find in those years the accessions from without to be very inconsiderable, the congregations at that time increasing more by the excess of births over deaths, (which, however, must itself partly perhaps be ascribed to the blessed fruits of Christianity), than by conversions. There was something like a stand-still in the Mission, and in the course of years it began to press heavily on the missionaries, so that some reports of that time bear rather a gloomy aspect. There was on the one hand good reason for care and anxiety, especially as long as we were not out of the forest, for amidst all the new measures and the frequent changes in the staff of the agents, the work did indeed suffer and was in danger of coming to a deadlock. But on the other hand this quiet time was really, as it afterwards proved to have been, a time of concentration, consolidation, healthy transformation and preparation of machinery for future increased work; and we have reason to thank God that the necessary measures were at that time vigorously taken in hand.

From about 1868 and the following years we can observe, that the conditions described above had changed very much. The congregations have definitely passed into new hands, and it is a matter of course that others than their own founders guide them; the changes in the personal staff have become less frequent, the number of old missionaries is increasing, the work of sifting and consolidating the congregations, interminable as it is, has in a certain degree begun to show results from which new fruits can spring. The different measures for changing the economical relations, expanding industrial establishments and raising a native agency, being as seeds sunk deep in the ground, begin to show their heads above ground and bring forth blossoms and fruits. Just from this period a greater increase of our congregations, by numerous accessions from the heathen, begins to set in. And although we should hesitate in ascribing these blessings to the above-mentioned circumstances as their causes, it is yet a fact and a remarkable coincidence, that they set in just when the young generation of missionaries had grown up to mature age, and when the work of consolidating the congregations had had some years for its operation, but also when the longing after such times had become very strong. There might, however, be traced and pointed out in demonstrable facts, a connexion between the consolidation of the congregations, and the increase by accessions from without, and again between the partly successful treatment of these new-comers on the one side, and the increase of native agents and greater stability of European agents on the other side. This course of events was not, however, the same in all parts of our Mission, so that we shall be obliged to treat different parts separately; but for the whole of our Mission this was the way in which it progressed, and we must, therefore, look somewhat closer into it.

The number of converts we had in 1858 was 2,247, and amongst them a holy seed was not wanting, and several old men, who are remnants of that time, are a salt of our congregations up to this date. There had also in 1847 been a powerful revival in several of our Malayalam stations, and much spiritual life dated from that time. But on the other hand many worldly, unspiritual people had come into the congregation, and there were some congregations in which spiritual life and Christian conduct were on a very low level. Some other congregations (in Canara) had suffered grievously, having been gathered as well as guided by a missionary whose life had not been a walk in the light, and the great evils in these congregations came to light about the time from which we begin our review. It was simply not possible to build on this foundation, but it was necessary first to remove the rotten foundation, and substitute rock instead of the sand, or to sink stones in the swampy foundation. A process of sifting so as to get rid of bad elements, and of reviving cold

members, and of furthering good elements, must necessarily take place before the congregations can shine as a candle on a candlestick.

Special and minute care of the congregations was always in our Mission considered a most important work. We shall afterwards see, that this was also extended to all outward concerns, but we now speak of the spiritual care. Missions of longer standing and greater successes may fail to understand this method, as in their conditions it is neither possible nor necessary; but they have either had it in a former stage of their development, or they have in consequence of the want suffered (rare cases excepted) by numerous desertions of their first converts, and perhaps by an unsoundness of the foundations. This care was exercised by the European missionary, assisted by one or more catechists, and in the beginning no congregation was left without a missionary. Especially in the case of new-comers, the missionary himself would take the minutest insight into all their circumstances, and after the catechist had given a preparatory course of instruction, the missionary would follow it up by giving a concluding course himself. And if we except the case of the eight native pastors, it is up to this day a rule strictly adhered to, that no convert of more than eight years of age shall be baptized without having had personal instruction from the missionary. And after baptism the missionary in charge of the congregation is expected, and is certain to know each member of his congregation personally, and intimately, and to make it a chief point to train up all of them in sound doctrine and admonition. His house and his ears are always open for each one, and all cares and anxieties are brought to him. Cases of grievous sins and reproachable conduct are therefore most likely sooner or later to reach the ears of the missionary, especially as it is the duty and the practice of the catechist to bring all such cases to his knowledge. In common with the Native Presbytery such sins are punished either by temporary exclusion from the Lord's Supper, now and then with the addition of sitting apart in the church, or by entire excommunication and severing of all connexion. If we add to this that the incessant endeavour is made, by faithful preaching and praying and by admonitions in private and public, to create and increase spiritual life in the hearts of the members of the congregations, and to feed the children with the Word of God, we see that influences are at work, well able to put the congregations on a good foundation. How far this process of renewal and regeneration has progressed within the last twenty years, it is impossible to state exactly. Our care for the outward concerns of our people counteracts their tendency to roam about in the country or to emigrate, so that our congregations have less of a floating character. But it

is certain that nevertheless many bad elements have gradually disappeared, and it seems that the Spirit of Christ has more influence in the congregations than formerly.

Although we cannot deny, that not only good but also bad influences, not only a help but also a hindrance for our work on the heathen population proceed from our congregation, we may yet assume that the plan of forming a new basis for our work, by consolidating our congregations, succeeded to a certain degree, and it is perhaps one of the causes of the accelerated growth which began in 1868, as it can be shown to be in connexion with the numerous accessions in the Tulu country.

Certain it is that the relation of our mission to the outward position of our Christians has improved. In the first years and, with some congregations, even to this day, the converts joining us are by their change of religion torn away from their natural connexions, and thereby thrown on us for a livelihood. Only latterly we have had considerable accessions of people remaining in their former position and connexions. Need we say that we consider this a progress, and the other connexion of circumstances a disadvantage, under which we labour? Thus it happened that in the first years of our Mission the greater part of our converts was cared for by the missionary, and sometimes in a manner which was not healthy, and to continue which was utterly impossible. Whilst the numbers were so small, such a patriarchal condition was, if not healthy, at least possible, but never with a great number of converts. It was just about the beginning of the period of which we speak, that the firm resolution was formed to alter this state of things, and to make the converts in pecuniary matters more independent of the Mission, without however ceasing to lend a helping hand to them, and assist them in rising from the low position and grinding poverty in which they were. Alms were cut down as much as possible, being limited to truly infirm people, and even they were paid from Poor-funds, collected in the stations, as much as possible, from the native converts themselves. Great progress has been made in this direction. Steps were taken that the converts should no longer live in houses belonging to the Mission, but should buy the right of property, or at least of perpetual tenantry of patches of ground, and erect houses of their own with gardens around them. In some places fields belonging to the Mission had from the beginning been rented to the converts as tenants. But in other places, especially the agricultural colonies in Chowa, Chombala and Codacal, the fields were managed on account of the Mission, and the converts were day-labourers receiving their wages. This had to be changed, and no pains were spared to make the converts tenants, who manage the fields on their own account and pay their rents to the Mission, as their heathen

neighbours pay to their landlords. It was not, however, considered possible to do away entirely also with the assistance they received by getting the tenantry of Mission fields; yet wherever possible, even this will be done. Several lay-brethren were sent out to carry out these changes. Some of these tenants have virtually prospered on their fields, and in the course of years risen to a respectable position as farmers; some also have acquired fields of their own. But others never would be reconciled to the new conditions; they were not industrious enough to take care of their fields, not thrifty enough to husband their income, and not conscientious enough to pay their rents; thus they give endless trouble to the managers, never rise above their original poverty and withal are a burden to us.

Just as little was it considered practicable or desirable to deprive the congregations of the help rendered to them by the industrial establishments: the many boys from our orphanages, and also the condition of many converts from the heathen made that impossible. But the measures became more and more stringent, that the whole outward help tendered thereby, (omitting for the present the moral benefit of training for regular work and supervising the conduct), should consist in the opportunity given to them to earn an honest livelihood by honest labour. And we can say that this point has been carried to full satisfaction, our industrial establishments being places of *bonâ fide* honest work. These establishments, however, were in the course of the twenty years considerably enlarged, consolidated and multiplied. In 1858 they gave bread to 130, in 1878 to 635 persons, as also the number of lay-brethren, appointed for this branch of the work, had to be increased. And the help which they have given in building up, sifting and supervising the congregation, has been considerable. Many of our Christians have now acquired houses and gardens of their own and lead an orderly family life, although they began as destitute and perhaps disorderly people.—Whilst in the first years very many boys and almost all girls of Christian parents had been taken off their parents' hands, and brought up in orphanages, particular endeavours were now made to change this condition, and let the children be educated in their parents' houses, or to make the parents pay part of the expenses. In many cases, however, the home condition of the children is such, that it is extremely desirable to transplant the children into a better sphere.

It is not unlikely that all the measures, meant to keep the converts more independent of the assistance of the Mission, and to constrain them to a life of industry and foresight, had in the beginning the effect of deterring many a one from joining the congregation. "The old days, when a kind father had cared for his children, had passed away, and hard taskmasters had now come in their stead,"—such were the complaints of the

converts, and the jeers of the heathen of the neighbourhood; and especially the lay-brethren, charged with carrying out these measures, now and then had a hard time of it. We cannot say that even now we have carried the matter as far as we wish, and must in course of time. There is, on the one hand, still by far too much dependence on the outward assistance of the Mission, and, on the other hand, still so much of harassing poverty amongst the Christians, that it is but natural for the missionary to make endeavours to improve the condition of the people, and it would be unchristian if he did not desire to do so. It seems, however, that we had so far succeeded in putting our congregations on another foundation, that the time had come again for further increase; and this increase will continue, we trust, without the new contents necessarily bursting the vessel. Yet a very considerable increase of converts would again necessitate a further reform in the direction pointed out above; but it might also be the natural means of destroying the remainder of that dependence, as with very great numbers the same amount of fostering care is simply impossible. Only the economic position of the population at large is such a one that our hearts yearn over it, and we do not intend ever to give up entirely the plan for an improvement of our converts' position.

If it be asked, however, how far our congregations have advanced in the matter of independence in *church-matters*, we must say that measures have, indeed, been taken to prepare a future independence, but that we are as yet far from the goal. The men to guide the congregations are, as we shall show afterwards, being trained, and more and more increase in numbers. Eight of them have been ordained as native pastors, and are in charge of congregations. But our ideas of what is required for the care of congregations, cause us to go on only gradually. Yet we have in the last seven years created six native pastors, so that the ratio need not be accelerated very much, to provide with pastors all those churches which seem fit for it. Altogether the Christian character of the congregations must first be more pronounced still, and their economic independence more fully carried out, before we can cease to consider them as objects of Mission-work. In some parts, where the accessions have been more numerous, the necessities of the case have produced the natural consequence, that more responsibility is thrown also on the catechists, even without their being called or salaried as pastors. And this natural development has after all a very desirable aspect, as it also is the consequence of a very desirable fact—the natural growth and extension of the work. As a preparation for future self-administration, Presbyteries, elected by all male communicants, have under the guidance of the missionary to decide about the concerns of the congregation, and especially to administer

church-discipline. More and more endeavours are made to train the congregations to the habit of paying for their own ecclesiastical expenses, and most of them were begun within the last twenty years. A church-tax is levied from all church-members who are able to pay; collections are made on Sundays, and once a year gifts in money or kind are collected, especially towards the expenses of the orphanages. Much progress has been made within the period under review, but not enough by far to defray the expenses of any one church from these collections. Gathered for the greater part from the poor of the country (and how poor are the majority of people in our districts!) they are as yet in reality not able to pay the salaries of native pastors and schoolmasters. We might give numbers to show the amounts collected, but the way of collecting them (where a considerable part is contributed also by Europeans), and the method of reckoning them (as they go for different purposes), make it difficult to give correct numbers, and incorrect numbers are worse than none.

The new measures mentioned above were by no means made easier by the circumstance, that just at the beginning of this period the old missionaries, who had founded the congregations, began to leave India, and a younger generation came to their places; and this generation was much younger than the former, since the class of missionaries who came out between 1844 and 1853, (the second decade of our mission), had by several coincidences almost disappeared from the field, and because now also the changes for some years began to be very frequent, and there was quite an unusual number of short careers. In 1858 we see ten missionaries of the first and thirteen of the second decade of our mission, and in 1860 only two of the former and nine of the latter can be found. In 1858 there were three missionaries of above 20, and thirteen more of above 10 years' standing; in 1860 only one of the former and eight of the latter. (Some however of the old missionaries returned from Europe some years afterwards.) This change deeply influenced the development of our mission work. The heathen no longer saw those missionaries whom they had known for many years, and the congregations were no longer guided by those who had founded them, with whose characters they were familiar, and to submit to whose words had grown into a habit. As the new measures also were not to the taste of the congregations, the young missionaries were made responsible for the change, and many upheavings, also some rebellions of the congregations and of the catechists against the new missionaries, took place. These circumstances did not very much favour an extension of the influence of the church; on the contrary, they imposed on us a much closer application to the care of the congregations, and thus took away much time from the work on the heathen.

From about 1868 we can observe that this state of affairs had changed. We indeed find in 1868 only four missionaries of the first and five of the second decade of our mission, but there were then five missionaries of above 20 years' standing and twelve more of above 10 years' standing; and in 1873 we see even three missionaries of above 30, four more of above 20, and thirteen more of above 10 years' standing, and just now (at the end of 1878) two of above 30, nine of above 20, and eleven of above 10 years' standing, altogether 21 of above 10 years, and one of them in his fortieth year of mission-service. Although the changes continued to be frequent, the number of missionaries of long standing continually increased, so that there was more stability in the personal staff of European labourers, and it has become much more frequent to see old missionaries come back from Europe for the second and even third time. Without making an effort to link this improvement of circumstances directly with the increased fruitfulness of the mission, we yet can say that it is a great advantage.

From 1858 to 1868 the number of new arrivals of missionaries was 40, while 35 left the mission in the same period. From 1868 to 1878 the new arrivals were 54, while 35 retired or were lost by death.

But that period of the lull in our mission was also the time, in which, by a concentration of strength, deep foundations were laid for future usefulness, by taking comprehensive measures for *training native agents*. For years it appeared as if forces were but withdrawn from direct work, and absorbed in efforts benefiting only a very small number of Christian youths; but in the length of time the fruits for the whole mission became apparent, and by a singular coincidence this beginning of fruit also falls very near the year 1868.

In former years some missionaries had trained their own catechists, and it cannot be denied that those, under the personal guidance of old Mr. Hebich are of the best we ever had, as he more than others was able to inspire them with a spirit of earnestness and activity. At the same time classes for training catechists were carried on in Mangalore and in Tellicherry, young men of about sixteen to twenty years being gathered into a class which was instructed for four years, after which time they were ordained as catechists, and made room for a second class. But the catechists received in this way were few, whilst there was always a difficulty in procuring the required number of pupils; and in Mangalore the training of catechists had in 1857 come to a stand-still. It was therefore resolved to establish the training of catechists on a broader basis. From 1859 each year younger pupils, of and above the age of fourteen, were collected in preparatory schools in Mangalore, Tellicherry

and at times also in Hubly, and after a course of four years the best of these were sent to Mangalore, where a catechist seminary, begun in 1863, united youths from Malabar, South Canara, North Canara, South Mahratta, Coorg and the Nilgiris, training them for three or four years more, and subsequently, after a searching examination, ordaining them for the ministry of the Word as catechists, with a view to their future ordination as pastors, if, after work for several years, they should have shown the necessary qualifications for this office. Since then the catechist seminary has gone on without interruption, almost each year furnishing a number of catechists, altogether 49; although the number of pupils at one time dwindled down to 8, it rose at other times to 28 (not including the boys in the preparatory schools). And of the majority of these 49 catechists, it can be said that they proved themselves good and faithful workmen. Some of them are the children of pious parents, in whose footsteps they now walk, but others are from unspiritual Christian parents, so that they now stand on a much higher level of Christianity and spirituality, than the classes from which they sprang. The number of our assistant catechists was increased by young men coming from the heathen, who, after a simpler kind of training, were set apart chiefly as preachers to the heathen and whom we call "evangelists" (according to the local use of this term in some parts of Germany). Whilst, of course, there was always a number of pupils in the preparatory schools, (as also in the seminary), who left or were dismissed, others were formed into training classes, as we have them in Tellicherry, Udapy and Hubly, and a goodly number of schoolmasters has in the course of years proceeded from these classes. The progress will be apparent by the following numbers:

In 1858 we had 57 catechists and schoolmasters and no native pastors: at the end of 1878 we have 8 native pastors, 63 catechists, and 64 Christian schoolmasters, which shows an increase of 78 native agents; and the increase appears still greater, when we consider that a considerable number of catechists of the old time had afterwards to be dismissed as unfit for the work, whilst we gratefully acknowledge that some of the most able and pious of our native assistants and pastors date from that time. The number of Christian schoolmistresses has increased from 5 in 1858 to 24 in 1878, whilst the number of heathen schoolmasters has gone down from 37 to 27 (notwithstanding the general increase of schools and schoolmasters).

In 1858 there were 16 youths preparing to become catechists or schoolmasters, whereas in 1878 we find

24 pupils of the catechist seminary (just now 28),

22 pupils of training classes, and

49 pupils of the preparatory schools,

altogether 95 against 16.

Although we are still looking forward to the future time for the full amount of beneficial consequences from this increase, we are able even now to point out several of them: when the movement towards Christianity took place in the Tulu country, we were able to dot the districts with out-stations in charge of catechists; when some 1,000 people in South Mahratta had to be cared for, we had some catechists to spare in other districts to assist in those parts; moreover we were enabled to set on foot a system of native itinerant preaching, and to advance some of the catechists to the native pastorate.

But this branch of the work absorbed a good deal of working power, no less than four (or even seven) missionaries, and six catechists dedicating themselves either entirely or at least with the better part of their strength to the work in the different schools for training catechists and schoolmasters (we expressly remark, however, that this concerns the work of 4 or 6 schools, for 7 collectorates and districts), and of these missionaries several were sent out expressly for this purpose. But we think that the fruits will justify and have already begun to justify this great amount of working power.

The plan of sending talented youths to the Mission College in Basel was tried sometimes within this period, but has been given up entirely.

Amongst the measures for bringing about a greater fruitfulness in the future time, we may reckon *the establishing of five or six new stations*, Palghant, Kotagiri, Mercara, Karkal, Kundapur, and we may add Honore which had been left unoccupied for years and was re-opened in 1867. Karkal was taken up as a station in consequence of the numerous accessions in the Tulu country. The other stations chiefly serve the purpose of a more energetic and exclusive prosecution of preaching to the heathen, and will be briefly mentioned in glancing at the several districts (*vide* pp. 198-9); of their having exercised a perceptible influence on the course of our Mission in general, we cannot speak yet.

If we now reckon up the different causes for sending out additional missionaries: the management of the agricultural colonies, the extension of the industrial and mercantile establishments, the training of native agents, and the five new stations, it is easily understood how the number of 46 missionaries in 1858 was increased by 22, without, however, increasing the staff for any of the former branches of the work. On the contrary, these are now rather less provided with missionaries than at that time. We may also add that out of the 68 missionaries, of whom 19 are laymen, 12 live on the produce of their establishments, without causing expense to the mission fund.

If we take a short review of the other branches of our work, we find that the *orphanages* have increased from 300

children in 1858 to 644 in 1878. But this increase is chiefly due to the famine orphans of the years 1877 and 1878. In former years many of our Christian boys and most of our Christian girls found refuge in our orphanages. This has been changed very much: although the number of Christians rose the double and threefold amount of that in 1858, the number of orphans increased only from 309 to 344, and many of them now pay part of their expenses. But in many cases of unworthy and quite destitute parents, it seemed desirable in the interest of the children and of the next generation of our congregations, to withdraw the children from evil influences. Also in the case of ignorant people who had newly joined us, especially if they lived at great distances from schools and churches, it was considered a means of planting Christianity deeper in the hearts of the children, as well as of benefiting their parents, to instruct and train the children for one or several years in the orphanages. Many a family that afterwards fell off again, has in this wise taken away a good seed to spring up at a later time. Statistical reviews of periods of twenty or twenty-five years, as they have been made in the case of some of these schools, show, that although some of the children are lost afterwards, a very great proportion of them are now to be found as good Christians, as presbyters, schoolmasters or catechists of good renown, and in respectable positions as artisans, or in Government employ, or as worthy wives and mothers, or as schoolmistresses. A good many of our Church-members and catechists have sprung from this source, so that we cannot regret the money and labour spent on them, especially if we take into account that at the outset it was a requirement of charity to take care of them. There has also always been a sprinkling of heathen children finding their way to these schools, and thus being won for Christ. Only in South Mahratta the endeavours to fill these schools failed for many years. But when the famine set in in 1877, many more asked for admittance than could be received. Yet our Mission has in the different districts, chiefly in South Mahratta and Coorg, taken charge of about four or five hundred famine-orphans.

If the access of Christian children to the orphanages was limited more and more, the consequence was that our *day-schools* for Christian boys and girls increased in number: they rose from 164 boys and 87 girls in 1858 to 584 boys and 432 girls in 1878, the boys being now three and a half times, and the girls five times, as many as in 1858. Great endeavours are made to make schools accessible to all Christian children, and to enforce the paragraph of our Church-rules by which no Christian child should go without schooling. Some reluctance is now and then met with on the side of the parents, to comply with

that rule; yet it has been calculated that in 1870 in Canara, one child out of every 5·1 baptized Christians was attending a school.

Concerning our schools for heathen boys, the resolution was passed, at the beginning of the period under review, to reduce the numbers, and in consequence of these measures our vernacular heathen schools have gone down from 1,460 in 1858 to 440 in 1878, the loss falling chiefly on our Malabar Mission which at the former period had numerous vernacular schools, of a low order indeed, but not without good results for bringing children to Christ. But also after the reduction of the number of schools, fruits have not been wanting, a number of hopeful converts tracing their first impressions, and some of them the influence that was decisive for them, to those schools.

With heathen girls we have progressed from 168 in 1858 to 333 in 1878, but consider this progress as not in correspondence with the altered circumstances and the pressing nature of the call (as Sir Geo. Campbell was most certainly right, when he declared the influence of Government education was injurious for the female sex in India, and desired the work to be in the hands of missionaries). We intend making new endeavours to enlarge this branch of our work.

English schools in our Mission also seemed during the greater part of our period to be doomed, and the command for retreat was sounded now and then. The English school in Mangalore, which had been the first in our Mission, was really discontinued. But, after having been out of action for ten years, it was re-opened in 1878, as we felt the loss of connection with the higher classes too keenly, after the capital of influence which our former English School had gathered up for us, had in the course of years been failing more and more. As we asked for, and received a missionary sent from Europe for this purpose, it cannot be said that it was opened because any of the missionaries petitioning for it preferred this kind of work to other kind of mission-work. It was simply that we felt the consequences of the abolition very keenly as a want. Similar was the experience with English schools in most of the other stations which have one. None is willing to let it slip out of the hand. And though by no means frequently, yet there have been some direct conversions resulting from these schools, besides so many traces of other blessings. The English schools in Cannanore and Hubly have been closed, but there are such schools in Mangalore, Tellicherry, Calicut, Palghat and Dharwar. There is, however, but one place, Mangalore, where a missionary is entirely set apart for this work, and there also this condition is not meant to be perpetual, but only for the first years of beginning and establishing the school. In 1858 the number of Anglo-vernacular pupils were 611, against 608 in 1878, thus only less

by 3, whilst in the first months of 1879 they have risen higher than they were in 1858.

Some features of our school-system we have mentioned, while treating of the training of native agents. The one is that we possess higher Christian schools, *viz.*, a catechist seminary, some training classes, and the preparatory schools which feed them by preparing boys from 14 to 18 years of age. The other is the fact that we have now trained schoolmasters instead of untrained ones, and Christian schoolmasters instead of heathen ones, which in 1858 were much more common than at present.

The work of *preaching to the heathen* on tours, at heathen festivals, in bazaars, in the villages and the houses has been going on, although temporarily somewhat neglected in favour of the work in the congregations and training schools. But stations have been opened, whose chief work consists in labouring amongst the heathen, and a number of missionaries and catechists have been set apart exclusively for itinerating. Two funds have even been founded by friends of our Mission in Germany, expressly for the purpose of sustaining the institution of itinerant catechists.

If we now turn to our results as they appear in *conversions from the heathens*, we refer to our former remarks about the scarcity of conversions between 1858 and 1868, and the accelerated increase between 1868 and 1878. During the former period, and in many stations up to this time, the accessions consisted of isolated individuals, or, at the utmost, of families which very usually were not in a condition to remain in the calling in which they had been called. Cases of hopeful conversions, of young or old men who came from a desire to be saved, have never been wanting altogether, and although their number was not great, in the course of years a good many of such sincere men have joined us. Others were of a less hopeful class, their motives unclear or mixed, yet it seemed a duty to receive them. In most stations the congregations were in this wise gradually increasing, but in a very slow manner. And as most converts were only elements detached from the national body, society as a whole was not influenced very much by their conversions, and the churches gathered had frequently not much connexion with the population in general. Once and again we had indeed been in negotiations with the representatives of larger bodies of five or ten thousands, who deliberated about giving up their religion and becoming Christians. Thus the toddy-drawers near Palghaut in 1863, and those in Mangalore in 1869 deliberated, whether they would not as a caste join the Christian Church. But their motives were quite fleshly, rising in the social scale being their only wish, and a renewal of their hearts and lives seeming undesirable to them. Therefore the negotiations in these and similar cases came to nothing. But in 1869 large

numbers began to join us in the Tulu country, in the environs of the Mission stations Mulky and Udapy. They did not come as villages or communities, but as families or groups of families; but these came in such numbers that we soon could count a thousand souls and more. Many of them fell back, perhaps to return again after some years; the majority were instructed and baptized; and if we compare the statistics of 1869 and of 1878, we find that in these nine years those two stations have increased from 505 to 1,736 baptized Christians. And with very few exceptions all of these converts had not left their houses, but only had them purged from all the signs of demon-worship, remaining in their occupations, although the other inhabitants frequently made great efforts to drive them away. The motives of these people, who for the most part belong to the castes of toddy-drawers and fishermen, were not of a very high order, fear of the demons being the chief cause of their change of religion, now and then mixed with a hope of bettering their position in some way or other by becoming Christians; yet Christian instruction has done much to implant more spiritual aspirations in their minds, though it cannot be denied that many of them are very weak or even worldly-minded. Conversions of this kind are going on up to this time, although less numerous than formerly, and cases of backsliders are not rare.

Another district, that of South Mahratta, had a greater number of accessions in direct connexion with the famine. Some indeed, even at that time, joined the Christians from spiritual motives, but the majority were driven by hunger to seek a refuge with the missionary, expressing at the same time a willingness to become Christians. As they were starving, they could not be refused. Many of them fell off again, but a goodly number remained, even after the relief-works had ceased. Many more than a thousand had first joined us; they were carefully instructed, 627 were baptized in 1878, and 416 are still under instruction, whilst the rest have disappeared.

Thus we see that in this period of 20 years a consolidation of our congregations has been going on, which has not been without success, and has brought the congregations into an essentially different condition, especially in economical relations, but, we trust, also in spiritual things. Numbers of native agents have been procured, and more of them can be expected in future. Native pastors have begun to work, and their work has not been without success. A gradual, though slow, increase has been going on through the conversions of individuals; and in one case we have seen a part of the population of a district moved by an impulse to embrace Christianity, whilst in another district a Divine visitation has brought numbers under the influence of the Gospel.

If we shortly look at the *several districts separately*, the chief

event in South Canara has been mentioned already in speaking of the numerous conversions in the Tulu country. Udapy, the stronghold of Krishna-worship, which at first offered so strong a resistance, has now a flourishing Christian congregation and is surrounded by a number of villages where Christianity has got a footing. In Mangalore the congregation increases more and more, being assisted by several industrial establishments and numbering 1,142 souls. A new station has been erected in Karkal to bring the whole Tulu country still more under the influence of the Gospel; another station has been established in Basarur, where the Canarese language prevails, and has the exclusive task of bringing the Gospel to the Canarese part of the district, supporting the work in North Canara.

North Canara was in former years somewhat neglected, the one station, Honore, being repeatedly left without a missionary. But since 1867 it has never been without one or two missionaries, assisted by two catechists. But great as the hopes have been at times, we have not yet succeeded in forming a congregation there; converts were made now and then, but they soon went to other districts. Only in Karwar a small congregation has been gathered out of the shoemaker-caste, and is under the charge of a native pastor, but it is not in a very flourishing condition. May we be able, after another twenty years to report a realisation of the present hopeful prospects!

In Coorg a number of Holeyas joined the mission in the year 1856, and in the following years they were baptized, so that the congregation in 1866 rose to 147 souls. But after that year many desertions took place, and the numbers sank to 95 in 1869; nor did the Christians ever rise to the level of other congregations. In 1872 another group of Holeyas applied for baptism and settled in the village of Attolimani; and in 1878 famine orphans were collected, so that there are now 184 Christians connected with Anandapur. In 1870 a station was erected in Mercara, but has not as yet had much fruit. The Coorgs, the higher caste in the country, have not yet opened their hearts to the Gospel. Stephan, who was baptized in 1853, as the first Christian Coorg, has disappointed the hopes put on him, and has entirely disappeared. There is now only a son of his, a catechist in our mission, and some of his sisters, who, out of the Coorg tribe, walk as worthy Christians.

In Malabar most of the stations have steadily increased; but much as the Gospel has been and is up to this day preached through the length and the breadth of the country, a general movement towards Christianity has not yet set in. Palghat, the station begun in 1858, has also gathered a small congregation. The agricultural colonies in Chowra, Chombala and Codacal have given a great deal of work and now and then of vexation;

many of the original settlers have disappeared, but others have come in their stead, and although many complaints are still heard, it cannot be denied that out of the low people who formed these colonies, a number of truly converted Christians have arisen.

In South Mahratta there were formerly several excellent men, truly Christian characters, but by a mysterious dispensation they died off one after the other, and the remaining Christians, after the death of the leading men, proved to be of an indifferent character. In Hubly there was open resistance to the missionaries, which led to the secession of a fraction of the congregation. Dharwar had for forty years the name of being the most unfruitful of all our stations. The station Malasamudra had to be given up, as the disappointments there were too great. But now better times have begun for that district. For although it cannot as yet be said, what kind of Christians those will become who joined on account of the famine, yet it is certain that in the course of the last years several good men have joined the congregation, and even Dharwar begins to bear fruits.

The Nilgiris seemed for many years to be an unfruitful and hard field of labour, for after the conversion of the first Badaga in 1858 and that of his family, the accession from the hill-tribes was very insignificant. But last year's report speaks in a more hopeful tone, some more Badaga converts having joined the Christians, and the extension of the orphanage giving fresh life to the stations. Of stations there are now two, as Kotagiri was in 1867 taken up as a new starting-point for the evangelisation of the hills, and has since then gone on gradually increasing the number of converts.

Thus our work extends through seven different districts, working on different tribes which speak five different languages as their mother tongues. There are more than ninety towns and villages in which Christians live, and each one is more or less a centre for attracting their countrymen to the Lord. May the time soon come when the whole country may surrender itself to the Lord, so that He can heal their sickness and misery, and make His image shine out of this national type also, bringing it up to that perfection for which it was originally meant by the Creator!

THE CANARESE COUNTRY.

XVIII.—THE WESLEYAN METHODIST MISSION.

MYSORE DISTRICT.

By the Rev. ALFRED P. RIDDETT.

In September 1820, the Rev. Elijah Hoole and the Rev. James Mowat, the first missionaries appointed by the Wesleyan Conference to labour in Mysore, landed at Madras. In April 1821, the Rev. Titus Close, then stationed at Madras, met Mr. Hoole at Bangalore to decide what place was the most desirable to occupy, whether Bangalore, Seringapatam or some other centre. Mr. Close proceeded to Seringapatam a few days afterwards, and found a small community of Europeans and East Indians, about thirty in number, who had built themselves a chapel and urgently asked Mr. Close to procure them a minister. In answer to this request the Committee in England promised to send a missionary to Seringapatam as soon as their funds would permit; in the meantime arrangements had been made that Messrs. Mowat and Hoole, who had made Bangalore their head quarters, should visit Seringapatam once a quarter alternately.

In July 1821, therefore, Mr. Hoole visited that place and the city of Mysore, when he preached several times to Europeans and natives, and from among the former formed a small class of probationers for church membership.

In January 1822, Mr. Hoole made a second visit to Seringapatam and Mysore; he remained there three weeks, received a few Romanists into the Protestant Church, and baptized several adult natives. In May 1822, Mr. Mowat opened a small Tamil Chapel in the bazaar in Bangalore. In the course of the year however both he and Mr. Hoole were removed, to supply the place of missionaries in the Madras Presidency, whose health had given way.

In 1826, the Rev. J. F. England came to Bangalore and took up the work that had been neglected for four years. He established a vernacular school and preached in Tamil regularly, using for these purposes the small chapel above mentioned. He also fitted up an out-house in his own compound as a chapel, in which he held English and Tamil services. A family of five persons was baptized as the first-fruits of his Tamil labours. In August 1827, Mr. England visited Seringapatam, Mysore, and French Rocks, conducting services in English and in Tamil at



all these places. In October 1829, he bought land in the cantonment of Bangalore and converted two buildings standing on it into a mission-house and chapel. This property now forms part of the premises of the Bangalore Tamil Circuit.

In the middle of 1830, the Rev. T. Cryer was stationed at Bangalore, but he removed to Madras at the end of the year. A few months later Mr. England was compelled through failure of health to return home. The Rev. Samuel Hardey took charge of the work until June 1833 when he too left for England.

The operations of the Wesleyan Mission thus far had been limited to efforts on behalf of the Tamil portion of the community. As the brethren had learned Tamil, and found in Bangalore a population using that language quite sufficient to engage all their attention, and were too few to detach any of their number for a new sphere, they had left the Canarese population out of their arrangements altogether. In July 1833, however, the Rev. Thomas Hodson came from Calcutta, where he had been stationed since 1829; he directed his attention to the study of Canarese, and, by urgent representations to our Committee at home, prevailed upon them to undertake operations in that language. Since that time our work has proceeded in three separate departments,—English, Tamil, and Canarese.

At the end of 1834, Mr. Hodson began an English school in the cantonment, and in March 1835 a deputation of four Canarese gentlemen waited on him, requesting him to establish one in the Petta. The conditions proposed to them were, that the Bible should be taught and that caste should not be recognized. Their prejudices gave way and a school on these principles was established in the Petta and afterwards transferred to the Fort. In June 1835, Mr. Hodson obtained about twenty acres of land in the Fort Road near one of the principal gates of the Petta, and here a school-room was built, with a small house for a schoolmaster. The school-room now forms part of the building occupied by the native educational institution.

In 1836, Mr. Hodson, by direction of the Committee in England, made a tour through Mysore and Coorg, in order to select some of the most important towns to be occupied as central stations. Of several towns recommended by him, Gubbi was the first to be occupied, Mr. Hodson settling there as the first missionary early in 1837. Mr. Cryer took charge of the Canarese and Tamil work in Bangalore.

In 1838, the mission was strengthened by the arrival of two missionaries from England—the Rev. M. T. Male, who remained in Bangalore to help Mr. Cryer, and the Rev. John Jenkins, who was appointed with Mr. Hodson to Gubbi. During this year the chapel opened by Mr. England in the mission compound was taken down and a larger one built at a cost of Rs. 3,662; towards this amount, a native gentleman, owner of the Island

of Sivasamudra, gave Rs. 1,000 in acknowledgment of the English education his grandson had received from the missionaries.

In February 1839, Mr. Hodson, with Mr. O'Sullivan, an assistant missionary, began the mission in the city of Mysore, it having been decided to occupy that important station. They began preaching immediately in the public streets, in hired shops, and once even in the Palace itself, at the request of the Rajah. Vernacular schools were formed which, at the end of the year, contained seventy boys and nine girls. During this year the Rev. William Arthur arrived from England and joined Mr. Jenkins at Gubbi; he was not permitted, however, to toil long in India; after eighteen months of earnest labour among the heathen, this gifted missionary was obliged through sickness to return to his native land. Mr. Cryer's health giving way, he too returned to England at the end of the year, being followed in the Bangalore Tamil work by the Rev. Samuel Hardey.

In 1840, Mr. Jenkins and Mr. Garrett were appointed as Canarese missionaries to Bangalore. They built a mission house and a printing office on the land in Fort Road. At this time Kunigal was made a mission station, and the Rev. E. G. Square-bridge, who had come out from England the year before, was appointed to labour there. His day of labour, alas! was a short one; he was seized with cholera and died at Kunigal in August 1840. At Mysore an English school was established by Mr. Hodson; the most respectable natives of the place sent their sons to be educated, and subscribed over Rs. 500 to the school building fund. As in Bangalore, so here, the Bible was daily taught and school opened with prayer. In a short time the Rajah generously undertook to pay all the current expenses of the school which was to be called "The Rajah's Free School." This arrangement began in October 1840 and lasted ten years.

In January 1843, Mr. Male was stationed at Mysore in the place of Mr. Hodson, who had gone home sick the previous October, while the Rev. Edward J. Hardey and Rev. Daniel Sander-son, who had lately arrived in India, followed Mr. Male at Gubbi. Here a small chapel was built during the year, and on the 3rd August 1843, a caste man and his four sons were baptized, Mr. Male going over from Mysore to administer this sacrament to these first-fruits of our Canarese Mission.

In 1850, the missionaries found it necessary to sever their connection with "the Rajah's Free School" at Mysore.

In 1853 a petition was drawn up and signed by 3,000 natives at Mysore praying the promoters of education in England to form an English school at Mysore to be under the direction of the mission. The Rev. Edward J. Hardey, who was returning to England for a short time, took the petition with him, and it was read before the Wesleyan Conference at Bradford by the

Rev. D. Sanderson, who was on leave in England. The Conference sanctioned a grant of Rs. 2,000, and on Mr. Hardey's return to Mysore in 1854, an equal amount was contributed by the native community, towards the erection of a school-building. Since then one missionary has devoted the greater portion of his time to this school. It provides, like our Native Educational Institution in Bangalore, a training up to the Matriculation standard of the Madras University, and we trust it has been exerting an influence for good over the minds of hundreds of youths who have passed through its classes. The Rev. E. J. Hardey, who planned this enterprise and brought it to a successful issue, was spared to the mission but a few years longer. He was cut down by cholera during a mission tour, and was buried by Mr. Hodson, his fellow traveller, on the banks of the Cauvery, near Sivasamudra, in November 1858.

In 1856, Gubbi, which had, through lack of English missionaries, been supplied by a native catechist for the past five years, was placed under the care of Mr. O'Sullivan, and the original mission house, which had been sold to Government, was repurchased. In 1857 Tumkúr became one of our mission stations. This year the Rev. J. Hutcheon and the Rev. J. S. Banks arrived from England.

In March 1858, at the request of some of H. M. First Dragoon Guards, a Parade Service was established in the cantonment of Bangalore: efforts for the welfare of our soldiers had been begun as early as 1826 by Mr. England, and since then had been shared to some extent by all the missionaries occupying the Bangalore Circuits, but the work was now recognized as a distinct branch of our mission, and ultimately a missionary was set apart for these duties.

In May 1859, a Canarese Chapel was opened in Bangalore Petta; the services had hitherto been conducted in one of the rooms of the native educational institution.

In 1860, a new Chapel was built at Gubbi, and an effort to revive that station was made in the appointment of two brethren, the Rev. H. J. Sykes and the Rev. J. H. Cummins. In June of this year the Rev. Samuel Cocking arrived from England. He began the study of Tamil, taught in the Bangalore cantonment school, and took his share in the English work of the circuit. After nine months of earnest labour he was suddenly removed by death; he was attacked by typhoid fever and passed away in April 1861.

In 1861 three young men were baptized at Viranagere, a suburb of Mysore, by the Rev. J. Hutcheon. They were the first-fruits of much joyful reaping in the years that followed. Christianity has, ever since, had such a hold on this village as it has had on none of our other stations. Many of our best agents have come from this place.

In 1862 a mission at Ootacamund was begun. In deciding upon this mission we were influenced chiefly by the need of a sanitarium for the missionaries in Southern India. We have not for any lengthened period kept this station properly supplied. There has always been a Tamil catechist on the ground, but no permanent resident missionary. Of late years the mission has had the advantage of Mr. Symons' supervision, during his short visits to Ooty, and the work has accordingly made more progress. We have a mission house, chapel and school; a hundred boys attend the school, and a congregation of sixty persons, of whom thirty-three are communicants, are under the care of the catechist.

In 1863, Shimoga was entered upon as a mission station, the Rev. J. S. Banks being appointed to open up this new and important field. The place had been visited two years before by Messrs. Male and Sykes and, together with Hassan, recommended for occupation, but Hassan was not supplied with a missionary until 1876. Shimoga has since made steady progress, notwithstanding some unavoidable intervals of neglect, when, owing to sickness in our mission ranks, it has been impossible to supply it with a resident missionary. A mission bungalow was secured at an early stage of the mission. The Rev. J. Greenwood established a vernacular boys' school in 1866, and built a chapel in the Petta in 1868. A vernacular girls' school was begun by the Rev. A. J. Lyle in 1872.

Early in 1864 the Rev. W. M. Armistead was compelled through affliction to return home, after six years' service in India. In March, however, the Rev. J. Hudson and the Rev. S. Normington arrived from England. The mission staff was now exceptionally strong. There were sixteen English missionaries, two East Indian, and two native. Of these twenty missionaries, Bangalore employed ten, Mysore four, Tumkūr two, Gubbi two, Kunigal one and Shimoga one. The native catechists numbered only six. In December, the Rev. Samuel Normington died in Bangalore from typhoid fever. He had laboured very devotedly and with much acceptance, as English pastor in the cantonment. This year saw much done in the way of itinerating. Mr. Hutcheon visited the chief towns and villages between Mysore and Shimoga; and from the latter place he and Mr. Banks made a long tour beyond Chitaldroog to the north and north-east of the Mysore Country. The missionaries in the other circuits travelled in various directions, preaching, and in accordance with the proposal of the Bible Society making a present of a copy of the New Testament to every native schoolmaster who was willing to receive one.

In January 1866, the Rev. A. Fentiman came out from England. He was the first to be set apart for work among the English—civilian and military, taking no share in the vernacular branch of the mission. A month after his arrival, a new English chapel,

the foundation stone of which had been laid by Colonel Dobbs in 1863, was opened for Divine worship; the total cost of the building was Rs. 30,000. The old chapel, built by Mr. Cryer in 1838, was now given up for the use of the Tamil congregation. In February the Rev. D. Sanderson, after two terms of service in the country of eleven years each, returned to England. In March, the Rev. M. T. Male and the Rev. J. Marrat were compelled by ill health to leave India. Mr. Male had spent seventeen years in India, and Mr. Marrat six years. In December the Rev. J. Hutcheon, who had laboured in the Province for ten years, also went home to recruit his health. Mr. Hutcheon returned to India in 1869, but on account of family affliction was obliged in December 1871 to remove to Australia, and ultimately to England. Thus, including the Rev. R. W. Pordige who had left in December 1865, five missionaries left in one year.

In 1869 the Rev. S. E. Symons, who had joined the Bangalore Tamil circuit from the Madras district where he had at first been stationed, went to England on sick leave. Mr. Symons had spent five years in Bangalore. He returned to the Tamil work at the beginning of 1872. The Rev. J. H. Cummins, after ten years' labour in various parts of the country, also returned to England in 1869.

Early in 1870 the Rev. J. C. Gostick, whose father had been stationed at Kunigal from 1843 to 1847, landed in India, and was appointed to Shimoga in company with Mr. Lyle.

In 1871, a new chapel was opened in the city of Mysore. For seven years funds were being collected; the total cost of the building was a little over Rs. 9,000. The scheme originated with and was completed by the Rev. J. Hutcheon.

At the end of 1872 the Mission press was sold, and the printing office closed. The local report for 1869 contains the following sketch of its history. "It was established in 1840 and was, we believe, the first press set up in the Mysore Province. Under the supervision of the missionaries, four superior fonts of Canarese type were prepared on a new principle, by means of which the work of the compositor was greatly simplified, and the labour and expense of printing reduced. The work accomplished by the press has been both great and important. Without it, or some similar agency, mission work in the Mysore would have laboured under immense disadvantages. The three chief works on which missionaries rely in delivering their message in a new tongue are a grammar, a dictionary and a Bible; we have these. During the last six years five distinct Canarese grammars have been printed. The standard Canarese and English dictionary was printed in 1858. The scriptures in Canarese in use in the Province have been printed at the mission press, and to it belongs the honour of issuing, for the first time in the history of the language, the whole of the Bible in one volume." The establishment of private

presses in Bangalore relieved the mission of the necessity of maintaining a printing office of its own. After thirty-two years of invaluable service, the plant was sold to the former manager, who started an establishment of his own.

In January 1873 the Rev. C. H. Hocken, the Rev. A. P. Riddett, and the Rev. J. C. Sowerbutts joined the mission, but this addition to the staff was soon nullified by the death of two of our brethren and the departure of three for England. In the month of February the Rev. William Walker died. While on a mission tour he was suddenly taken ill at the travellers' bungalow, Kadur, and sank in a few hours. The Rev. John Stephenson of Tumkúr died in April, at Ootacamund, whither he had gone in hopes of recovering his health; he had spent ten years in mission work in India. In the beginning of 1873 the Rev. Samuel Dalzell was compelled through continued ill health to visit England. He had been in India since 1861. In the middle of the year the Rev. J. Greenwood also went home sick; he too had been appointed to India in 1861. A few months later the Rev. A. J. Lyle left from the same cause, after seven years' mission work. The work in the several stations was of necessity retarded by all these changes. From that time till now we have had only one or two senior missionaries, besides the venerable chairman of the district, the Rev. T. Hodson.

In January 1874 the Rev. J. S. Williams arrived in Bangalore and took charge of the English work left by Mr. Lyle. In December 1874 the Rev. H. Haigh, and in December 1875 the Rev. Ellis Roberts, came out from England.

In 1876 the mission lost for a time the services of the Rev. J. Hudson, whose failing health necessitated a change to England. He was succeeded in the duties of the Bangalore educational institution by the Rev. J. A. Vanes, who came from England early in the year. This year, Hassan, which had since 1873 been an out-station of the Mysore circuit, was supplied with a missionary—the Rev. A. P. Riddett, and Chikmagalur was made an out-station of the new Hassan circuit. In July of the same year the Rev. J. C. Sowerbutts was sent home seriously ill, and his station, Shimoga, was supplied with a native assistant minister. At the end of the year the Rev. D. Rees arrived from England, and took charge of the English work in Bangalore; also the Rev. G. Sawday, who was appointed to Kunigal.

In 1877 the Province was visited by widespread famine. The mission, liberally assisted by money from the Mansion House Fund, opened three orphanages. One hundred girls were received in Bangalore, two hundred boys at Tumkúr, and a hundred boys and a hundred girls at Hassan. The establishments at Bangalore and Tumkúr were enlargements of existing orphanages; that at Hassan was entirely new. For the future support

of these five hundred famine orphans, land will probably be granted by Government on somewhat easy terms.

At the end of 1877 the Rev. H. Gulliford arrived from England, and took charge of the English school at Mysore.

In 1878 the Rev. Thomas Hodson returned to England. This veteran missionary was privileged to lay the foundation of the Wesleyan Canarese Mission in 1833, and from that time to 1878, with the exception of ten or eleven years in England, he laboured to promote its growth. He left no agency unemployed that could in any way further the cause of Christ among the people around him, whether English, Tamil or Canarese. He was the first to provide English education for the natives of this Province, he established vernacular schools for boys and girls, took a leading part in founding the first printing press in Mysore, encouraged the spread of wholesome literature, gave a start to our three famine orphanages and, to the last, delighted in preaching to English and Hindus alike the unsearchable riches of Christ.

In 1878 the Rev. Josiah Hudson returned from England, and succeeded Mr. Hodson as the Chairman of the district and General Superintendent of our Mysore Mission. At the close of this year the Rev. E. R. Eslick arrived from England, and became pastor of the English Church at Mootacherry in Bangalore. In February 1879 the mission lost the help of the Rev. J. C. Gostick, who, after a term of nearly ten years' varied service in all parts of the district, went to England for rest.

Such is the history, in a few words, of the Wesleyan Mission in the Mysore. Its frequent record of change and death may well spur us, who are still in the field, to increased diligence in the task of winning India for the Saviour.

Our methods have not changed. We work to-day on the same lines as our fathers before us. We still give the preaching of the Gospel the foremost place among the agencies employed, and, thank God, we have never long been without cheering tokens of the Divine blessing on this mode of labour. The case of Badachaudanhalli, a village in the Madgiri Taluq about twenty-five miles from Tumkúr, is of special interest. A respectable ryot from this place heard a missionary preach at Gubbi many years ago. He was impressed, received some tracts and went home. For twenty years the Spirit of God strove, and at length, after some inward struggles, he went to the Tumkúr Mission house, and shortly afterwards received baptism; his wife and two sons soon joined him. He now preached Christ to his heathen neighbours, and, of these, seven adults were led to forsake heathenism and ask for baptism. The next year more came forward. They built a chapel, and sent in five hundred seers of ragi as their contribution to the mission funds. It is believed that the greater part of this village community is moving towards Christianity.

In our schools also we are following the judicious policy declared by the far-seeing (and, let us add, the divinely-guided) founders of the mission. From the beginning they recognized the importance of educational operations. They early established English schools for natives, and vernacular boys' and girls' schools quickly followed. Until the formation of the Government Educational Department in 1857, the English Instruction of native youth was entirely in their hands.* Our important English schools in Bangalore and the city of Mysore have already been noticed; they become more vigorous every year.

The vernacular schools have steadily improved. Better teachers are now employed than could be obtained before; the standard of lessons has been raised; the school-rooms have been enlarged or rebuilt; and the payment of small fees and the purchase of class-books has been made (in the boys' schools) compulsory.

The growth of the girls' schools during the last decade has been remarkable. In 1868 nine schools contained 440 girls; in 1878 twenty-two schools contained 1,626 girls. Such a result could not have been reached but for the self-denying labours of the missionaries' wives, most of whom have obtained some knowledge of colloquial Canarese or Tamil. Their influence over the women of our churches cannot be too highly estimated; the teaching and training of the girls in our many day-schools and boarding-schools has been almost entirely in their hands. Alas! many of them have fallen in the work; since 1861 no less than seven devoted wives of our missionaries have found a grave in India.

In the work of education we have received, in later years, much pecuniary aid from the Mysore Government, in the shape of school grants. Prior to 1862 we received no such assistance; during that year, however, a monthly grant of Rs. 50 was sanctioned for the English school at Mysore. In 1878 grants were paid to twenty-three boys' schools and sixteen girls' schools, amounting to Rs. 11,404, or about Rs. 950 per month.

Our native churches are, under the blessing of the Almighty, advancing in every respect. In ten years the number of full and accredited native members has been more than doubled. In 1868 they numbered two hundred and nine; in 1878 four hundred and forty-two. In 1868 two hundred and nine members contributed Rs. 138-5-8 towards the support of the native ministry, and collected Rupees 122-1-7 in missionary boxes, making a total of Rs. 260-7-3, or an average of about Rupee 1-4-0 per member. In 1878 the four hundred and forty-two members gave for the support of the ministry Rs. 573-8-6, and collected in missionary boxes Rupees 125-5-1, a total of

* *Mysore and Coorg*, Vol. I., p. 392.

Rs. 608-13-7, being an average of about Rupee 1-9-4 per member. Especially in the intelligence and piety of our native Christians can we report cheering progress. In all those things which make up the essentials of Christian character, they are greatly in advance of the position they occupied twenty years or even ten years ago.

The English churches also show signs of prosperity and are increasing in numbers. In 1868 our English members were 64; in 1878 they numbered 86.

With regard to our native ministers and catechists, we feel more than ever that we must look to such an agency, as the proper means of strengthening existing churches and raising up new ones. We have at present four native ministers and fourteen catechists, all of whom have been carefully trained for their duties, and have already been greatly blessed in their efforts to extend the Redeemer's kingdom among their fellow-countrymen. This year nine young men have been accepted by the district meeting as students of the Theological Institution in Bangalore, after a careful examination. They will be engaged in study and in evangelistic work under the immediate care of the Rev. J. Hudson. We trust that after a few years' training they will become efficient catechists.

The Province is at present divided into nine circuits, not reckoning Ootacamund, which is not within the Mysore territory. Three of these circuits are in Bangalore,—the Canarese, Tamil and English circuits. The remaining six are thus placed with reference to Bangalore;—Mysore city, eighty-seven miles south-west; Hassan, one hundred and fourteen miles due west; Shimoga, one hundred and seventy miles north-west; while Tumkūr, Gubbi and Kunigal form a group at an average distance of forty-five miles to the north-west of Bangalore.

Our staff of missionaries and catechists are thus distributed among the above circuits:—

Bangalore, with its three circuits, employs four English missionaries, two native ministers, and two catechists.

Mysore, with its out-station Hunsur, employs two English missionaries, one native minister, and two catechists.

Hassan, with its out-station Chikmagalur, has one English missionary, and three catechists.

Shimoga has one English missionary and two catechists.

Tumkūr, with its out-station Badachaudanhalli, has two English missionaries, one native minister, and two catechists.

Gubbi has one English missionary, and one catechist.

Kunigal has one catechist.

The remaining catechist is stationed at Ootacamund.

The following table shows the state of the mission at the time of the Ootacamund Conference, and also at the end of each decade that has since elapsed :—

	January 1858.	December 1868.	December 1878.
European Missionaries	6	10	11
East Indian Missionaries	2	1	0
Native Ministers... ..	0	2	4
Catechists	5	8	14
Local Preachers... ..	5	2	15
Day Schools	22	46	57
Day School Teachers	29	65	180
Full and accredited Native Church members	171	209	442
Boys in Day Schools and Orphanages	804	2,353	2,903
Girls do. do.	110	440	1,626
Total in do. do.	914	2,793	4,529
Sunday Scholars of both sexes	50	81	635
Number of Chapels	8	15	13
Number of other Preaching Places	6	13	19
Regular attendants on Public Worship	460	1,110	2,102

XIX.—LONDON MISSIONARY SOCIETY.

By the Rev. B. RICE.

THE London Missionary Society occupies three stations in the Canarese country—Bangalore, Bellary, and Belgaum.

BANGALORE.

The Bangalore mission was commenced in 1820. The first missionaries were, the Rev. Stephen Laidler, and the Rev. Andrew Forbes. The latter remained only three years, and the former seven years in the country. With Mr. Laidler was also associated, the Rev. J. W. Massie from 1824 to 1827.

Since then, the following missionaries have laboured at the station for various periods—Rev. W. Campbell, 1824—1835; Rev. Hiram Chambers, 1824—1825; Rev. W. Reeve, 1827—1834; Rev. G. Turnbull, 1837—1838; Rev. J. Hands, 1838—1840; Rev. J. Sewell, 1838—1864; Rev. E. Crisp, 1840—1848; Rev. J. B. Coles, 1845—1849 (having first been stationed at Mysore, 1843—1845); Rev. J. Sugden, B.A., 1845—1851; Rev. R. J. Sargent, 1851—1857; Rev. C. Campbell, B.A., 1835—1839, who then left for a new station at Mysore, remaining there till 1850, when, on the relinquishment of that station by

the London Missionary Society, he returned to Bangalore, and continued his labours there until 1875, when he retired to Europe.

There have also been one Eurasian, and four ordained native ministers, labouring in conjunction with the above—the Rev. S. Flavel; Rev. J. A. Regel; Rev. N. Shadrach; Rev. E. Paul; and the Rev. S. Gnanacum; all deceased.

The present missionaries are—the Rev. B. Rice, who joined the mission in 1836; the Rev. J. H. Walton, who arrived in 1866; and the Rev. E. P. Rice, B.A., in 1873.

With these are associated two native ministers—the Rev. P. Peerajee, ordained in 1862; and the Rev. J. Paul, in 1872.

I.—The early history of the Mission, 1820—1857.

This was narrated in the historical paper by the Rev. J. Sewell, read at the Ootacamund Conference in 1858, and published in the report of that Conference; but as this report has long been out of print, it seems desirable to recapitulate briefly the chief points in that history.

A chapel was erected in the cantonment of Bangalore, by the first missionary, Mr. Laidler, in 1821, the year after his arrival in India. In this chapel he ministered to an English congregation. A Tamil congregation was collected in the same chapel by a zealous native evangelist, Mr. Samuel Flavel, who was ordained as their pastor in 1822; and continued till 1827, when he was removed to Bellary, where he laboured successfully till his death in 1847. A Canarese congregation was gathered by the Rev. W. Campbell about the year 1827, which worshipped for some time unitedly with the Tamil congregation.

In the same year a Canarese Boarding School was also commenced, and a Canarese Theological Seminary for the training of native preachers. The parents of the children in the Boarding School, on professing to become adherents to Christianity, were allowed to erect houses, and reside with their children in the mission compound in the cantonment, and this small collection of houses was called a Christian village. This, however, afterwards proved very unsatisfactory, and was discontinued in 1837.

A Canarese and English Dictionary, commenced by the Rev. W. Reeve in Bellary, where he had been previously stationed, was completed by him in Bangalore in 1832; which, considering the time at which it was produced, was a work of great merit, and has proved eminently useful to the present time. The English and Canarese portion had been previously published at Bellary in 1824.

The present London Mission cantonment chapel was built by the Rev. W. Campbell, on the site of the old one erected by the Rev. S. Laidler. The cost of the present chapel was

Rs. 8,000, defrayed by public subscription. For a time, English, Tamil, and Canarese services were conducted in this chapel, but it being found inconvenient for the Canarese congregation, the Canarese services were, from 1837, held in a school-room erected on the spot where the present Petta chapel stands. This school-room was subsequently enlarged, and continued for some years to be used as a chapel.

In 1839 a series of Canarese school books was commenced by the Rev. B. Rice, which were afterwards completed, and have continued in use to the present time. They consist of reading books of various grades, Bible selections, catechisms, the elements of arithmetic, geography, and history, a Canarese grammar being also added by the Rev. C. Campbell.

In 1840 Mrs. Sewell succeeded in establishing the first Canarese girls' day school in the Petta consisting of those classes, *viz.*, Brahmins and Sudras, who had hitherto been most opposed to female education. In 1841 another school of the same kind was commenced. They were the first schools of the sort in this part of India, and at the time attracted a good deal of attention, and were attended with important results in removing prejudices, and preparing the way for future labourers in this department.

In 1841 the Rev. E. Crisp was sent by the Directors of the Society to commence the Theological Seminary. Students were collected from various mission stations of the L. M. S. in South India, and instructions given in the Tamil language, that being the vernacular with which Mr. Crisp was acquainted. He was subsequently joined by the Rev. J. Sugden, B.A., who arrived from England in 1845 to assist Mr. Crisp in the Seminary, and in the Tamil department of the Mission. The Seminary was conducted on the mission premises in the cantonment, where Messrs. Crisp and Sugden resided.

In 1841 and 1842 the present mission houses, conveniently situated for Canarese work near the Bangalore Petta, were erected by Messrs. Rice and Sewell, who had previously resided for some time in rented houses in the Fort. The cost of the new houses was defrayed in part by grants from the Society; and in part by the exertions of the missionaries themselves.

In 1842 Canarese Boarding Schools for boys and girls were re-established, after having been discontinued for a time, and were placed under the care of Mr. and Mrs. Rice. In these schools many have been trained up, who have since become useful members and labourers in this, and other Missions.

In 1849, the Rev. J. B. Coles, who had been associated with the Canarese branch of the Mission for four years, joined the mission at Bellary; and in the same year the Tamil Theological Seminary was closed, with a view to its being re-opened at Madras, and an Anglo-Canarese Theological Seminary commenced at

Bangalore, of which the Rev. J. Sewell, who had just returned from a visit to England, became the Tutor.

In 1850 Mysore, where the Rev. C. Campbell had laboured for ten years, was given up as a station of the London Missionary Society, and left in the hands of the Wesleyan Mission, which had also occupied the station. Mr. and Mrs. Campbell returned to Bangalore. In 1851 a new chapel was built for the Canarese congregation in the Bangalore Petta on the site of the old and smaller one. The cost was about Rs. 3,500, defrayed from the proceeds of the sale of the mission house at Mysore. In the same year Mr. Sugden was obliged to return to England, on account of the failing health of Mrs. Sugden; and the Rev. R. J. Sargent arrived as his successor in the Tamil department of the Mission, and remained until 1857, when he removed to Madras.

From the commencement of the Mission in 1820, to the end of 1857, 523 natives had been baptized. Of these 272 were adults, and 251 children. The proportions in Tamil and Canarese were 374 of the former, and 149 of the latter. More than 40 native preachers had been trained for mission work; and much time and attention had also been given by the missionaries to the Bible and Tract Societies at the station.

II.—From 1858 to 1878 the principal points to be noticed in the progress of the Mission are the following:—

The English Institution, for the higher Christian education of natives, was commenced by the Rev. B. Rice in 1858, and has increased in influence and importance to the present time. For this it is largely indebted to the efforts of the present Principal, the Rev. J. H. Walton, who joined the mission for this department of work in 1866; and also to the labours of the Rev. E. P. Rice, B.A., who had charge of the Institution during Mr. Walton's recent furlough to England for two years. The Central Institution in the Petta, with its branches in the Cantonment, and Alsoor, now contain 409 scholars. Since the Institution was affiliated to the Madras University in 1864, 64 have Matriculated, 8 passed the F. A. Examination, 2 have taken the B. A. and one the B. L. degree. College classes have been for some time discontinued, the instruction being now carried up only to the Matriculation standard.

The Theological Seminary was conducted by the Rev. J. Sewell until his departure for England in 1864: from which time until 1872 the Rev. B. Rice had charge of the students. This Seminary had been for a long series of years the means of preparing useful labourers in the Lord's work, several of whom are now ordained ministers. But, notwithstanding the unanimous and earnest remonstrance of the missionaries, this Theological class was brought to a close in 1872, the Directors of the Society holding the opinion, in which none of their missionaries

agree, that we have too many native evangelists paid by the Society.

The revision of the Canarese Bible was completed in 1859; Mr. Campbell having revised the Pentateuch and book of Job, on the basis of a translation made for the Bible Society by the Rev. G. Weigle of the Basel Mission; and the historical books of the Old Testament on the basis of the former translation by the Rev. W. Reeve; while Mr. B. Rice completed the revision of the prophetic books on the basis of Mr. Weigle's translation.

In March 1864 Mr. Rice was called to mourn the loss of his beloved wife, who for twenty-seven years had laboured earnestly for the spiritual good of the females of the Mission. And in August of the same year, the mission was still further weakened by the departure to England of Mr. and Mrs. Sewell, after twenty-six years of faithful labour.

The work of female education, which had been diligently and successfully carried on by Mrs. Campbell, Mrs. Rice, and Mrs. Sewell, was still further increased by the zealous efforts of the Misses Anstey, who arrived from England for this work in 1865. Miss G. Anstey laboured with much encouragement until her marriage in 1868 with the Rev. A. Clark of the Church of Scotland Mission, Madras; and Miss L. Anstey until 1874, when she was obliged to visit England for the benefit of her health; but she has since returned and established a Mission at Colar independently of this, or any other Society. She has there under her care and training a large body of famine orphans. Female education at Bangalore has, since Miss Anstey's departure, been fully sustained by Mrs. Rice and Miss Muller, and their native assistants. The female schools contain at present 513 pupils.

During the famine of 1876-77, seventy orphans of both sexes were received under the care of the Mission, of whom, owing to deaths or desertions, only thirty remain. As much assistance as possible was also afforded to the suffering people generally, for which liberal grants of money were made from the Society's Famine Fund.

Much time and attention have been devoted by the Rev. B. Rice, as Secretary of the Bible and Tract Societies at Bangalore, to the preparation and circulation of the Scriptures and Christian Tracts and Books. In addition to other works prepared by him, he has published an enlarged edition of the Canarese hymn-book for the use of the native Churches. The Dépôt has been considerably enlarged, and nine colporteurs are employed in selling Christian books throughout the Mysore country.

Street-preaching and itineration were diligently prosecuted by the Rev. C. Campbell for forty years, until his retirement in 1874. In his last report he wrote as follows:—"Preaching to

the heathen in town and country, in the Canarese language, has been my principal work during all my time in India. To what extent they have been blessed to the salvation of sinners I cannot tell; nor do I expect to know till the great day of the Lord. I have laboured according to the grace given, and I praise God for what I have seen of the progress of the work, since I came to India in 1835. In every respect there has been an onward movement from year to year. And never, I believe, has there been more reason to thank God and take courage than there is at the present time." The Rev. E. P. Rice, B.A., took up this interesting and important branch of mission work upon Mr. Campbell's retirement.

The present position of the Mission is as follows:—European missionaries 3; Native ministers 2; Evangelists and catechists 8; Out-stations 2; Baptized Native Christians 392; Communicants 133; Scholars, male 630; female 513; Contributions of Native Churches, Rs. 409-5-7.

BELLARY.

The founder of the Bellary mission was the Rev. John Hands, who commenced his labours in 1810, and continued till 1828, when he took furlough to England, but returned to his station in 1832, and remained till 1835, when ill health rendered a second visit to Europe necessary. In 1838 he came again to India, and took part in the work at the Bangalore station till 1840, when he finally retired.

The following missionaries have also laboured at Bellary for various periods:—the Rev. J. Taylor, 1812—1820, when he removed to Belgaum; Rev. W. Reeve, 1816—1825, when he visited England, and on his return to India in 1827 was stationed at Bangalore; Rev. G. Walton, 1822—1833, when he removed to Salem; Rev. W. Beynon, 1825—1828, when he joined the mission at Belgaum; Rev. J. Reid, M.A., 1830—1841; Rev. J. Shrieves, 1835—1855; Rev. W. Thompson, 1837—1849; Rev. J. S. Wardlaw, M.A., 1842—1854, when, after visiting England, he was stationed at Vizagapatam; Rev. L. Valett, 1853—1857, when he went to the Chicacole station; Rev. J. Macartney, 1857—1862; Rev. J. G. Hawker, 1865—1871, when he was transferred to Belgaum; Rev. E. LeMare, 1873—1877, when he also was appointed to Belgaum.

There have also been three ordained native ministers labouring in conjunction with the above—Rev. S. Flavel; Rev. E. Paul; and Rev. N. Shadrach.

The present missionaries are,—the Rev. J. B. Coles, who came to India in 1843, and, after labouring at Mysore and Bangalore for six years, joined the Bellary mission in 1849; Rev. E. Lewis, who commenced his labours in 1865; and Rev. T. Haines in 1870.

I.—The principal points worthy of note in the early history of this mission are the following :—

It was with great difficulty that permission was obtained from the Government of that day for the first missionary, the Rev. John Hands, to settle there, the policy of Government at that time (1812) being to exclude missionaries from India. That permission having been obtained, it was followed by the rapid acquisition of Canarese by Mr. Hands, and his publication, within two years of his arrival in the country, of a Canarese version of the Gospels of Matthew, Mark, and Luke, notwithstanding the want of a Canarese grammar and dictionary, neither of which then existed: the formation in 1812 of an English church of twenty-seven English speaking residents at the station: and the establishment of a school for the children of Europeans and Eurasians: the visitation by the missionaries in 1815 of the great Hindu festival at Humpee, on the site of the ancient city of Bijannggur—a practice which has been continued annually ever since: the formation of a Tract Society in the same year, and of a branch Bible Society in 1817: the baptism, in 1820, of Gurappa, and his daughter Nagamma, the first native converts from the town of Bellary: and the erection in 1824 of a new chapel, at a cost of Rs. 7,000, chiefly met by contributions in Bellary, and at other stations in the Madras Presidency.

A mission press was established in 1825, and Mr. Paine arrived from England as superintendent. This was an important event in the history of the Canarese and Telugu missions generally, as being the only press then existing for the printing of Christian publications in those languages. For many years it continued to send forth thousands of Scriptures and Tracts; but was closed in 1854, as the existence of other presses rendered this less necessary than before.

In 1828, Mr. Hands returned to England after eighteen years of arduous labour, during which he had translated nearly the whole of the Bible into Canarese; besides preparing tracts; preaching the Gospel extensively; setting on foot useful agencies; educating the young, and converting many to the faith of Christ. He afterwards returned to India, as above stated, in 1832; and laboured at Bellary till 1835; and afterwards, from 1838 to 1840, at Bangalore.

In 1830 Orphan and Boarding schools for boys and girls were commenced, which have been continued ever since, with encouraging results. The Wardlaw Institution for giving a superior education to natives in English and the vernaculars, was established in 1845, and in 1851—1854 a number of converts from Honore, 80 miles from Bellary, and from other parts of the country, were baptized.

At the close of 1857 there were connected with the mission—European Missionaries 2; Evangelists and Catechists 4; Baptized Native Christians 267; Communicants 97; Scholars, male 225, female 44; Contributions of the Native Church, Rs. 71-1-4.

II.—Continuing the history of the Mission from 1858 to 1878, the following points are noticeable:—

The return of Mr. and Mrs. Coles from England in 1862, accompanied by Miss Cross to assist in the work of female education, who, after remaining a short time at Bellary, was transferred to Bangalore, and aided in the work there, until her marriage with Captain FitzGibbon: the strengthening of the mission in 1865 by the arrival of Messrs. Hawker and Lewis: the lamented death of Mrs. Coles, in January 1869, after seventeen years of devoted labour in the Mission: the gradual enlargement of the Wardlaw Institution, and its affiliation to the Madras University, since which 47 of its students have matriculated: the attention given to female education by the ladies of the Mission, and the enlargement of the Orphan Schools, by the reception of a number of orphans during the famine of 1876-77.

A neat and commodious chapel in the Fort for English services has lately been erected at the sole expense of D. V. Abraham, Esq.

Increased attention has been given to itineration, the Rev. E. Lewis having devoted himself entirely to this work. While preaching more or less throughout the Bellary district, he has given special attention to six different centres, *viz.*, Hospett, Sundúr, and Ujjeny on the Canarese side of the station; and Bookapatnam, Gooty, and Adoni, on the Telugu side. Eighty-four adults and children have been baptized at Hospett, and an Anglo-vernacular school established at Gooty.

The present position of the mission is as follows:—European Missionaries 3; Evangelists and Catechists 7; Out-stations 6; Baptized Native Christians 441; Communicants 78; Scholars, male 437; female 194; Contributions of the Native Church, Rs. 212-6-5.

BELGAUM,

This Mission was commenced in the year 1820, by the Rev. J. Taylor, who had previously been stationed at Bellary, but removed to Belgaum on finding there a favourable opening for mission work.

Compared with other stations, Belgaum has had but few changes in its missionary staff. Its founder, the Rev. J. Taylor, continued at his post until 1854, when he retired from active work. The Rev. W. Beynon joined the mission from Bellary in 1828, and laboured zealously and successfully till 1870, when he also retired. The Rev. E. A. Wareham arrived from England in 1863, and remained till 1870, when ill health obliged him to return home.

The Rev. N. Shadrach, and Rev. P. Peerajee, also laboured at Belgaum as native pastors.

The present missionaries are—The Rev. J. G. Hawker, who removed from Bellary to Belgaum in 1870; Rev. J. Smith, who arrived from England in 1867; and the Rev. E. LeMare, who joined the mission from Bellary in 1877.

With them are associated two ordained native ministers, the Rev. J. Mahantappa, and Rev. P. Siddhalingappa.

I.—The following are the chief points in the early history of the Mission, as noticed in the paper read by Mr. Beynon at the Ootacamund Conference in 1858:—

From the commencement of the mission much time had been devoted to the public preaching of the Gospel in Belgaum and Shapore, and surrounding country; and to the education of the young. Chapels had been built, and English, Canarese, and Tamil congregations collected. Upwards of 400 natives had been baptized, of whom more than half were adults, chiefly Tamil people, and a few Muhammadans. Of the number baptized, the proportion of Canarese people is believed to be from 30 to 35. The first Canarese converts were two Brahmins, Dhondappa, and Devappa, who were exposed to great persecution, and lost considerable property. They were enabled, however, to remain steadfast, and died in the faith of Christ at a good old age.

About the year 1830 Messrs. Taylor and Beynon extended their labours to Dharwar, where they were invited to establish a permanent mission, but were unable to comply. The station was subsequently occupied by the missionaries of the Basel Society. For many years Mr. Beynon was in the habit of attending the great festival of Yellumma, at which, among other odious rites practised, was that of visiting the shrine in a state of perfect nudity. By Mr. Beynon's exertions in memorializing the Government, this obnoxious practice, and also that of hook-swinging, was prohibited. Several conversions had taken place in the schools, and thence had also arisen useful assistants in the mission.

II.—Since 1858 the chief points requiring notice are the following:—

The baptism, in 1859, of one of the Patels of Naserige, a village about 18 miles from Belgaum. He first became acquainted with Christianity by means of tracts, and his intercourse with the native agents of the Mission. He and his wife were baptized amidst much opposition. In the same year a native agent was stationed at Beil Hongul, which became an out-station of the mission, and a centre of Christian influence in the surrounding country. A Brahmin convert and his wife, both respectably connected in Belgaum, were baptized, after making a bold profession of their faith in the presence of the Magistrate, before whom their enraged relatives had summoned them.

In 1864, Mr. Beynon, who had alone borne the entire burden of the station for ten years, was cheered by the arrival from England of Mr. and Mrs. Wareham, and subsequently in 1867 of Mr. and Mrs. Smith, to aid in the work of the mission; and in the year 1867 also through the liberality of a Christian friend, the mission premises at Beil Hongul were enlarged, by the erection of a preaching hall, and houses for the native assistants residing there.

On the retirement, in 1870, of Mr. Beynon, who for the long period of 45 years had laboured uninterruptedly in the mission, a Beynon scholarship was founded by the subscriptions of Europeans and natives, to be held by the English Institution at Belgaum in memory of its founder. In the same year converts in the village of Kannaberige, near Belgaum, were baptized, and a small chapel erected there. Mr. and Mrs. Wareham returned to England in 1871, through failing health, and Mr. and Mrs. Hawker were transferred from Bellary to fill the vacancy at Belgaum.

The various departments of mission work have been steadily carried on. The Anglo-vernacular Institution since its affiliation to the Bombay University has passed fifteen students at the matriculation examination. There have been in various places interesting cases of enquiry and conversion. And with regard to itineration the following extract from the last report of the mission is noteworthy:—"Our out-stations with their surrounding villages have been visited more than once, and a longer journey was made as soon as the weather permitted. In all the towns and villages visited in these later journeys, the life of Christ was illustrated by dissolving views with good results. At Beil Hongul about a thousand men met in a Matha, which had been placed at our disposal for the purpose, and listened with great pleasure to the story of Jesus and His love, while the eye was made to assist the ear in carrying impressions home to the mind. Being urged to repeat the exhibition in another Matha in the same town, we consented, on condition that an audience of women should be collected. About five hundred women and children came, and in spite of our precautions some two or three hundred men forced their way into the enclosure, and occupied all available space at the back. It was not a little gratifying to listen to the women's expressions of delight and sympathy, as they looked at views depicting the love and tenderness and grace of our Saviour. Never before had we seen so many Hindu women gathered together, or had such an opportunity of making known to them the invitations of Jesus."

The present position of the mission is as follows:—European Missionaries 3; Native Ministers 2; Evangelists and Catechists 7; Out-stations 5; Baptized Native Christians 253; Communicants 43; Scholars, male 487, female 105; Contributions of Native Christians Rs. 57-10-8.

Comparative Statistics of the Canarese Missions of the London Missionary Society, 1858—1878.

Stations.	Date of commencement.	Date of Statistics.		AGENCY.			NATIVE CHRISTIANS.			Contributions of Native Christians.	SUNDAY SCHOOLS.*		BOYS' SCHOOLS.				GIRLS' SCHOOLS.				THEOLOGICAL SEMINARIES.						
		Missionaries.	Date of Statistics.	Native Ministers.	Evangelists & Catechists.	Number of churches.	Number of commun- cants.	Number of baptized.	RS.		A.	P.	Vernacular.	English.	Verna- cular.	Board- ing.	Schools.	Scholars.	Day.	Schools.	Scholars.	Board- ing.	Schools.	Scholars.	No. of Institu- tions.	No. of Students.	
Bangalore	1820	1858	3	..	6	2	58	217	33	12	11	41	..	5	800	1	22	1	225	547	2	60	1	19	79	1	5
Bellary	1878	3	2	..	8	2	133	392	409	5	7	65	+	3	203	1	18	3	409	630	6	478	1	35	513	..	..
Bellary	1810	1858	2	..	4	2	97	267	11	13	4	+	+	5	139	1	14	1	72	225	1	26	1	18	44	..	..
Belgaum	1820	1858	3	..	7	3	78	441	212	6	5	+	+	2	51	2	60	2	326	437	3	134	2	60	194	..	..
Belgaum	1820	1858	1	..	1	2	37	87	..	..	..	+	+	7	407	..	..	1	65	472	1	25	..	..	25	..	..
Belgaum	1878	3	2	..	7	3	43	207	57	10	8	+	+	4	285	..	..	1	202	487	2	105	..	..	105	..	..

* No returns.

† It is to be observed that although there are few separate Sunday schools, the Scriptures are taught in all the schools daily.

Summary.

European Missionaries	..	..	1858	6	Increase.
" Native Ministers "	..	..	1878	9	..
" Evangelists and Catechists "	..	..	1878	5	..
" Communicants "	..	..	1878	15	4
Baptized	..	..	1878	22	7
Contributions of Native Christians	..	..	1878	192	62
Boys' under instruction	..	..	1878	254	..
Girls' under instruction	..	..	1878	571	..
Theological students	..	..	1878	1,040	469
				Rs. 45,10-3	
				Rs. 673-6-8	Rs. 633-12-5
				1,544	310
				1,148	664
				872	5
				1878	0
				1878	Decrease

Remarks.

There has been on the whole an increase under every head, except that of training Theological students, which was stopped by order of the Board of Directors in England, contrary to the unanimous and strongly expressed opinion of the entire body of Missionaries in this country.

Note.—1. The number of the baptized has nearly doubled.

2. Native contributions have largely increased.

3. Female education has greatly advanced.

4. Still it must be confessed that success amongst the Canarese people, in the way of conversion, has been small; as many of those included in the above numbers are Tamulians.

THE TELUGU COUNTRY.

XX.—LONDON MISSIONARY SOCIETY.

CEDED DISTRICTS.

By the Rev. E. LEWIS.

OF the three districts—Bellary, Cuddapah and Kurnool, mission work was commenced first in Bellary by the Rev. J. Hands in the year 1810. The work of the Bellary mission has been conducted chiefly in Canarese which is the language that prevails in that part of the district where the town of Bellary is situated. Cuddapah and Kurnool are purely Telugu districts.

CUDDAPAH.

In 1822 the Rev. J. Hands of the Bellary mission began work in Cuddapah by preaching and establishing vernacular schools. The Rev. W. Howell, who had been ordained in Bellary, was appointed to labour in Cuddapah. With the aid of G. J. Waters Esq., Zillah Judge, and a few other friends, a mission house and a small chapel were finished in 1825, and in the same year a Christian fellowship was formed. A small number of people from the poorer classes became Christians; employment was found for them, houses for their accommodation were built near the chapel, and a school was established for their children.

For several years preaching was regularly carried on in and around Cuddapah; Scripture readers and colporteurs were employed, and schools opened in several villages. Occasionally baptisms took place, as that of Veerappa, a Brahmin convert in 1831; Venkappa, a Sudra farmer; and nine other adults of the Sudra class through the influence of Venkappa; and others of less prominence.

Mr. Hands frequently spent some weeks of the cold season in visiting the larger towns of the Cuddapah Zillah. In 1840 Mr. Dawson joined the mission; but was obliged to leave very soon on account of ill health. About this time the first out-station was commenced. The prisoners in the gaol were often visited by the missionary: and a man of the Málá caste from Rudrawaram, now in the Kurnool district, heard with pleasure and embraced the truth. On being released from prison he returned to his native village, and told his friends and neighbours what he had heard in Cuddapah. This led, in the course of a few years, to several families in that village and others in the

neighbourhood renouncing idolatry and becoming Christians. Thus commenced the work amongst the Málas in this and the adjoining district which has been so interesting.

In the year 1842 Mr. Howell left the mission and joined the Society for the Propagation of the Gospel. After his departure, the work was left in the charge of a native catechist, but was superintended by missionaries at Bellary and Madras. Mr. Johnston and Mr. Gordon each took the oversight of the mission for a brief period.

The Rev. E. Porter was appointed to the work in Cuddapah in 1844. "As Mr. Porter soon afterwards returned to England his first stay was not long. Again the care of the mission devolved on a Bellary missionary, the Rev. J. Shrieves, who remained till July 1848, when he was relieved by Mr. Porter."

In the year 1851 many Málas living in villages to the north and north-west of Cuddapah expressed their readiness to renounce idol worship, and to place themselves and their children under Christian instruction. The first village in which this movement took place was Paidala, 40 miles north-west of Cuddapah, where twenty families relinquished idolatry. After eighteen months of instruction *forty* of these enquirers were at their earnest solicitation baptized.

In 1852 the spirit of enquiry spread to the Málas of other villages and at the end of the year *fifty* persons were baptized in Abdulapuram.

In 1853 a few Málas residing in the villages of Polúr and Jútúr near Nundial in the Kurnool Zillah came to Cuddapah, and whilst there were instructed in Christianity. Two of their headmen were baptized; and after they returned to their villages, upwards of a hundred Malas from those and the neighbouring villages placed themselves under Christian instruction. As the work was gradually increasing and extending, the mission was strengthened in 1854 by the return of the Rev. R. D. Johnston. After labouring at Cuddapah for twelve months, he removed to Nundial to superintend the work in that neighbourhood. During the year 1856 about *thirty* families from the town of Dhúr, 30 miles north of Cuddapah joined the mission; and after twelve months' instruction *seventy* persons, adults and children, were baptized.

In 1857 it was reported that one village about thirty miles south-west of Cuddapah, twenty Sudra families, chiefly farmers, had practically renounced idolatry, and met together on Sunday to hear the Word of God, and to engage in prayer; and that the headman expressed his intention of seeking baptism. As no notice was taken of this in the reports of subsequent years, we conclude that as in many other similar instances, "their goodness was as the morning cloud and as the early dew, that goeth away."

From the beginning of 1858 to 1860 the chief points of interest in the mission were:—the application made from different Māla villages to be enrolled as Christians, and their desire for Christian teachers to be sent to them. A few had apostatized at Dhúr; and great opposition had been shown to Christians by Sudras and Brahmins. The report for 1858 says: “Through their influence two of our Christian schoolmasters were shamefully beaten, and the schools in consequence suffered severely for a time. Five of the principal offenders were apprehended, and after being tried and convicted, were punished by the Magistrate of the district. Four were imprisoned and one heavily fined. This had a most salutary effect on the Reddies, and other enemies of Christianity in the neighbourhood of our out-station, so that the children have again returned to our schools, and the congregations are more numerous than before.”

From 1860 to 1862, during which time Mr. Porter was in England, Mr. Johnston removed to Cuddapah, from which station he superintended both the Cuddapah and Nundial missions. When Mr. Porter again returned to his work, he had as his colleague the Rev. A. Thomson, who died after being in the country eight months.

During the year 1864, seventy-three persons, of whom forty-one were adults, were baptized. The manner in which the Gospel sometimes spreads is shown in the following instance, adduced by Mr. Porter in his report: “The people of Velavelly, a village about two miles from Dhúr, have been under Christian instruction for five years past, so that it cannot be said that they have embraced the Christian religion in haste and without reflection. Though they are poor and ignorant in many things, yet we have good hope that they have received the Gospel of Christ in sincerity and truth. The first seed of Divine truth sown in this village was a tract, which was left by our former catechist in the hands of a Sudra weaver, and another tract left in the hands of a smith. These both read the tracts carefully, and by these means were convinced of the folly of heathenism. They also read them to the people of the village. The new enquirers also heard the substance of these tracts, and were convinced of the folly of their superstitions. They then went to Dhúr and asked for a teacher, and from him obtained further instruction. After this, one of the elders came forward and said, ‘Come let us pull down our dumb idol which we have served in vain for so many years, and embrace the new religion, which shows our sins and the goodness of God in sending a Saviour, who came and gave up his life for sinners.’ On hearing this, the people all agreed to pull down their stony god, which they had long served, and it now forms part of the wall of the new school-room. On Monday, the 21st November, they came

to Dhúr chapel, adults and children, *forty* in number, to be received into the Church by baptism." On the 19th December 1864, Mr. Joseph Mason was ordained as the first native pastor of the church in Cuddapah. In the latter part of 1864 the Rev. W. G. Mawbey and the Rev. D. Meadowcroft arrived in India, both for the Cuddapah Mission. Mr. Meadowcroft was detained in Madras for English work; and Mr. Mawbey took up his work in Cuddapah in the beginning of 1865, from which time he shared the various duties of the mission with Mr. Porter. Mr. Mawbey was deeply impressed with what he considered the unsatisfactory character of the native Christians, especially in the town of Cuddapah, and could see but little cause for rejoicing over them. In a brief report at the close of the year he writes: "The first year has not been attended with marked manifestations of the Divine favour in blessing the work of our hands. Multitudes, no doubt, understand the object of our work, and have some very clear ideas of the Gospel we preach; but the Word preached does not profit them, not being mixed with faith in those who hear it. While it has been my object to take the Gospel to all, it is not all who have been willing to listen to it, and very few have accepted it. The majority of those who are even nominal Christians have been brought up in our schools." In the course of his work the following year Mr. Mawbey bears testimony to the extensive and good influence exerted by the native Christians in Dhúr. He says: "Is there cholera in the village? The Christians are asked to pray for the pestilence to be removed. Is there a dispute among them? They not unfrequently come to the Christian teacher to settle it; and much as the Christians have been, and still are, despised by many of the wealthier classes, they are indebted to the Christians for much that is useful in this life as well as that which is to come."

Mr. Porter describes the formation of the Church in Ventúrla, and speaks in very hopeful terms of the first fruits of what he trusts may hereafter prove an abundant harvest in that neighbourhood.

In 1867 Mr. Mawbey removed to Madras to take charge of the congregation at Davidson Street: and Mr. Porter worked alone. This year a great change was made in the out-stations. Whilst at the close of 1866, *twenty-three* out-stations were mentioned, at the end of this year only *twelve* are reported, although an increase appears in the number of native adherents. Up to this time any village where Christians resided was denominated an out-station, now only those where a teacher or schoolmaster was located.

In the beginning of 1868 Mr. Moses Williams was ordained in Cuddapah, and appointed to take charge of the Church in Ventúrla. Mr. Porter retired from Cuddapah and from mission work, having been *thirty-three* years in the field, *twenty-*

three of which were spent in Cuddapah. Mr. Mawbey returned from Madras to take up the work in the district, and set himself heartily to work amongst the village congregations, leaving the Church in the town in the charge of the native pastor. The out-stations were decreased to *ten*, and each station was required to subscribe for the support of its teacher.

It was felt to be of the greatest importance to have a good number of young men under training as village schoolmasters, who might, in addition to their teaching, be able to conduct Christian worship amongst the adult members of the congregations. Some of the most promising lads were from time to time chosen out of the village schools and brought into Cuddapah, where they received a more or less systematic course of instruction in the vernacular, to fit them for this work.

Public preaching by the missionary and native evangelists continued to be carried on with great vigour far and near; the congregations were large and very attentive in the villages; there were many signs of an awakening interest in Christianity amongst the M^ála population; and we find at the close of 1870 that there were again *twenty-three* out-stations, and a very considerable increase in the number of adherents.

The efforts put forth by the native Christians themselves, in spreading Christian truth amongst their friends and neighbours, became more earnest and gratifying. The result was that one village after another came forward desiring to give up their idol worship and receive Christian teaching; in 1871 *twelve* new out-stations were added to the list, and at the close of the year *fifteen* village teachers besides evangelists were employed.

In 1872 there were still larger accessions; but "as the people came over in promiscuous groups from the lower classes, it was thought advisable not to admit them to the ordinance of baptism without previous systematic instruction, and a fair trial of their steadfastness. This delay in baptizing adherents will account for the small number of baptized persons compared with the number of catechumens. A still greater inequality exists between the number baptized and those received as communicants, which arises from the reluctance of the missionary to receive into Church fellowship any, unless there be good reason to believe that they are the subjects of Divine grace."

A dispensary had been in existence at Prodatúr for three years, but was discontinued at the beginning of this year, owing to the insufficiency of means to keep it up. Two new out-stations were this year opened; one at Tadpatri, the other at Royachoti. At the former many seemed anxious to be taught; at the latter three men of the B^álji caste were baptized, and above *six hundred* M^álas in the neighbourhood were desiring Christian instruction.

In the following year twelve hundred additions to the number of adherents were reported, and the missionary was put to great straits to provide teachers to instruct them. Much attention was given this and the following year to the improvement of the village schools. This was not without good effect as may be learned from the fact that grants from Government, under the system of payment for results, were given to *fifteen* schools in 1874.

The year 1875 was one of great trial through the prevalence of cholera in the district. Many Christians, as well as others, died; but the missionary observes: "I have known of two cases only in which in the midst of this general time of trouble, there have been any drawings back towards heathen worship and ceremonies." In November of this year, the Rev. J. R. Bacon arrived from England to join the mission. The statistics for the year show that at its close there were 80 out-stations; 31 native teachers; 147 Church members; 1,386 baptized persons; 3,925 adherents; 27 boys' schools with 419 scholars.

In the month of August 1876 Mr. Mawbey left Cuddapah for a period of furlough to England. It was expected that he would return early in 1879, and it was thought that the increased knowledge of medicine and surgery, which he had acquired during his visit home, would have been of the greatest service to him in his work in this district. He has, however, we are sorry to record, been appointed as Medical Missionary to Hankow, China, by the Directors of the London Missionary Society, and will not be returning to India.

Since Mr. Mawbey's departure the whole work of the mission has been carried on under the superintendence of Mr. Bacon, who has had to labour amidst great difficulties, the famine having scattered village congregations, and prevented the possibility of carrying on the usual work.

In his report for 1877 Mr. Bacon writes: "The effect of the extreme distress upon the Christians of my mission will be understood by the fact, that out of 5,168 belonging to this mission at the close of 1876, no less than 750 deaths have taken place and 418 are missing, having left their villages for other places where they hoped to obtain food or work; they have in all probability perished on the roads, as hundreds besides have done. I have thus lost 1,168 by death and other causes. The natural consequence of the famine, on the ordinary work in our village congregations, has been to stop much of it." As may be expected, a considerable decrease appears in the numbers; 77 villages are reported as under instruction, with 24 native teachers, 80 Church members, 1,206 baptized persons, and 2,781 adherents.

In 1878 prospects began to brighten; many of the village schools that had been discontinued were recommenced; more teachers were sent out from the training class in Cuddapah to work in the district; and most hopeful signs appear of an opening amongst the caste people, many of whom have applied for schools to be established amongst them, and have shown they were interested in the teaching of Christianity.

The orphan school for boys and girls has for many years formed an interesting part of the work in Cuddapah; and the wives of successive missionaries have worked hard, and taken much pains to make it efficient in itself, and useful to the whole mission. At the opening of the year 1878 the boys' school-house was quite destroyed by fire. The portion of the building occupied by the girls was pulled down, as it was thought well to rebuild the whole.

In the report for 1878 Mrs. Bacon writes: "Instead of the old building there now stands a most spacious and substantial orphanage. It was planned, built, and inhabited in nine months and four days from the burning of the old.

"The orphanage covers 6,000 superficial feet, contains a central room 82 by 34 feet; two lofty dormitories, situated one at each end, for the orphan boys and girls; store rooms for grain, clothing and school materials; six covered verandahs, besides cook room and bath rooms." During the year 41 boys and 41 girls have been in the orphanage.

For a few years there was a small Anglo-vernacular school connected with the mission in the town of Cuddapah; but it was found impossible, with only one missionary in the station, to keep it up.

With all the demands of existing out-stations amongst the Málas, the frequent urgent calls to take up other stations amongst the same class of people, the desirability of working amongst the caste people, and the promise of a most effectual opening amongst them now; it is evident that it is quite beyond the power of one missionary to meet all the demands of labour. We trust the society will be able soon to send other labourers into this part of the field.

In reviewing the work of the mission in this district, there is abundant cause for rejoicing and devout gratitude to God for what has been accomplished; the field is still white to the harvest; and we may reasonably hope for still more extensive results in years to come.

The subjoined statement will show the numerical strength of the mission at the close of 1878, compared with its strength at

the close of 1857, which was reported at the Ootacamund Conference :—

	Stations and Out-stations.	Native Pastors.	Catechists.	Inspecting School-masters.	Village Teachers.	Church Members.	Baptized persons.	Unbaptized adherents.	Schools.	SCHOLARS.		
										Boys.	Girls.	Total.
1857	19	9	Native Agents.			56	701	215	...	349	181	530
1878	80	1	3	1	26	140	1,400	3,170	26	242	107	349

NUNDIAL.

Nundial is a large town, in the Taluq of the same name, situated in the Kurnool district, and distant eighty miles from the town of Cuddapah. The occasion of Nundial being made the centre of mission work has already been referred to. It was intended, from this town as a centre, to extend work in the Kurnool Zillah. From its commencement in 1855 the chief work has been amongst the Málas, as in the Cuddapah district. There have been a few individuals who have become Christians from other classes of the people; and efforts have been made to establish schools and to preach amongst the caste people; but with the continual demands made upon the missionary, and the native agents to teach the Málas, who have from time to time sought instruction, little has been accomplished.

When Mr. Johnston settled in Nundial, there were *three* villages in the immediate neighbourhood, where 246 adherents lived, of whom, however, only a few were baptized. Two schools were at once established, into which 34 scholars were received, and after a short time a boarding school was opened.

During the first ten years of work, there was steady onward progress; the out-stations had increased from three to seven, and, but for the lack of suitable native teachers, at least three others would have been taken up; the schools had increased to *eight*, with an attendance of 156 scholars. The number of adherents also increased from 266 to 450; and the communicants from seven to twenty-two.

A native evangelist with a Scripture reader was placed in Kurnool in 1864, and it was hoped that Kurnool would be permanently occupied as an out-station.

Mr. Johnston from year to year reported that evangelistic work had been carried on with perseverance, more especially by the native brethren; and that great attention was always shown by all classes when the word was preached.

In 1867 a few out-stations in the Ventúrla circle, belonging to the Cuddapah mission, were transferred to the Nundial mission; and the native pastor of those Churches was appointed to work in connection with Mr. Johnston.

In 1870 Mr. Johnston went to England on furlough. During his absence Mr. Mawbey paid several visits to Nundial and the out-stations, and exercised general supervision; but Mrs. Johnston, who remained in Nundial, superintended much of the ordinary work, with the help of the native pastor from Ventúrla.

The report for 1872 shows a considerable increase. In it Mr. Johnston writes: "At the beginning of the year the total number of persons connected with the mission, baptized and unbaptized, was 729; at the close of the same the roll exhibited an aggregate of 1,590; of these 712 were baptized persons, and 878 adherents, who had placed themselves under Christian instruction, preparatory to baptism."

It was found impossible to provide these new adherents with regular and constant instruction. As in Cuddapah, so here, there is great need of a staff of trained Christian young men for village teachers. There are lads in the village-schools available, and with a course of training, they would be competent for the work; but funds are needed to carry this out.

A colporteur was this year appointed by the Bible Society to work in the district; a Bible woman supported by friends in England was also employed.

During the next year the work continued to grow, not only as in past years amongst the villages to the south and west of Nundial, but also to the north-west. One new village containing a large Mála population, about 10 miles south of Kurnool, was added to the list of out-stations, now numbering *twenty-four*. Some 200 people of this village expressed their wish to receive Christian teaching. Of these people Mr. Johnston remarks: "In more than one respect, the Málas here are of a better class than those in the older villages connected with us. They seem to be more industrious and more self-reliant; and besides following the ordinary occupation of weaving the common cloth of the country, many of them are engaged in agricultural work, having fields of their own which they till with their own cattle."

The Málas have frequently to encounter opposition from caste people when it is known they wish to become Christians. Mr. Johnston says: "This spirit of antagonism on the part of the Sudras and others does not, I am inclined to think, arise so much from their feeling any concern whether the Málas become Christians or not, as from their dislike to seeing them raised to

a better position than they had before, their children educated and capacitated for other employment, than what fell to their lot heretofore."

In 1875 Mr. Johnston mentions instances in which the Christians of *two* villages encountered great opposition; in both of which large numbers of Mádigas had been instigated by Sudras and Brahmins to commit violence upon them. In one instance a fierce attack was made in open day; the Mádigas entering the houses of the Christians and destroying their looms, cooking utensils and every thing they could lay hands upon. This year many members of the older congregations gave a good deal of trouble and anxiety to the missionary, "by persistently adhering to old custom, without regarding the claims of Christianity, in regard to social life, and in giving their daughters in marriage to heathen men, who happened to be of their own tribe and kindred, although they were far removed from the advantages of Christian instruction."

At the end of 1875 the statistics were as follows:—Outstations 32; Communicants 131; Baptized persons 939; Catechumens 1,700.

The remarks made by Mr. Johnston in his review of work at the end of 1874, apply equally well at the end of 1875: "While our statistics thus exhibit a large numerical increase, it would not be safe to infer, simply from that fact, that genuine spiritual results have been produced to the same extent; or to speak more plainly, that all our adherents are Christians in the true sense of the word. There are no doubt some among them, who, to the best of our belief, have been actuated by no other than right and spiritual motives in coming over to Christianity."

The year 1876 was one of severe affliction to the missionary and to the people. "On the 17th of April the mission sustained a severe loss in the removal by death of Mrs. Johnston, who had long laboured for the spread of the Gospel amongst the people around her, and who was ever forward to help the poor and to minister to the sick."

The famine which scattered the Christians, as well as others, so much in Cuddapah, had the same effect upon the people of this mission. The report for the year says: "Numbers of our people have been compelled to leave their villages and to wander from place to place in quest of work and food, so that they are to a great extent deprived of the usual means of instruction. Our village schools have also become disorganized, for even the children have been compelled to resort to the Relief Works, in order to earn something towards their own support. Again it is owing to the fact that every thing is in such a state of derangement and confusion, that we have so few baptisms to report; although 100 adults have long been in preparation for that ordinance."

The Rev. W. W. Stephenson arrived from England and joined the mission early in 1877. During that year many of the Christians in the district suffered extremely from the famine, and from various forms of sickness; and the numbers were very considerably reduced.

In 1878 Mr. Johnston left India for a visit to England, and is not likely to return. After *forty* years in the field, nearly *twenty-four* of which were spent in this district, he retires with the best wishes of all who knew him, that his remaining days may be restful and happy. His retirement is a great loss to the mission. His recent colleague and successor referring to him, says: "His great experience would have been very valuable at this juncture; and his loss at the present time, when we are so much in need of labourers, is one that is hard to bear. We shall ever have a loving remembrance of him, and shall not soon forget the kindly reception which we experienced at his hands, on our first coming to this strange land."

In taking sole charge of this mission, Mr. Stephenson, feeling that there is cause for rejoicing over very much that has been done, at the same time sees drawbacks, which will require the greatest care and patience and perseverance to overcome. In his report for 1878 Mr. Stephenson says: "Looking at the present state of the mission we feel that while we have cause for thankfulness to God for much blessing and many encouragements, there is yet ground for depression, especially in contemplating the serious decrease in the ranks of our older Christians. The number of our adherents amounts now to 3,162. The out-stations have increased to 30, while the total number of villages containing Christians or catechumens is 40, exclusive of the head station."

"The recent losses in baptized Christians, from fever and other diseases, reduce us nearly to the position of ten years ago. In 1868 the number of baptized people was 580 in seventeen villages. At the close of 1878 we have only 637, an increase of 57 over ten years ago."

Mr. Stephenson earnestly desires to be able to devote a good portion of his time to preaching to the people of other classes besides the Málas; but naturally says: "A large mission, with a small staff of agents, is sufficient to employ the whole time of one missionary, and leaves him little leisure for evangelizing."

BELLARY.

The Telugu language is spoken in about half the Bellary district, Canarese in the other half. The native Christian services in the town of Bellary are conducted chiefly in Canarese, and most of the work of evangelization has been carried on in the Canarese part of the district. But Telugu is the principal vernacular used in the provincial and mission schools, also in

the courts and offices of the district; and whatever mission work is carried on in the Telugu part of the district must be in that language.

Mr. Reid when in Bellary gave a good deal of his time to Telugu as well as Canarese translation. Mr. Shrieves preached in Telugu at the head station, and occasionally made tours in the country lying between Bellary and Cuddapah. Mr. Wardlaw, during his service in Bellary, worked in Telugu translation, visiting some of the chief towns to the east of Bellary, as he had time.

Since 1872 preaching tours have been regularly made by Mr. Lewis in the Adoni, Alúr, Anantapúr, Dharmawaram and Pennakonda Taluqs. Three out-stations have been established, one in the large and important town of Adoni, one in Gooty, and one in Bookapatnam in the Pennakonda Taluq. These were all commenced in 1876. In Adoni, the catechist has been well received by a good number of people, a few of whom have become Christians. In Gooty an Anglo-vernacular school has been established, and contains forty-five scholars. The members of the congregation at Bookapatnam consist of those who were associated with Seeta Ram, who diligently studied the Scriptures, and himself gained and communicated to others a good knowledge of God's Word, without the aid of any Christian teacher.

Preaching tours have occasionally been made into those parts of the Bellary Zillah bordering upon Cuddapah, by the missionary and native teachers of the Cuddapah mission.

As yet no great effort has been made to connect the three missions by a regular unbroken chain of out-stations. This has in fact been accomplished between Bellary and Cuddapah, along the Railway line, and it is hoped that other stations will by-and-by be taken up between Adoni and Nundial, and Gooty and Nundial, so that the work of the London Missionary Society in the Ceded Districts may be compact.

XXI.—THE HERMANNsburg LUTHERAN MISSION.

By the Rev. TH. PETERSEN.

THIS mission, in the districts of Nellore and North Arcot, was commenced in the year of our Lord 1866 by the Rev. A. Mylius, who came out from Germany, sent by Pastor L. Harms, at that time Director of the Hermannsburg Lutheran Missions in Africa, Australia and India. The Rev. A. Mylius was soon followed by more

missionaries from Germany. The mission stations, which were founded in course of time, are Naidupett, Sulurpett, Gudúr, Sriharrikota, Venkatagiri, Vakadu, Rapúr in the Nellore district, and Kalastry and Tirupaty in the North Arcot district. The number of missionaries, who have worked in these stations, is twelve, of whom only six now remain here. One, the Rev. A. Kiehne, is on sick leave in Europe, and is expected to return to his labour at the end of this year, together with some new missionaries. The Rev. H. J. Böttcher at Vakadu died recently, much deplored by his family and all his brother missionaries. Four missionaries have left the field. The six missionaries now at work in the field are the Revs. A. Mylius, senior, Th. Petersen, C. Scriba, G. Schepmann, J. Wörrlein, and P. O. Petersen.

The annexed statistical table shows the work done by God's grace in this mission at the end of 1878:—

Data.	Naidupet founded 1867.	Sulurpett founded 1866.	Gudúr founded 1867.	Sriharrikota founded 1868.	Venkatagiri founded 1869.	Vakadu founded 1870.	Rapúr founded 1872.	Kalastry founded 1873.	Tirupaty founded 1877.	Total.
Heathen baptized ...	218	116	61	4	21	11	...	118	42	591
Children of Christian parents baptized ...	21	20	62	5	10	14	2	10	2	146
Total baptisms ...	239	136	123	9	31	25	2	128	44	737
Christians died ...	65	40	24	1	5	9	...	23	8	175
Number of Christians living at the end of 1878 ...	174	96	99	8	26	16	2	105	36	562

Present Missionaries—A. Mylius, senior and Th. Petersen are stationed at Naidupet; C. Scriba at Gudúr; G. Schepmann at Kalastry; J. Wörrlein and P. O. Petersen at Tirupaty.

NOTE.—The schools of this mission are only vernacular and are attended only by Christian children. In one of the schools English is taught. The mission employs at present only ten catechists and six teachers.

XXII.—THE AMERICAN BAPTIST TELUGU MISSION.

By the Rev. D. DOWNIE.

As this mission was not represented at the Conference of 1858, and no sketch given at that time, it may be admissible to give a brief outline of its history from the origin.

The Country and People :—The Telugu country has been variously described by different writers. In the early days of the Telugu kings, Telingana, as it was then called, was said to lie between the three celebrated lingams of Kalastri on the south, Dracharaman on the north, and Srisalem on the west. But as the people have migrated far beyond their original limits, it is difficult to fix any very exact boundaries. Generally, however, we may say it is that stretch of country lying along the east coast, from Pulicat to Chicacole ; from Chicacole north-west to about Hingunghat ; thence south to Adoni and south-east to Pulicat.

The number of Telugus within this territory is said to be about eighteen millions. Their religion is Brahmanism, and they tenaciously adhere to caste. Converts to Christianity have come chiefly from the Málas and Mádigas, though several of the higher castes are represented in our communion.

Origin of the Mission :—The attention of the American Baptist Missionary Union was first directed to the Telugus by the Rev. Amos Sutton, of the English Baptist Mission of Orissa. In 1835, while on a visit to the United States, Mr. Sutton urged our Board to organize a mission among that numerous and interesting people. The proposal was favourably entertained, and on September 20th, 1835, the Rev. S. S. Day and the Rev. E. L. Abbott were designated to the Telugus. They arrived in Calcutta on February 5th, 1836. The Rev. Howard Malcom came with them as a deputation from our Board to visit the Asiatic missions. While in Calcutta, it was decided that Mr. Abbott should turn aside from his original designation to organize a mission among the Karens of Burmah. Mr. Day proceeded to Vizagapatam. Here he began the study of Telugu, but did not remain long. From Vizagapatam he went to Chicacole, where he began preaching in English and Telugu, and Mrs. Day gathered two schools.

Believing Madras to be a better place for the special work for which he came, Mr. Day removed to that city in 1837, about one year from the time he reached Vizagapatam. In Madras he spent three years, labouring chiefly among the Telugus in and about the city, making occasional tours into the Telugu country as far north as Guntúr on the east side, and Hyderabad on the west. He also gathered a little company of Europeans and Eurasians, preaching to them in English. An English Baptist Church was organized by Mr. Day, on August 4th, 1838, with fifteen members. Of this Church Mr. Day regarded himself only acting pastor, as his work was to be among the Telugu people. Three schools were gathered, with an aggregate of ninety pupils.

In 1840 Mr. Day fixed upon Nellore as the place best suited for a mission to the Telugus. To this place he removed

his family in February of that year. Here he rented a piece of land, erected a chapel and a bungalow—the same that are used to the present day with but slight modifications. In this year Mr. Day welcomed to his aid the Rev. Stephen VanHusen and wife from the United States, and on September 27th he baptized in the Pennair River, on profession of faith in Christ, his first convert from the Telugu people. A church was organized October 12th, 1844, consisting of eight members. Towards the close of 1845, both missionaries were compelled by failing health to retire from the mission and return to America. The little mission thus deprived of its only missionaries was too feeble to stand alone. The schools were soon closed and the church was scattered; but the germ sown, though apparently fruitless, was not lost.

The Mission's Struggles for Life:—When Mr. Day reached home he found the Executive Committee discussing the propriety of abandoning the mission. Although he had but little to encourage him either at home or in the mission itself, and notwithstanding his feeble health, he entered a most emphatic and determined protest against the abandonment of the Telugu field. This led the Committee to hesitate, and they finally decided to wait further indications of Providence. In 1848 Mr. Day's health was in a measure restored, and at the annual meeting of the Union a new man, the Rev. Lyman Jewett, offered himself as a missionary to the Telugus. It was decided to send back Mr. Day, and on the 10th of October 1848 he, with Mr. and Mrs. Jewett, sailed for Madras *en route* for Nellore.

For five years these two brethren laboured on amid discouragement, and with scarcely a ray of hope that their labours were likely to be crowned with success. A second deputation visited the mission in 1853. On their return to America they were unable to report anything very definite in favour of continuing the mission, and yet hesitated to recommend its discontinuance. The arguments urged at that meeting for abandoning the mission may be reduced to two: (1) want of success, and (2) the ability of other societies to care for the field. On the other hand it was maintained (1) that there was nothing in the great commission of our Lord to warrant a retreat; (2) the field was *not* cared for by other societies; (3) the missionaries had gained a knowledge of the people and their language, and the faithful proclamation of the Gospel in the native tongue would, it was believed, in due time, be rewarded. In the evening, after a special Committee had reported as above, recommending the reinforcement of the mission, several earnest appeals were made and eloquent addresses delivered. The Rev. J. L. Burrows, in the course of his address, pointed on the mission map to Nellore, the only station in the mission, and designated it "The Lone Star." The Rev. S. F. Smith, D.D., author of the American National

Hymn, caught up the words and put the thought into verse before he slept. The following are the opening and closing stanzas :

“ THE LONE STAR.”

“ Shine on ‘ Lone Star ’ ! thy radiance bright
Shall spread o’er all the eastern sky ;
Morn breaks apace from gloom and night,
Shine on, and bless the pilgrim’s eye.

* * * * *
* * * * *

Shine on ‘ Lone Star ’ ! till earth redeemed,
In dust shall bid its idols fall ;
And thousands where thy radiance beamed
Shall crown the Saviour Lord of all.”

In the light of the mission’s subsequent history there is something almost prophetic in these *impromptu* stanzas. Before the Session of the Union closed it was resolved that the Telugu Mission be reinforced, provided it could be done consistently with the claims of the Burman Missions.

While these discussions were going on at home, Mr. Day was once more compelled by ill health to abandon his work and return to America. Mr. and Mrs. Jewett were left at Nellore alone, to labour on amid darkness and discouragement. In 1855, however, they welcomed to their aid the Rev. F. A. Douglas and his wife from America. During the seven years succeeding, no serious interruptions took place to hinder the work. But in 1862 Mr. Jewett’s health broke down and he was obliged to return home.

It was anything but cheering to find on his arrival, that the question of abandoning the ‘ Lone Star ’ mission was again before the Board and the Churches. At the Anniversary of the Society, held in Providence in 1862, a resolution was offered and its passage urgently demanded that the Telugu field be abandoned. The Corresponding Secretary, the Rev. Dr. Warren, pleaded with them to wait, at least until Mr. Jewett, then on the voyage home, should return. “ Let us wait,” said he, “ and hear what brother Jewett has to say on this question.” This proposition was reluctantly agreed to. So far, our missionaries had met with but very indifferent success. Nowhere had they received a cordial welcome in India ; they were simply suffered and heard only with indifference. When they turned to America for encouragement and sympathy, they were too frequently regarded with indifference on account of their ill success. Their faith, however, was strong, and God did not fail them : Mr. Jewett had no doubtful report to make of the ‘ Lone Star.’ When asked concerning surrendering the mission, he replied with an emphatic No ! He believed that among the Telugus the Lord had “ much people,” and he believed that

God called the American Baptists to give them the glorious Gospel of Jesus Christ. He had strong confidence that the prayers offered for that people would yet be heard, and that the sacrifices that had been made, the money expended and labour done, would yet be rewarded by a glorious harvest. He declared before the Board that if encouragement and aid were not given him by the Union, he would return alone and unaided—except by God's promise and Spirit—and spend his remaining days among the Telugu people. Such faith and valour could not be resisted. The Secretary replied: "Well, my brother, if you are resolved to go back we must at least send some one with you to bury you; you at all events should have a Christian burial in that heathen land." The Board resolved to return Mr. Jewett, if health was restored, and a helper with him.

The Light Breaking:—We must now retrace our steps to note what we believe to be the crisis in the history of the mission.

Towards the close of 1852 Mr. and Mrs. Jewett with a few native helpers made a tour into the villages, going as far north as Ongole. Here they preached the glad news of salvation through faith in Jesus Christ. On the first day of the new year (1853), before the sun was yet up, these servants of Christ, Mr. and Mrs. Jewett, C. Nursu, Julia and Ruth, ascended a hill overlooking Ongole to get a view of the surrounding country. As they looked down upon the large and populous town with its temples, and counted some fifty villages within easy range, and knowing that all this dense population were ignorant of the true God, their hearts were stirred within them. There and then they knelt down and each in turn prayed to the God of missions to send a missionary to Ongole. They came down from that sacred spot with lighter hearts, for they had a peculiar assurance that God had heard them. The answer was long delayed, but it came in God's own time.

Twelve years after that little prayer meeting on the hill, now known as "Prayer Meeting Hill," the Rev. J. E. Clough was designated a missionary to Ongole. Mr. Jewett and Mr. and Mrs. Clough sailed from Boston on November 30th, 1864, and reached Madras, March 26th, and Nellore, April 22nd, 1865.

Pioneer work in America, a sound constitution, great enthusiasm, and an indomitable spirit by nature, and love for Christ and the souls of men by grace, admirably fitted Mr. Clough for the work God had for him among the Telugu people. He spent some fifteen months in Nellore, learning the language and assisting Mr. Jewett. He began preaching in and about Nellore, as soon as he had learned a few passages of Scripture and could utter a few sentences in Telugu. Under date of November 6th, 1865, he wrote to the Secretary: "Yesterday was a happy day for the 'Lone Star Mission.' It was my privilege to baptize

four converts. Our little church, which has been struggling against adverse winds and tides for these many years, feels encouraged. God is sending us his elect, a *great multitude* of whom we expect to see here among the Telugus ere many years."

In 1866 Mr. Clough moved to Ongole, where he at once began his work of preaching Christ. In January 1867 a church was organized composed of eight souls. A feeble band indeed, who little dreamed that in less than twelve years over twelve thousand converts would be baptized and added to the Church.

By the close of 1868 the Church numbered 148. In 1869, during the week of prayer, the mission united in praying that God would convert and add to the Church 500 converts during the year. The number baptized into the Ongole Church alone was 573 and into the Nellore Church 55. In like manner the work went on, the mission enjoying one continuous season of revival and accession, till in March 1872 the Ongole Church alone numbered 1,745 communicants, and in the whole mission the number of communicants was 2,242.

Such a time of protracted labour, with occasional attacks of jungle fever, compelled Mr. Clough to seek rest. Before leaving, his associates in the mission commissioned him to ask from the American Baptists four new men for the Telugu mission, and \$50,000 to endow the Theological seminary at Ramapatam.

Reinforcements—New Stations :—Again we go back a few years to April 1868, when the mission was reinforced by the arrival of the Rev. A. V. Timpany and his wife. Like Mr. Jewett and Mr. Clough, he too seemed to see in the near future thousands of converts casting away their idols and coming to Christ. In his first letter to the Secretary he says: "Send us men and means, and by the help of our Master we'll gather this people by the thousands." Later he says: "God has an elect people here and they must come. They are coming."

On the 5th of February 1870, Mr. Timpany removed from Nellore to Ramapatam on the sea coast, forty-two miles north of Nellore. By a singular providence the only suitable place for a mission compound, for many miles around, was made available by the removal of the Sub-Collector's head-quarters from Ramapatam to Ongole. A fine large compound of 100 acres, with all the buildings really necessary, was purchased, and thus Mr. Timpany was enabled to commence his mission work at once. On the 26th of March a Church was organized with 35 members. After five years of hard and faithful service in a new and destitute field, Mr. Timpany had gathered two active Churches with 769 communicants.

On the 2nd of March 1870, the Mission was further reinforced by the arrival at Ramapatam of the Rev. John McLaurin and his wife from Canada. In January 1872, when Mr. Clough

proceeded to America, Mr. McLaurin took charge of the work at Ongole. It is a noteworthy fact that the gracious ingathering of converts under the labours of Mr. Clough, was continued with unabated interest during his absence. Mr. McLaurin in the two years of his labour at Ongole baptized 1,171 converts on profession of their faith in Christ. When Mr. Clough returned in January 1874, Mr. McLaurin left our Mission to organize the Canadian Baptist Mission at Cocanada.

In November 1872, the mission was again reinforced by the arrival of the Rev. E. Bullard. After a year spent in the study of the language he removed to Allúr, eighteen miles north of Nellore. Here he gathered a church and laboured for two years, when a new division of the field made Allúr an out-station of Nellore.

The commission given to Mr. Clough to secure "four new men for the Telugus," and "an endowment of \$50,000 (Rupees 1,00,000) for the Ramapatam Theological Seminary," was entertained with considerable apprehension at first. It was feared that such a draft on the American Churches would seriously affect the general work of the Missionary Union. He was however ultimately permitted to send out his appeals and make the effort, on condition that the general work should in no way suffer. After two years of hard work Mr. Clough returned to India, having secured the four men and the full amount of the Seminary endowment.

The first of the four new men, the Rev. D. Downie, arrived in Nellore on December 10th, 1873. He relieved Dr. Jewett of the station in January 1874, and of the Mission Treasuryship in March of the same year. The second, the Rev. R. R. Williams, took charge of the Seminary at Ramapatam in January 1874. The third, the Rev. W. W. Campbell, went to Ongole with Mr. Clough in January 1874, and left there on the 23rd of June 1875, to open a new station at Secunderabad. The fourth, the Rev. H. D. Drake, arrived in Nellore on the 1st of January 1875, and after spending eighteen months at Ramapatam in study, removed to Kurnool in August 1876. In consequence of poor health Mr. Drake sailed for America in March 1879.

In December 1875, the mission was still further reinforced by the arrival of the Rev. A. Loughridge and his wife, and the Rev. A. A. Newhall. Mr. Loughridge was designated to engage in educational work at Ongole. Here he studied the language, erected a bungalow and school building, and organized an Anglo-vernacular school. He remained in this department of work till October 1878, when he left Ongole and opened a new station at Hanamcondah near Warungal, the old capital of the Telugu country. Mr. Newhall succeeded Mr. Timpany at Ramapatam, having taken over charge of the station in February 1876.

The Rev. Dr. Jewett and Mrs. Jewett returned to India, arriving in Madras, April 13th, 1878. After spending a few months amid the scenes of their former labours, they removed to Madras in October, to open a mission among the Telugus of that city.

The Rev. S. W. Nichols with his wife arrived in Madras on December 5th, 1878.

The latest reinforcement is that of the Rev. W. B. Boggs, who with his wife reached Ongole on January 27th, 1879.

The Brownson Theological Seminary:—The policy of the mission from the beginning has been to make *preaching the Gospel* the chief aim and work of the missionaries. By the "foolishness of preaching" it is believed God designed to save the world. Not only so, but if India is to be evangelized, it must be done largely by a *native* agency. Hence a school for the training of native preachers was early felt to be a necessity. In March 1870 this necessity was formulated into a resolution, requesting the Executive Committee to furnish the necessary funds for a Seminary building and bungalow, to be located at Ramapatam. To this appeal the Board generously responded. The buildings were speedily completed, and in April 1872, the Seminary was opened under the temporary charge of Mr. Timpany. In January 1874, as above noted, the Rev. R. R. Williams arrived at Ramapatam and immediately took charge of the Seminary. The fondest hopes respecting the Seminary have been fully realized, and to-day (1879) there are 156 students in training for the native ministry. The name "Brownson" has been given to the Seminary in honour of the most liberal contributor to the endowment, Marcas Brownson, Esq., of Titusville, Pa., U. S. A.

Lady Missionaries:—Although the policy of the Missionary Union does not recognize the wives of missionaries as sustaining any official connection with the mission, yet they are expected to do all they can of missionary work, in connection with that of their husbands. Hence nothing is said in this sketch of married lady missionaries. But in justice to them it should be said, that so far in the history of this mission, the wives of the missionaries have been the peers of their husbands in sacrifices, zeal and devotion to the work.

Miss L. Peabody was the first unmarried lady missionary to join our mission. She reached Ramapatam early in 1872 and began the study of the language. When able to do so she assumed charge of the girls' school. After five years of faithful work, and just as she was contemplating a return to the United States, she became the wife of the Rev. Geo. Pearce of Ootacamund.

Miss Mary A. Wood arrived in Nellore, January 1st, 1875. Her designation was to labour in connection with the girls'

school, Nellore, but before she got settled in any permanent mission work, she was married to the Rev. A. A. Newhall of Ramapatam.

Miss M. M. Day arrived in Madras on April 13th, 1878. She went to Ongole where she began the study of Telugu, but removed to Nellore in October of the same year, where she is preparing to take charge of the girls' school.

All these ladies were sent out by the Woman's Baptist Foreign Mission Society, which provides not only for the support of its lady missionaries, but also for their work.

The Famine of 1876-1879:—Our sketch would be incomplete did we not at least make a brief mention of the terrible famine of 1876-1879.

When it became evident that a great calamity was about to fall upon the land, our missionaries began at once preparations to meet and alleviate distress. Appeals were sent out for aid wherever aid was likely to be given. From England, America and India many generous responses were received. Of course the great source of relief came from the Lord Mayor's Fund.

Before the formation of Local Relief Committees, Messrs. Clough at Ongole, Williams and Newhall at Ramapatam, and Downie at Nellore, were appointed agents of the Fund for the distribution of relief. Of the two Local Committees organized in the district, Mr. Clough was Honorary Secretary of that at Ongole, and Mr. Downie of that at Nellore. It is perhaps not too much to say that all our missionaries, living within the famine limits, entered most heartily into the work of relieving distress wherever found, without distinction of caste or creed.

In addition to the Mansion House relief, Mr. Clough took a contract to cut three and a half miles of the Buckingham Canal. In this work he employed three or four thousand coolies at one time. As these were frequently changing, a great many thousands were brought together from all parts of the Ongole mission field. Mr. Clough appointed his preachers, colporteurs, &c., as gumastahs, who not only overlooked the work, but preached and talked and read to the coolies whenever an opportunity presented itself. Thus for some six months the collected thousands heard the Gospel from these preachers, most of the time under the superintendence of the missionary. It was a grand opportunity, and God blessed it to the turning of thousands to Himself.

The Great Ingathering:—It would be foreign to the aim of this sketch to enter into any discussion as to the means used to turn the minds and hearts of these thousands to Christ, or of the motives which prompted them to cast away their idols and seek to be numbered with the worshippers of the living God. We have no controversy with any one, but are content in the consciousness that God is able to use, and often has used,

pestilence and famine to turn the hearts of men. His arm is neither short nor feeble, and though His servants may, to the world, appear both feeble and foolish, yet God can "make foolish the wisdom of the world."

If we would carefully look into this movement, let us bear in mind (1) that for twenty-six years, at least, many of God's chosen people have been crying unto Him daily for the conversion of this whole Telugu people; (2) that God has promised to hear and answer the prayers of His children; (3) that the means which God has chosen for the conversion of the world—the preaching of the Gospel—has been faithfully employed for at least thirteen years in nearly every village and hamlet of this field from which the converts have come; (4) that for ten years converts have been forsaking their idols and turning in large numbers to Christianity; (5) that this is by no means the first instance that great numbers and even nations have turned almost *en masse* to the worship of God.

When, therefore, this great famine swept over the land, carrying suffering and desolation in its train, and the heathen cried to their gods in vain, and when Christian charity stepped in and rescued millions from starvation and death, what more natural than that the truth which they had heard for years should take root in their hearts, in the form of a glimmering faith? It may be, and probably is, the case, that many of these thousands have received but the merest spark of genuine Christian faith, but "a bruised reed He will not break, the smoking flax He will not quench." The faith which saves need not necessarily be very large.

Fearing that some might be deceiving themselves or attempting to deceive the missionary, in the hope of gain, for fifteen months Mr. Clough rejected all applications for baptism. But when relief operations had for the most part ceased, he felt he could no longer refuse to baptize those whom he believed God had saved. He began baptizing on June 16th, 1878. In that month 1,168 were baptized, in July 7,513, in August 466, in November 59, and in December 400. Total 9,606. These additions made the total membership of the Ongole Church 12,804.

In the Ramapatam field, lying between the Ongole and Nellore fields, there was no such general movement, yet over 600 were baptized during the same time. Going further south into the Nellore field, where the missionary, besides attending to the general work of the Local Committee, distributed with his own hand over Rs. 30,000 in the town and surrounding country, the movement was scarcely felt. This is significant if the ingathering be attributed to famine relief work.

Training Converts:—We believe the order of Christ's great commission to be:—(1) "Go ye into all the world and disciple all nations," *i.e.*, make converts by preaching; (2) "baptizing them into the name of the Father, Son and Holy Ghost;" and

(3) "teaching them to observe all things whatsoever I have commanded you," *i.e.*, instruct them more perfectly in doctrine and life. Hence we have appealed to our American Churches for more men and more money for schools and native helpers. To this appeal our Board has responded in part, and we doubt not the rest will come in due time.

The large school-house and bungalow erected by Mr. Loughridge at Ongole for a higher grade school will probably be used for the training of native helpers for the Ongole field. Higher education for the whole mission has thus received a check for the present, but we trust it is only temporary.

The End not yet :—If we know anything of the signs of the times, we recognize in this and all similar movements but the foreshadowing of the time, when God will fulfil the promise to His Son that He will give the heathen to Him for His inheritance. We believe in God, and have faith in the means He has appointed for the conversion of the world. God's people, as never before, are making use of His chosen and appointed instrumentalities and agencies. God's Word is preached, the leaves of truth that are for the healing of the nations are being scattered broadcast over the land. The heathen acknowledge by word and act that their effete systems are losing their hold on the people. Hinduism and Buddhism are tottering, as is clearly seen in recent attempts to bolster them up. God rules in heaven, Christ reigns in the hearts of his people. To Him all power has been committed in heaven and earth. He has commissioned His church to conquer the world for himself. If we go forth in His name and earnestly seek to honour and obey Him, we shall speedily see greater things than these.

Statistics 1879.

Stations.	When begun.	Missionaries and missionaries' wives.	Native Preachers.	Churches.	Church Members.	Schools.	Pupils.
Nellore	1840	4	7	3	344	6	120
Ongole	1866	6	38	1	12,804	42	645
Ramapatam	1869	2	10	2	1,290	22	236
Secunderabad	1875	2	3	1	49	2	75
Kurnool	1876	1	3	2	139	1	85
Madras	1878	4	1	1	4	1	8
Hanamcondah	1879	2	...	...	...	...	...
Total...		21	62	10	14,630	74	1,169

XXIII.—AMERICAN EVANGELICAL LUTHERAN MISSION.

(GENERAL SYNOD.)

By the Rev. E. UNANGST.

ABOUT fifty years ago the American Lutheran Church began seriously to consider the obligation and importance of organizing and sustaining a Missionary Association. The American Board of Commissioners for Foreign Missions had been in existence nearly thirty years, and had published highly gratifying accounts concerning the work of the Lord among the heathen, especially among the aborigines of America; when, during the seventh meeting of the General Synod of the Evangelical Lutheran Church in the United States, held at Baltimore, Maryland, in October 1833, a Committee, called the Missionary Committee, was appointed, with instructions to prepare a report on the subject of missions for the next session of the General Synod, which occurred at York, Pa., in June 1835. During this session the Missionary Committee presented an able report on missions, so that a Missionary Convention of Lutheran Ministers was recommended, which was, accordingly, held at Mechanicksburg, Pa., in the month of October following, when a Missionary Society was organized, principally for the purpose of supplying the destitute portions of the Lutheran Church in the United States, by means of missionaries, with a view ultimately to co-operate in sending the gospel of Jesus to the heathen. This Society then appointed the Rev. C. F. Heyer to labour in the western part of the United States. He accepted the appointment and proceeded to the field of his work, until a way should be opened for him to enter the field of foreign missions.

Scarcely a year had passed when the Lutheran Church, especially the German portion, had her attention directed to the cause of foreign missions by appeals from Gutzlaff and Rhenius; the former writing from China, the latter from India. As these appeals were directed to the German Churches, they were favourably received by them, so that among others, the Synod of South Carolina sent in a donation of 500 dollars for the purpose of procuring a printing press for the Rev. Mr. Rhenius, who had dissolved his connection with the Church Missionary Society, and determined to labour independently of that organization in the Tinnevely district. Hence, in addition to individual pecuniary contributions to sustain this worthy missionary, a convention of forty-four delegates met at Hagerstown, Maryland, May 27th, 1837, and on the 30th idem they resolved to organize a Foreign Missionary Society, which they named "The German Foreign Missionary Society in the United States," in order to enlist the aid and sympathy of the German Lutheran

Churches. But, at a subsequent meeting of the Society, in May 1841, this name was changed to "The Foreign Missionary Society of the Evangelical Lutheran Church in the United States."

One of the first efforts of this Society was to support the Rev. Mr. Rhenius and his mission in the Tinnevely district. A resolution for this purpose was adopted in May 1837, and the Rev. Dr. Krauth was appointed to correspond with Mr. Rhenius and others, in order to ascertain more definitely what was needed, and what arrangements it was necessary for the Society to adopt that they might be able to facilitate the work which they had undertaken.

But the good missionary, whose appeal had met with so favourable a response, was not destined to continue long under the auspices of this new organization, before the Lord called him to eternity. The sad intelligence of his death reached America in 1839. After his removal, the field he had occupied reverted to the care of the Church Missionary Society, and thus ceased to exist as an independent mission.

After this event the Foreign Missionary Society of the American Lutheran Church resolved to establish a mission of their own in the foreign field. Accordingly in the early part of the year 1840, the Rev. Dr. Krauth, Corresponding Secretary, wrote to the Rev. C. F. Heyer, then labouring as a home missionary at Pittsburgh (in the western part of the United States), and requested his views as to the place where a mission might be advantageously opened,—whether in the far west among the aborigines of America, or in the far east among the Hindus. Mr. Heyer's views were in favour of establishing a mission among the Hindus, and he replied to the Secretary accordingly. After some further correspondence and consultation, the Society agreed to send their first Foreign Missionary to Southern India; and in May 1840, they appointed the Rev. C. F. Heyer to carry out their object.

The Society seem, however, not to have been fully prepared to be entirely independent in their foreign missionary undertaking; for, we find during their meeting at Baltimore in May 1841, that they resolved to act in connection with the American Board. In consequence of this resolution, the Rev. Mr. Heyer resigned his appointment. But the Pennsylvania Synod, having a missionary organization of their own, took his case into consideration and resolved to send him to India under their own support. Having been duly set apart for the foreign mission field, he accordingly embarked at Boston, October 14th, 1841, and reached Colombo during the early part of the following year, whence he proceeded to Madras, *via* Palamcottah, Tanjore and Tranquebar; and having been advised by the Madras missionaries to direct his attention to the Telugus, he set out on a tour to the Telugu country and reached Guntúr July 31st, 1842.

Here he met the Collector of the Guntúr district, H. Stokes, Esq., whom he found to be an ardent friend of missions and of missionaries, as well as a very exemplary Christian gentleman. He was urged by him to remain, so that after prayerful consideration, he concluded to commence a mission at Guntúr.

Mr. Heyer commenced operations immediately with the help of an interpreter, so that we find he baptized seventeen persons (natives) including several adults, before the close of 1844. Some of these were children, belonging to parents from other parts of India.

Thus, in a little more than two years from the commencement of the mission, Mr. Heyer had collected a small congregation of native Christians. Information of his success thus far was communicated to the missionary society of the Pennsylvania Synod, and inspired them with cheering hopes for the future.

The independent action of the Pennsylvania Synod, and the successful establishment of a new mission in India, seem to have inspired the Foreign Missionary Society with greater confidence. Hence we find that at their next meeting in May 1843, they reconsidered their former action and adopted a resolution to carry on their foreign mission work as an independent organization.

During this meeting of the Society, the Rev. Walter Gunn was appointed missionary to join the Lutheran Mission among the Telugus, and to labour in conjunction with Mr. Heyer. After the usual farewell meetings of friends, Mr. and Mrs. Gunn left America, and, after a prosperous voyage, arrived in India in due time, and reached Guntúr June 18th, 1844. The two brethren laboured faithfully together until 1846, when the management of the mission devolved upon Mr. Gunn, in consequence of Mr. Heyer's return to America. But the latter re-embarked for India on December 14th, 1847, and arrived at Madras on March 16th, 1848. He immediately proceeded to Guntúr, and to his regret found his worthy colleague in a precarious state of health.

During the following year (1849) a mission was commenced in the Palnáđ district, at points ranging from sixty to seventy miles west of Guntúr. It appears that the first effort to make the Gospel known in that region was made during a tour thither by the Rev. Messrs. Heyer and Valet early in 1843, the latter of the North German Missionary Society. By the Lord's blessing, this tour seems to have made a good impression upon the mind of a man residing at Pólepalli; so that in 1844 he came to Guntúr, where he received a tract which he carried with him to his village. After becoming acquainted with its contents he again repaired to Guntúr in the following year, received additional instruction from Messrs. Heyer and Gunn, and early in 1847 was baptized, and thus became the first member of the

native Christian Church in the Palnád. In the latter part of the same year Messrs. Gunn, Beer (Baptist) and Heise (North German Lutheran) made a tour through the Palnád. At Pólepalli they found a good work in progress and a number of believers in Christ. Mr. Gunn's impression concerning them is expressed as follows:—"As far as we could judge from appearance and from personal conversation with the parties, we had reason to believe that there were at least ten persons, before us, who were truly impressed with the truths of God, and sincerely desirous of being numbered with the followers of Christ." It was evident to the missionaries that the Spirit was moving the hearts of not a few in that region to believe in Jesus. Hence, we find that early in 1849, while on a tour through the Palnád, Mr. Heyer made arrangements to establish a permanent station in that district. H. Stokes, Esq., the Collector, at the same time very kindly presented the new station with a bungalow and compound at Gurjal. This was the more valuable on account of the good work then in progress, and on account of the want of a house for the missionary to reside in, for at least part of the year among the people who were then enquiring what to do to be saved. During the same year about 39 persons were baptized including children. This number added to the one above alluded to, makes 40 souls belonging to the Church of Christ in the Palnád, not long after that station was first permanently established.

As the work was thus increasing, the Society sent the Rev. G. J. Martz to join the mission. He arrived at Guntúr in 1850, and entered upon his work with the hope and prospect of a successful missionary career before him. But, owing to unforeseen causes, he was reluctantly obliged to return to America in 1852. Before his return, however, the mission had been called upon to experience its first severe trial. As above alluded to, the Rev. Mr. Gunn had been in very delicate health. Though that insidious disease, consumption, had been wasting his strength for some time, he continued to work on in the Lord's vineyard until he was confined to his room. But even here, he is said to have persevered in his work by speaking to his native visitors about Christ, and exhorting them to believe in Him for salvation, until July 5th, 1851, when after seven years of faithful service in the cause of his Master, he fell asleep in Jesus, much beloved and esteemed by all who knew him. He left a wife and two children to mourn his early departure; and, after remaining about two years in the mission from the time of their sad affliction, she and her children went to America.

The Rev. Mr. Heyer was now left with but one colleague in the field—the Rev. Mr. Martz. But the North German Missionary Society, having established a mission at Rajahmundry in 1845, transferred their property to the American Lutheran

Mission in 1851, in consequence of financial embarrassments in Germany, and at the same time two of their missionaries, the Rev. Messrs. Grönning and Heise, connected themselves with this mission. Mr. Grönning, who had commenced operations at Ellore, removed to Guntúr, and Mr. Heise remained in charge of the Rajahmundry station.

It may not be irrelevant here to state that shortly before Mr. Grönning joined the mission at Guntúr, the lady who had been betrothed to him arrived in India, and became his wife some time in 1850, and thus joined him in the good work in which he had already been engaged since 1845.

During the year 1852, when the Rev. Mr. Martz returned to America, the mission was reinforced by two American missionaries, the Rev. Messrs. W. J. Cutter and W. E. Snyder in company with their wives. The Rev. Mr. Cutter joined the Rajahmundry station and the Rev. Mr. Snyder the Guntúr station, according to previous appointment. But these brethren were not permitted to continue long in the field before they were reluctantly obliged in 1855-56 to return to America, Mr. Cutter on account of his wife's ill health, and Mr. Snyder for the purpose of recruiting his own health. But Mrs. Snyder, a very gentle and amiable missionary lady, was not permitted to return with her husband to America. After suffering for some time with consumption, she fell asleep in Jesus at Guntúr September 3rd, 1854, warmly beloved by all who knew her. She left a daughter—Lottie—whom her father sent to America a year or so after her mother's death, in charge of Mr. and Mrs. Cutter; Mr. Snyder himself followed soon afterwards. Nearly at the same time the Rev. Mr. Heise, Rajahmundry, also returned to Germany for the purpose of recruiting his health. Scarcely a year after this the Rev. Mr. Heyer, owing to the infirmities of old age—being then about 65 years old—after having served the mission more than 14 years, deemed it necessary to retire from the field, and accordingly returned to America.

The management of the mission consisting of three stations, Guntúr, Palnád, and Rajahmundry, now devolved upon the Rev. Mr. Grönning.

In the meantime the Lord was preparing a strong reinforcement for the mission, including a fair representation of missionary ladies. The Rev. Mr. Heise, while in Germany, had the good fortune to find a beloved wife, and the Rev. Mr. Snyder succeeded in America in finding a second wife to join him in his work of love. Mr. and Mrs. Heise visited America soon after their marriage, and, after a short stay there, embarked for India during the summer of 1857, and arrived at Rajahmundry a few months afterwards.

At this time the Rev. Messrs. E. Unangst and A. Long, graduates of the institution at Gettysburgh, Pa., were under

appointment to enter the American Evangelical Lutheran Mission among the Telugus. They both had the felicity to be favoured each with a worthy wife to participate with them in the joys and toils of the foreign mission field. After making the necessary preparation for a four months' voyage, they embarked at Boston, November 23rd, 1857, in company with the Rev. Messrs. Snyder, Hitchcock, and Quick, thus making five ordained missionaries, with their wives, together with little Lottie Snyder, all on board the ship *Judge Shaw*, and arrived at Madras on March 15th, 1858. The Rev. Messrs. Hitchcock and Quick with their wives, were sent out by the A. B. C. F. M. to join the Ceylon Mission. After a few days' detention at Madras, Mr. and Mrs. Snyder, Mr. and Mrs. Unangst, Mr. and Mrs. Long, and little Lottie Snyder, embarked on board the Steamer *Coromandel*; Mr. and Mrs. Long to proceed to Rajahmundry, for which station they had been set apart; and the rest of the party landed at Masulipatam, where they met the Rev. Mr. Grönning and his family, who had come from Guntúr on their way to Europe to recruit their health, he having laboured in the field of missions about thirteen years without a change. After a few days' rest at Masulipatam, during which they were very kindly entertained by the Rev. Mr. Tanner and Mrs. Tanner of the Church Missionary Society, Mr. and Mrs. Unangst set out for Guntúr, where they arrived in the morning of April 1st, 1858. Mr. and Mrs. Snyder were obliged to remain at Masulipatam until the latter part of April, when they both proceeded to Guntúr.

At the close of 1858 a meeting of the missionaries in the field was held at Rajahmundry, during which the Rev. Mr. Long was instructed at his own request to visit Samulcotta and its vicinity, with the view of establishing a new mission station at some convenient point in that region. He accordingly went, and after taking a general view of the country, towns and villages, selected Samulcotta as the place most suitable for a missionary to reside in and commence operations. He and his family, therefore, repaired thither in February 1859, thus adding another station to the mission, subsequently confirmed by the Executive Committee of the Foreign Missionary Society.

But a little more than a month after the occupation of this new station, the mission was suddenly called upon to mourn the loss of another missionary. The Rev. Mr. Snyder had been on a tour through the Palnád District. About a month after his return he was seized with a fatal attack of cholera, and in less than twelve hours from the commencement of the malady, he breathed his last, March 5th, 1859, leaving a young widow, and Lottie, to mourn the sad event. The widow and daughter returned to America during the latter part of the year.

After the death of the Rev. W. E. Snyder until the return of

the Rev. C. W. Grønning from Europe, the Guntúr and Palnád stations were under the care of the Rev. E. Unangst. When Mr. Grønning arrived at Guntúr on February 25th, 1861, after his return to India, he assumed the principal charge of the Palnád and of the Telugu department generally in the Guntúr station, while Mr. Unangst had the entire management of the Guntúr mission school, with such other duties as his time would permit. About a year after this, the Rev. F. A. Heise found it necessary to retire from the field on account of bodily inability, and he and his family accordingly returned to Europe. The Rajahmundry station thus became vacant, and Mr. and Mrs. Grønning proceeded thither to take charge of it in March 1862, according to previous instruction from the Executive Committee. After this, both the Guntúr and Palnád stations naturally reverted to the care of the Rev. E. Unangst, as he was then the only missionary left in these two stations which lie contiguous to each other. But Mr. Grønning held on to the charge of the Palnád until a later date.

In the latter part of 1862 Mr. Grønning managed to relieve himself of a part of his work, by employing Mr. R. E. Cully (East Indian) for the superintendence of the schools and mission affairs in general in the Palnád. The appointment of this new labourer in the mission dated from October 1st, 1862, subject to the sanction of the Executive Committee. He accordingly proceeded to the scene of his operations, and was subsequently confirmed in his employment.

The mission now began to feel the effects of the war in America. The Society were compelled, therefore, to pay an enormous exchange to remit funds for the pecuniary wants of the mission. Hence, with the hope of avoiding this high exchange, they would often detain their remittances beyond the time when they became due, thus subjecting the missionaries to great annoyance and inconvenience. Mr. Grønning, being a native of Europe, had the advantage of his American brethren, and consequently resorted to the expedient of soliciting aid from friends in his native land. While he was receiving pecuniary aid in this manner, he requested the Society's Executive Committee in America to permit him to transfer the Rajahmundry station to the care of some German Missionary Society. The Executive Committee, however, declined acceding to his request. It appears, however, that he had already written to Germany for a reinforcement to join him at Rajahmundry. His request was favourably entertained, and accordingly Mr. Mylius was sent to join him in his work, with the understanding, however, that he should be supported from Germany. But the Executive Committee did not approve of this exceptional mode of receiving a new missionary into their mission. Consequently, after Mr. Mylius was informed of the Executive Committee's

action concerning his case, he left to commence operations elsewhere.

But the time came when the mission was again to be deprived of one of her missionaries. Mrs. Grönning having been in very delicate health, Mr. Grönning had commenced making arrangements to send her to Germany to recruit her health, when, by an inscrutable Providence, his son Charles was suddenly carried off by a fatal attack of cholera, September 10th, 1865. On account of this severe affliction Mr. Grönning deemed it prudent to accompany his wife home, and accordingly they both left Rajahmundry on the 22nd idem. Before leaving, he delivered the Rajahmundry station to the charge of the Rev. A. Long, who removed thither during the following month; and left the Palnád to the charge of the Rev. E. Unangst.

Matters seemed now to progress harmoniously until the early part of the following year, when death again entered the missionary circle, and carried off the Rev. A. Long on March 5th, 1866. But a week before this, his second child—a son—fell a victim to the small-pox, and after he had attended to committing the remains of his dear child to the tomb, he himself fell a victim to the same malady. A week after his death, his youngest child—an infant daughter—also died of the same disease. Mrs. Long and two of her children were left to bear the sore affliction thus suddenly brought upon them. Thus in two weeks' time the father and two of his children went to their long home, where they now rest from the toils and cares of life in the presence of Him who hath redeemed them and washed them in His own blood. Mrs. Long, together with her two remaining children, left India on November 8th following, and returned to America.

The Rev. E. Unangst was now obliged to take care of the whole mission, consisting of the Guntúr, Palnád, Rajahmundry and Samulcotta stations.

The amount of work to be done was great, too much for one missionary alone to attend to with satisfaction; consequently, as there was, moreover, no prospect of a reinforcement of missionaries, the missionary in charge, and H. Morris, Esq., had a consultation in July 1868, as to the propriety of entering into negotiations for the purpose of transferring the Rajahmundry and Samulcotta stations to the care of the Church Missionary Society. Shortly after this, the Rev. Mr. Alexander of Ellore very kindly volunteered to take provisional charge of the Rajahmundry mission, pending final negotiations for the transfer. His kindness was thankfully acknowledged, and his request granted. A proposition to effect the transfer accordingly was forwarded to the Executive Committee of the Foreign Missionary Society of the Lutheran Church in America. Before it reached them, they had also had the subject under consideration, and felt that

they were not justified in holding on to a vacant station for which they had no missionary, and which they had been assured was suffering seriously for the want of a resident missionary. They therefore wrote through the Secretary—the Rev. A. C. Wedekind, D.D.—requesting the missionary in charge to propose some feasible plan by which that station might be handed over to some other Evangelical Missionary Society. The Executive Committee and the missionary in charge were thus of one mind on the subject of the transfer, before their respective communications were received. As soon as the proposition for the transfer was received, a resolution was adopted and forwarded to India authorizing the transfer to be made according to the terms proposed. Immediately after this resolution was communicated to the Church Missionary Committee at Madras, they authorized the Rev. Mr. Alexander to assume charge and pay the agents of the Rajahmundry field from and after May 1st, 1869. The transfer was thus virtually made. But the Foreign Missionary Board of the General Synod, being informed by the Pennsylvania Synod and others that the Rajahmundry Mission had been transferred to the American Lutheran Missionary Society by the North German Lutheran Missionary Society with the understanding that it should remain in the Lutheran Church, reconsidered and rescinded their resolution and immediately communicated their action to the Secretary of the Church Missionary Society in London, who accordingly wrote to the Corresponding Committee at Madras, to arrest the proposed transfer. The Board being satisfied that the Church Missionary Society assented to their action, transferred the care of the Rajahmundry and Samulcotta stations to the Pennsylvania Synod, who at once appointed the Rev. C. F. Heyer to take charge of these stations according to his own wish and suggestion. This venerable Missionary, the founder of the Guntur and Palnad stations, immediately proceeded to the scene of his operations, and arrived at Rajahmundry, December 1st, 1869.

On the 1st of February 1870, he was joined by Mr. Becker, who bade fair to become a successful missionary of the Cross. But his career of usefulness was suddenly cut short by death on the 8th of May 1870. The loss to that mission by this afflictive Providence was greatly lamented.

The Rev. Mr. Schmidt and a young man—Mr. Paulson—shortly afterwards joined him in his work. That mission being thus happily reinforced, the Rev. Mr. Heyer embarked on board the *New Era*, at Cocanada, and returned to America.

In the latter part of 1873, this veteran missionary departed this life in the eighty-first year of his age, full of good deeds performed in his Master's service.

In 1871 the mission was left to take care of itself without an ordained missionary. Owing to Mrs. Unangst's very delicate

health it became necessary that she should return to America. After obtaining the Board's permission Mr. and Mrs. Unangst with their children proceeded to Madras, where they embarked on a French steamer May 7th, 1871, bound for Marseilles, where they arrived on June 5th following. From this place they proceeded to New York, and arrived in America on July 18th following.

During his stay in America, the Rev. Mr. Unangst visited a number of Synods and Churches in behalf of the Foreign Mission cause in India. As the mission was without an ordained missionary, Mr. Unangst made arrangements to return as soon as he could conveniently do so. Before returning to India he had the pleasure of meeting Mr. L. L. Uhl at Springfield, Ohio, who had offered himself as a candidate for the mission field in India. At the close of November 1871, he visited Gettysburg and met the students at the theological and literary institutions there.

To his great delight the Rev. J. H. Harpster, who was then completing his theological education, offered to accompany him to India. A special meeting of the Maryland Synod was held at Baltimore in December following, to ordain and set him apart for the work he had chosen. The Board also had a meeting at the same time and place and confirmed Mr. Harpster's appointment as missionary to India. These two brethren—Unangst and Harpster, after the usual farewells and partings, embarked on board the *City of Washington*, at New York, January 6th, 1872, and proceeded *viâ* London, Paris, Marseilles, the northern ports of the Mediterranean, Jerusalem, Egypt, Aden and Madras to Guntûr, where they arrived in April 1872.

During the Rev. Mr. Unangst's absence Mr. R. E. Cully, evangelist, had the principal charge of the mission, and performed the arduous work thus devolving upon him in a satisfactory manner.

On the 12th August 1872, the Board confirmed the appointment of the Rev. L. L. Uhl as Missionary to India, and on the 14th October following, he was ordained by the East Ohio Synod at Wooster, Ohio. Mr. Uhl and his beloved wife soon made arrangements to proceed to the mission field in India. After a number of farewell meetings and partings from friends and relations—the principal and most interesting meeting being held at Harrisburg, Pa.,—they sailed from New York, December 7th, 1872, and proceeded *viâ* London and Madras to Guntûr, where they arrived March 26th, 1873.

The Rev. Mr. Uhl has charge of the mission Anglo-vernacular High School, which, by assiduous and indefatigable exertion, he has brought to a highly efficient condition, as may be inferred from his report, as well as from the success the pupils attain in their studies.

The missionaries now in the field constituted a Mission Con-

ference for the transaction of business in behalf of the mission. One of the most important subjects claiming the attention of Conference, was the ordination of evangelist R. E. Cully. The Board had expressed their opinion that it was right and proper for this Conference to license and ordain candidates of suitable qualification for the Gospel ministry. Hence, after passing a creditable examination, Mr. Cully was ordained by Conference as a minister of the Gospel on the 5th October 1873, and was assigned to the Palnád as his field of labour. He continued to labour there with much apparent success until the latter part of 1874, when he became dissatisfied with his situation, resigned his appointment as pastor in charge of the Palnád mission field, and went to Rangoon, where he has since remained.

After Mr. Cully's resignation, the Rev. Mr. Harpster assumed charge of the Palnád according to his own wish and the action of Conference. To assist him in his labours in that responsible field, he selected B. John, evangelist, in the Guntúr field, to accompany him in all his tours. While thus engaged he discovered that John possessed piety and intellectual qualifications of a sterling character, so that he proposed to Conference that B. John be entertained as a candidate for the ministry. His proposition was endorsed, and the time and place selected for John's license. The place selected for this purpose was Dache-palli. Accordingly Conference met at that place October 9th, 1875, and after examining B. John and finding him qualified, they licensed him on the next day before a large assembly of native Christians, the largest ever assembled in the Palnád for the cause of Christ. The Rev. B. John has charge of the eastern or Dache-palli division of the Palnád, and is doing his work well.

In 1874 the Rev. A. D. Rowe was appointed a missionary to India. His ordination and farewell meeting took place at York, Pa., August 19th, 1874, and on the 12th September following, he and his beloved wife, with Mabel, their infant daughter, sailed from Philadelphia and proceeded, *viâ* London, Trieste, Bombay and Madras to Guntúr, where they arrived December 11th, 1874. The Rev. Mr. Rowe is the first missionary in our field whose support is derived exclusively from the Sunday Schools of our Church, and managed by an Association called the Children's Missionary Society. He is therefore called the Children's Missionary to India.

Owing to impaired health the Rev. J. H. Harpster deemed it necessary in 1875 to apply to the Board for leave to return to America. The leave was granted, and Mr. Harpster made arrangements to leave India during the early part of 1876. His farewell meeting in behalf of the native Christians, was held at Guntúr, March 19th, 1876. He left Guntúr on March 22nd, following, and went to Madras, whence he shortly afterwards embarked to proceed to America *viâ* Japan.

M. Nathaniel, evangelist, in the Guntúr field, having made application to be licensed, was examined by Conference in March 1876, and found qualified for the office applied for. He was accordingly licensed on the 14th April following, and appointed to take charge of the western or Veldurti division of the Palnád, where he is now engaged in performing the important and responsible work devolving upon him.

Both the native pastors, the Rev. B. John and the Rev. M. Nathaniel, were ordained Ministers of the Gospel on the 7th January 1877, and were assigned to the Palnád taluq as their special charge in our mission field.

The statistics of the American Evangelical Lutheran Mission in India at the close of 1878 are as follows :—

Stations	4
Missionaries (ordained).....	3
Native Pastors (do.).....	2
Catechists	4
Itinerant Teachers	33
Bible Colporteurs	2
Tract do.	1
Congregations.....	100
Communicants	2,086
Baptized Members { Guntúr 1,884 } old and young { Palnád 2,847 }	4,731
Unbaptized Adherents, <i>i.e.</i> , candidates for baptism old and young.....	836
Anglo-Vernacular High School	1
Teachers (Rev. L. L. Uhl, <i>Principal</i>)	7
Pupils	67
Vernacular Schools	25
Teachers	26
Pupils, including 40 boarders	400
Caste Girls' Schools	3
Teachers	3
Pupils	120
Sunday Schools*	100
Pupils, old and young	2,500
Villages where native Christians reside	135
Chapel	1
School or prayer houses.....	37

Baptized in 1878.

Converts from { Adults..... 674 } heathenism { Children ... 461 }	1,227
Christian children	92
Native Christian Contributions during 1878...Rs.	725

* With a few exceptions every congregation is also organized into a Sunday School.

A glance at the above statistics compared with those of former years, shows that there has been more than a mere ordinary improvement and progress in regard to the work here under our supervision. This work is extended over a field with an area of about 5,000 square miles. The accessions during 1878 were 674 adults and 461 children from the non-Christian community, and 92 children from the Christian community. The Rev. A. D. Rowe has made some very appropriate observations on the nature and success of our work, published in the *Indian Evangelical Review* just issued, as follows:—"Our mission was also influenced by the famine, and in receiving new members we tried to avoid the two extremes—of *looseness* in receiving members, and of *strictness* in discouraging worthy inquirers. Our famine relief was by means of employments, such as spinning, weaving, shoemaking, and earthwork. We were in this way spared some of the annoyances of gratuitous relief agencies, while it of course gave us a great deal of trouble, or rather labour, to look after our relief operations. This form of famine relief brought us into contact with the worthy poor, with those who needed famine relief, and showed that they deserved it by their willingness to work for it. Very few of our people were baptized until the famine and famine relief were things of the past; they were well instructed in the simple Gospel doctrines, and their conduct carefully watched for months before baptism; at present they are happy and rejoice in the change they have made, though instead of *getting* they are now *giving*. Our new members, old and young, take a hearty interest in learning the catechism, the Christian hymns, the monthly Scripture verses, &c., which are appointed by the mission. Among our new congregations there is as little beggary, and as great a desire for spiritual improvement, as among the older congregations.

"Another encouraging feature is the fact that we have at present as great a number of applicants for baptism as we had at any time during last year, and our number of baptisms for this year will probably be as great as last year's."

In addition to this, it may be well to mention, that all our converts are from the so-called out-castes—*Málas* and *Mádigas*,—the latter being considered inferior in caste to the former. There is therefore considerable difficulty yet existing between the two classes of converts. But we try to be as charitable and as tolerant as we consistently can toward these people. Our object is first to have them thoroughly grounded in Gospel doctrine, so as to furnish them with the means necessary to enable them to see for themselves that caste distinction in spiritual matters is unscriptural. We find that the more they learn this, the more they are inclined to encourage and associate with each other. A *Mála* convert thus soon learns to take the communion wine out of one and the same cup with the *Mádigas* convert. It

was but a few years ago when this was sternly objected to, and a number of Málá converts refused to commune at the same table with the Mádiga converts. At present this objection has ceased to be made. There is therefore much encouragement to be derived from this fact. The same liberality is also manifested in our Christian schools, where the children of both classes freely associate with each other. Under this system of treatment and instruction our native Christian Church cannot fail, under God's blessing, to illustrate brotherly love and union in their organization.

XXIV.—CHURCH MISSIONARY SOCIETY.

TELUGU MISSION.

By the Rev. F. W. N. ALEXANDER.

At the Ootacamund Conference in 1858 the C. M. S. Telugu Mission was not represented, and no historical account of its operations was published in the Proceedings. I shall therefore briefly review the history of the Mission from 1841 to the present year.

The Telugu-speaking people are computed to number about fourteen millions. They stretch from Orissa to Nellore, and from the sea to Hyderabad; and beyond these limits they are found in detached communities in and round Madras and in the far south.

Before the year 1841, the London Society's Mission in Vizagapatam and the American Baptist Mission in Nellore were the only ones at work among the Telugu people. Certain residents in Masulipatam and the neighbouring stations were greatly concerned to see the darkness of the heathen around them. A Committee was formed on the spot, money was collected to start a new Mission in Masulipatam, and an appeal was sent in the first instance to the Propagation Society, and when no response was given, to the Church Missionary Society. The Church Missionary Society was unable to comply with the request, so nothing daunted, the Local Committee determined to go forward, and on their own responsibility they sought out and engaged the Rev. R. T. Noble, with power to take out with him two other masters as assistants for a school.

Happily for the permanence of the work it was not to depend on private individuals for its support. Powerful influence was brought to bear on the Church Missionary Society to induce it to reconsider its resolutions. The good Bishop Corrie was so distressed by the destitute state of the Telugu people that prayers for them are said to have been among the last offered up by the dying saint.

In 1840, the Rev. John Nicker, Secretary of the C. M. S. in Madras, returned to England, and powerfully pleaded the cause of the new Mission. Meantime the finances of the Society had so improved, that it was determined to undertake the new mission to Masulipatam. Mr. Noble and Mr. Fox, who were already engaged by the Local Committee, transferred their services to the Church Missionary Society. They arrived in Masulipatam on 28th September 1841. Mr. Noble was the founder of the educational work, and Mr. Fox began vernacular preaching and elementary schools. The entire history of the Mission groups itself under these two heads which I shall therefore follow in this paper.

Higher Education in A. V. Schools :—Mr. Noble, following the lead of Dr. Duff in Calcutta, opened his school in Masulipatam, to impart a sound religious and secular education to the Hindu youth of the higher castes through the medium of the English language. The school was opened in November 1843 with 31 boys. The numbers increased slowly till 1854, when there were 76 names on the roll. From that time forward the numbers increased more rapidly. The Bible has always had a chief place in the scheme of studies. It was the first lesson of the day, and it was a fixed rule with Mr. Noble, that all other lessons were to be taught with a view to Scripture truth. Long before Government established schools of its own, this institution was giving an excellent education to the caste population. By degrees Government offices became filled with its pupils, and to this day the mission receives much countenance and help from those who formerly studied in the school.

Mr. Noble regarded the gradual enlightenment of the upper classes as a very great gain, but his main object was to call out, by the teaching of God's word, able and faithful men belonging to the upper classes, who in time would become teachers to their own countrymen. In this hope he was not disappointed. After some years a Brahmin and a Vellamma pupil came out together amidst much trial and persecution. For the time the school was emptied of all its pupils; but they gradually returned. Other conversions followed from time to time, and it is computed that about twenty-five converts, mostly Brahmins, are the fruit of his teaching.

Before he died he had the joy of preparing two of his converts for the ministry. One is still labouring; the other after many years of faithful service has entered into his rest; a third was prepared by another missionary for ordination, and is still spared to labour in the Telugu country. A Muhammadan convert went to England, to take his degree at Cambridge at his own expense, and is now a clergyman, working in connection with the C. M. S. Mission in Bombay. Others not ordained are our most valued helpers in the work. Some entered the Government employ

and, with one exception, they not only live consistent Christian lives, but also are a great help to us in our work.

Mr. Noble worked on indefatigably till 1865 ; he never went home or took a change to the Hills. As work multiplied he did not take rest even in the school holidays. His influence on his missionary brethren and on the general public was very great. He was essentially a *holy* man, and he impressed his own character to a very great extent on his converts, who were so continually in his company. The cyclone of 1864 gave a great shock to his constitution. He never seemed to recover from it. He appeared to lose power ever afterwards, and at last an attack of dysentery called him away after a short illness to his eternal rest.

From time to time Mr. Noble was assisted by several European helpers. Mr. Sharkey and Mr. Darling both began in the Noble School ; Mr. Nicholson, Mr. Sharp and Mr. Tanner followed in succession as Rugby Fox Masters, in the school.

The Rev. C. Tanner came out in 1857, and worked with Mr. Noble for several years, till he took charge of the Ellore Anglo-vernacular School. He continued at that post for a time, and was then appointed to Dumagudem, where most of his time was spent. After being in England for some time, he came out again to take the place of Principal in the Noble School, during Mr. Sharp's furlough.

Mr. Sharp served several years under Mr. Noble as Rugby Fox Master and succeeded him as Principal in 1865 ; while the Rev. A. H. Arden took domestic charge of the converts, and for a time taught in the school. In Mr. Sharp's time the school was affiliated with the Madras University and the standard was brought up to the First-in-Arts Examination. Several valuable converts were added to the Church in his time. Ill health compelled him to take his furlough to Europe in 1870, but he returned to his post in 1872, and continued with little European help to sustain the ever increasing work, till he was finally forced by ill health to relinquish his post in 1878, and return to Europe.

He was succeeded by the Rev. F. N. Hodges, who now has charge of the school ; the Rev. A. Poole, who came out with Mr. Hodges, being Rugby Fox Master. On 31st December 1878 there were in the school 4 Christians ; 10 Musulmans ; and 208 Hindus ; total 222. There is besides a branch school in the town with 57 pupils.

From Masulipatam the work was extended to the out-stations.

In 1854 the Rev. George English began the Ellore Anglo-vernacular School. He secured an excellent site for his work in the Ellore Fort, which was made over to the mission by Government at a nominal yearly rental. Buildings inside the Fort were purchased, and the school began with some young men

who had studied English in a small school, formerly supported by Captain Taylor. The school of a noted Muhammadan teacher in Ellore was also taken over, and this was the beginning of the Muhammadan element, which has always formed a chief feature in the Ellore Anglo-vernacular School. When Mr. English left the mission in 1857, Mr. Noble was put in charge of the school, and Mr. Howley was made headmaster, whose excellent knowledge of Telugu, Hindustani and Persian was of equal service in the school. Mr. Ratnam taught in the school for some time ; subsequently the Ellore school was handed over to the Rev. Charles Tanner.

For many years the Rev. G. Krishnaya Garu, a native of Ellore, and one of Mr. Noble's first converts, has taken the chief religious teaching for Hindus and Muhammadans both in the Anglo-vernacular school and in its branches. From 1863 to 1868 Mr. F. Goodall was headmaster, the general supervision of the school resting with the Rev. F. W. N. Alexander. In 1868 the Rev. A. H. Arden was appointed Principal, and brought the school to a high state of efficiency. One by one the pupils left the Government school and joined the mission school, till at length, by the order of Government, the Government school was closed. The mission purchased the Government school building and an excellent preparatory school was established in it in connexion with the mission school.

Mr. Arden had also the joy of admitting a Brahmin convert from the school into the Christian church, who continues faithful to the present day and is employed in the school to give religious instruction. In 1857 there were not more than 50 or 60 pupils in the Ellore school. In 1878 the central school and its two branches had 310 pupils on the rolls, and of these 115 were Musulmans. The school educates to the Matriculation standard, and has been fairly successful in passing its pupils for that standard.

The Bezwada Anglo-vernacular School was begun in 1858 by the Rev. T. Y. Darling. When he went to Bezwada he found a small school in existence, Christian friends on the spot built the school room, and engaged Mr. Cully, an East Indian, to give instruction. From the first, Bezwada school was open to all castes. The Brahmins of the town made much opposition to this arrangement, but Mr. Darling stood firm and never since has there been any difficulty on that score.

In 1865 Mr. Thompson was appointed headmaster, under Mr. Darling's supervision. He greatly improved the school, and under him two most promising Brahmin converts joined us, who are living consistent lives as students at the Christian College, Madras.

At the present time the Rev. M. Ratnam, Mr. Noble's first Brahmin convert, has charge of the school. There are 120 pupils on the rolls, and of these 50 are Musulmans,

Below will be found the statistics of these schools showing under instruction 38 Christians, 552 Hindus and 214 Musulmans ; total 804 pupils on the rolls :—

Schools.	HIGH SCHOOLS.				BRANCHES.				Grand Total of High Schools and Branches.
	Christian pupils.	Hindus.	Musulmans.	Total.	Christians.	Hindus.	Musulmans.	Total.	
Masulipatam ...	4	208	10	222	...	51	6	57	279
Ellore	5	81	63	149	15	134	99	248	397
Bezwada	14	78	36	128	...	...	...	...	128
Total ...	23	367	109	499	15	185	105	305	804

To these should be added 50 boys in a new Anglo-vernacular school opened by the Society in *Amalapur*, in charge of Mr. N. Subroyadu, formerly a Brahmin convert in Mr. Noble's school. These schools have given us our most valuable converts and able and devoted ministers. It has spread the knowledge of God among the upper classes, who could not be effectually reached in any other way, and it has been a powerful support to our vernacular work in the district.

II.—Caste Girls' Schools.

Caste girls' schools and zenana teaching emanated from our Anglo-vernacular Schools. It was long Mr. Noble's great wish to establish caste girls' schools, but he never was able to succeed in doing so. In 1863-64 Mrs. Orde was engaged for this work, and by her influence a Brahmin widow was led to embrace Christianity, but no schools were established.

In 1871 when the Rev. Charles Tanner was Principal of the Noble School, some respectable natives of Masulipatam expressed a desire to have their girls educated. Mrs. Clayton, the wife of one of our missionaries, was at hand to undertake the work. A friend came forward to support it with a monthly subscription of Rs. 30, and Mr. Boswell, Collector of the district, gave the movement all his influence, and contributed Rs. 500 to set it going.

The schools were opened, and in a short time, one after another was called for, till five schools were in full operation, in different parts of the town.

From the first the native Christian ladies of the station have given their aid gratuitously for religious instruction, and Mrs. Clayton and other English ladies have worked energetically. Secular lessons are taught by Hindu Shastris. Besides the different branches of a good vernacular education, plain and fancy work is also taught. The children are educated up to the fourth standard of the Government results system. There are now six of these schools within the Masulipatam Municipality, with 225 children on the rolls. A results grant of Rs. 350 was gained last year.

A caste girls' school was opened by Mrs. Arden in Ellore when her husband had charge of the Anglo-vernacular School, and the school has continued to the present day in connection with the boys' school. Secular instruction is given by a Hindu Shastri. The Bible is taught by the Rev. G. Krishnaya Garu. There are at present 70 girls under instruction and they are educated up to the fourth standard of the Government results system. There is a salary grant from Provincial Funds. In 1876 a similar school was opened by Mrs. Alexander in another part of the town, and a good school-room was built by the help of a Government Grant-in-Aid. A Muhammadan girls' class was soon opened, and Hindus and Muhammadans are taught in the same school, but under separate masters, and in their own tongues. Subsequently two other Musulman girls' schools were opened in other parts of Ellore. Miss Davies joined our mission in 1865 from Melbourne, and gives religious instruction in the Telugu classes; and Miss Alexander teaches the Hindustani Scriptures. The schools educate up to the fourth standard. Only one receives a small salary grant.

In Bezwada there is a large caste girls' school for Hindus opened by the Rev. J. Harrison, and a Musulman girls' school opened in 1877 by Mrs. Ratnam. Miss Dibb was the first lady appointed for this work. She came out with Mrs. Sharp in 1872, and was stationed in Masulipatam. Mrs. Sharp laboured earnestly in this good work and by the help of our native Christian ladies, several houses were brought under instruction. When Mrs. Sharp went to England in 1878 the work was continued by the Misses Brandon, and is still successfully carried on.

In Ellore zenana work is carried on by Miss Davies, and several houses are open to her; and the native ladies who are instructed show great interest in her visits.

Statistics of Caste Girls' Schools.

Name of School.	GIRLS UNDER INSTRUCTION.			Native Masters.	Native Mistresses.	European Ladies.
	Hindus.	Musul- mans.	Total.			
Masulipatam Schools	225	...	225	7	2	1
Ellore Fort School	112	...	112	4	1	1
Ellore Line and Bazaar	35	96	131	6	...	2
Bezwada two Schools	57	50	107	3	1	1
Total...	429	146	575	20	4	5

III.—District Work.

Mr. Fox was the founder of this work: he was an earnest preacher of the Gospel and spent his time in touring through the country, preaching the Gospel far and near. He suffered much from ill-health, and had soon to go to the Nilgiris and subsequently to Europe. His whole service in the mission field was about three and a half years.

With Mr. Fox was associated the Rev. J. E. Sharkey, who with the Rev. T. G. Darling for several years itinerated through the Masulipatam Collectorate. At the beginning of their work there was a small congregation of Tamil Christians in Masulipatam to which they ministered.

In 1848, Mrs. Sharkey's girls' boarding school was established in Masulipatam, and this has exercised an important influence on the progress of Christianity by supplying educated wives for our Christian agents, and by sending forth faithful workers into the villages. The cyclone in 1864 disastrously affected this institution. Over thirty of its girls were drowned, and many more were removed by relatives. Slowly it recovered from this shock, and in December 1878, there were fifty-nine girls on the rolls, of whom fifty-six are Christians. Mrs. Sharkey had charge of the girls' school till 1878, when she died. In life she was respected and loved by all who knew her. Among the natives she was looked on as the mother of all who were in distress. On her death the girls' boarding school was transferred to Mr. Padfield, who now has charge of it.

In 1848, Mr. Sharkey also established a boys' boarding school. There had been before a small school in Mr. Noble's compound for the children of the lower classes. This was taken over by Mr. Sharkey and incorporated into the new school. Finally the boarding school was merged into the Training Institution, of which an account will be given below.

The Masulipatam congregation grew slowly. At first it was made up entirely of servants and children in our schools.

Gradually a few were baptized, and in 1857 after ten years' labour there were only forty-nine Christians and forty-one catechumens; ninety-one boys and thirty-six girls were under instruction. There was not a single native agent of any sort, and no village occupied in the district.

The first real extension of the work was to Prattipad, a large village on the borders of the Collair Lake, about thirty-five miles from Masulipatam. There a considerable number of inquirers belonging to the Málá caste were attracted by Mr. Sharkey's preaching. For years they were asking for a teacher to live among them, but no one was found to enter the open door till 1865, when one of the boarding school boys was appointed to that post. Soon after forty-three men, forty-four women and forty-four children were baptized into the Christian Church. From Prattipad the word was carried into many of the surrounding villages, and a number of the Málás came under instruction. This caste is low in the social scale, but very many belonging to it are fairly well off, having their own cultivation and weaving cloths for the caste people. Many Málás are Pallers or predial slaves under the Kammás and other caste people. From such our converts are not numerous, but from those who have freed themselves from the thralldom of the caste people, numbers have joined the Christian Church. The Brahmin Karanas and Kammás who hold the soil are universally opposed to the movement among the Málás, for it delivers their long oppressed and plundered victims, but it is likely that hereafter the movement will become still larger than at present as the freedom and prosperity of our people become better known.

Mr. Sharkey gave much of his time to translation labours. The first Telugu Book of Common Prayer was by H. Newell, Esq., Collector of Guntúr. This was only a short abridgment of the services. Mr. Sharkey retranslated the whole book and gave it to the Church in 1858. This remained in use for twenty years. In 1874 a Committee of revision was appointed and in 1879 the new book came into use. Mr. Sharkey also translated a number of English hymns with English metres, and prepared several school books, &c. The cyclone of 1864 gave a great blow to his constitution, and in 1866 he was sent by the Madras Foreign Committee to visit the native Church in Tinnevely. He came back ailing, but still he went out into his district and while labouring among the congregations he received the call to go up higher. After a brief illness he was ordered by the doctor to Madras, and he was taken out into the Bay to meet the steamer, but before it arrived he breathed his last on board a sailing ship in the roads. His remains were brought on shore and laid beside those of Mr. Noble in St. Mary's Church-yard.

The subsequent history of the Masulipatam district is soon told. For a time there was no regular missionary in charge.

The vernacular schools were given to Mr. Thornton. The villages on the Collair side went with the Ellore district. The Principal of the Noble school looked after the rest. In 1868 all was again united under the Rev. W. Ellington, who had mostly to do with this district till his death. In 1869 the Rev. A. Bushnam, native minister, was appointed to help Mr. Ellington by taking charge of the Godaverī sub-district. By his faithful and zealous efforts the Masulipatam district greatly increased in numbers and in contributions. He died in 1876. During Mr. Ellington's absence in England 1872-74, the Masulipatam district was under the charge of the Rev. A. H. Arden. In 1878 Mr. Clayton relieved Mr. Ellington of the Masulipatam district, and is still in charge. In December 1878 the adherents were 1,414; Christians 1,012; communicants 273; children under instruction 234; agents 64.

Before leaving the Masulipatam district, a few words on the Training School are necessary. It had its origin in Mr. Sharkey's boys' boarding school, begun in 1848. Mostly boys of the Māla caste were educated in it. In 1860 the first pupils were ready to begin work. They were educated in the vernacular only up to the standard of the present fifth grade. In 1860 some pupils were sent to Mr. Sharkey from the Ellore and Bez-wada districts, and this was the real beginning of the Normal class. The students were supported at the expense of the missionaries till Bishop Gell's first visitation. When he saw the work, he prevailed on the Church Missionary Society to give three scholarships to each of the three districts. At his lordship's second visitation these were increased to six, and finally the Committee gave nine scholarships to each district, to be held by the Normal pupils in training at Masulipatam. By the end of 1863, fourteen agents had been trained and sent out to the work. In that year a superior vernacular school was established, which afterwards became the practising school of the institution.

In 1864 Mr. Thornton was sent out to introduce the Normal Training system into the mission, and in 1866 having passed the vernacular test, he was put in charge of the institution. Premises belonging to the Society were given for a boarding house, and eighteen pupils belonging to the three districts entered their new home. Pupils from the village vernacular schools are sent up to the district boarding schools for a two years' course. Thence they are drafted to the Normal class, and there they are educated up to the fifth grade. In 1872 a fourth grade class was introduced with the study of English, but very few pupils have passed that grade, though English studied as a classic has no doubt benefited the pupils. Mr. Thornton was very successful with his pupils. Soon all the villages were full of his pupils, and it must be said that most of those trained by him were good and faithful agents. Mr. Thornton left the institution in 1874, and

took charge of the Ellore Anglo-vernacular school. In 1875 he took his furlough and went to New Zealand, where he is now in charge of the Church Missionary Society's Training Institution for native schoolmasters.

Mr. Padfield succeeded Mr. Thornton at the institution, but had soon to leave for Europe. Mr. Baker held acting charge for about three years till Mr. Padfield returned in 1878, and the latter is now Principal of the institution.

The statistics of the training institution in December 1878 were as follows :—

(1) Training School.—Number of pupils on the roll, 33 : Number of masters, 3 : Government Grant-in-Aid Rs. 197-12-5 : Total charge, Rs. 3,998-11-4. (2) Practising Schools :—Number on the rolls, Hindus 76, Muhammadans 74, total 150.

After Masulipatam *Ellore* was the next station occupied in 1854. Previous to this some mission work had been carried on by two pious officers, Captains Taylor and Woodfall. They opened a small school in their compound, and engaged an East Indian to teach English to a few boys. When they left the station they gave the house and compound to Mr. Grönning for the North German Missionary Society. Mr. Grönning remained only a short time in Ellore. He joined the American Lutheran Mission in Guntúr, upon which Captain Taylor gave his house and compound in Ellore to the Church Missionary Society.

The Masulipatam missionaries visited Ellore occasionally and preached in the town, but it was not occupied permanently till 1854, when the Rev. George English came to reside there. He obtained possession of the Fort from Government on a nominal rent, and purchased premises inside the Fort for a dwelling house and a school-room. Several young men who had been taught in Captain Taylor's school now came forward to beg for education. With these Mr. English opened his school. He also travelled much and preached the Gospel in town and country.

In 1857 Mr. English went to England and retired from the mission and the Rev. F. N. Alexander was sent to succeed him. At this time there were a few Tamil Christians in Ellore belonging to a native regiment, but there were no converts belonging to the place and nothing was in progress except the Fort School. Mr. Noble built a new bungalow on the site of the old one, and it was occupied by Mr. Alexander, October 1858.

After two years spent in learning the language, the first work given to Mr. Alexander was to open a new mission in Dammagudem for the Kois of the Upper Godaveri. He proceeded to his new sphere, but an attack of jungle fever, taken during his first tour, compelled him to go a voyage to the Mauritius for the recovery of his health ; and on his return he was appointed to itinerate in the Ellore district. The first convert was a chuckler from Ongole, a skin-merchant by trade, who came to Ellore and

sought instruction from the missionary. This man was baptized and became the means of leading many other chucklers into the way of life within the Masulipatam district, and he was the direct means of bringing the first Ongole converts under the teaching of their missionaries. Several of Mr. Alexander's servants also became converts, and some of their children afterwards became most valued helpers in the mission.

In the first tour taken by Mr. Alexander, a door was opened at Palsamipalli, and many Christians were subsequently gathered in. From thence it spread gradually to other places, till about twelve villages were occupied in the immediate neighbourhood, and some others further away. Schools were opened in every village and very soon some hopeful boys and girls were ready to be sent into Ellore for further instruction, and from these came our first agents.

In 1869 there were three circles organized; the adherents numbered 209; and 199 boys and girls were under instruction.

In 1860 a girls' boarding school was established by Mr. Alexander. It gradually increased till on an average fifty girls were maintained in the school. Many of these have gone out as the wives of our educated agents, and true helpers have been found amongst them for our work.

In 1866 a vernacular boys' day and boarding school was established for children of the lower castes, and for the benefit of the boys who were to be trained as normal pupils. Sudras and Musalmans after a time began to join the school. In 1872 a new school-room was built, and a regular Muhammadan branch begun. It soon became a very useful middle class school, and was then given over to the school missionary, and became a branch of the Anglo-vernacular school in the Fort.

Since 1872, the work has steadily progressed; considerable numbers have joined the Christian Church; several new circles have been formed; and the work of organizing the church and of evangelizing the heathen have gone on hand in hand. Considerable progress has been made in supplying mission buildings. A substantial church and school-rooms for the boys' and girls' boarding and caste schools have been built. Churches with mud walls and thatched roof have been built in three of the places occupied. School-rooms and teachers' houses have been put up by the people themselves in every town where there are Christians.

At the close of 1878 there were 853 adherents in twenty-eight villages. The baptized were 616, and the communicants 127; children under instruction amounted to 380.

In 1854, Bezwada begins to appear in the Society's returns. A house was purchased for the mission and occasional visits were paid by the Masulipatam missionaries.

In 1858 it was occupied by the Rev. T. G. Darling. A school

already existed, supported by the residents. This was handed over to Mr. Darling's charge and a church of thirty-four members, chiefly Tamulians and the servants of gentlemen, was organized by the missionary; preaching tours were undertaken, and the Gospel was proclaimed in the bazaars of the place.

At a festival in Bezwada Mr. Darling was preaching, when a man named Venkaya was brought to hear him, who for years had made it his prayer night and day to find out the true God. This man heard from the missionary what he had long sought for. He went to the missionary and explained his wishes. The missionary went to the man's village, called Raghapúram, some five miles from Bezwada. There a number of people came under instruction, and soon ninety-eight of them were baptized. The work gradually spread round Raghapúram as a centre, and in 1878 over twenty congregations were formed in the vicinity. There are other groups further off at Lingagiri in one direction, and at Barudu Raghapúram, in another, and these give some excellent positions for reaching the people within the Nizam's border. Mr. Darling superintended these young churches till 1865. He then went home on furlough and returned in 1868. He was again obliged to leave in 1869 and returned in 1872. He worked on till 1874, when failing health compelled him finally to retire, and to this day he is held in great esteem by his many converts. There is a good vernacular school in Raghapúram and several small ones in the district, but education is not as forward there as it is in other districts.

Mr. Ellington succeeded Mr. Darling in the charge of Bezwada and Raghapúram, which continued under one head till 1869, when Mr. Ellington went to England on furlough. The two were then separated: Mr. Harrison was put in charge of Bezwada and Mr. Conn went to Raghapúram. Mr. Harrison threw himself with energy into the work of itineration. Soon the number of adherents in the newly formed district equalled in number those in the older circle. A caste girls' school was set on foot in Bezwada, and a good school-room was built for its use.

Mr. Harrison returned to Europe on furlough in 1878 and left his district to the Rev. W. G. Baker, who is now in charge. The adherents are 516, of whom 356 are baptized. There are sixty-two communicants and ninety-nine children under instruction.

Raghapúram was formed into a separate district in 1870. The Rev. J. Conn, quite a young man recently come from Europe, was put in charge. Before a year was out he was struck down by cholera at his post, and lies buried at Lingagiri.

Mr. Ellington returned from England in 1872 and resumed charge of the Masulipatam district; and when Mr. Darling finally left the mission he took Raghapúram in addition to his own district. In 1878 he was relieved of Masulipatam by Mr. Clayton, and he and Mrs. Ellington went to the more self-denying work

at Raghapuram, with the determination to restore the mission there to its wonted efficiency, for from want of a resident missionary it had fallen behind all the other districts. A good European bungalow was begun at Raghapuram. The teachers were regularly instructed and extensive tours were taken in all directions. While vigorously pursuing these labours, it pleased the Lord to call his faithful servant home. He died of heat apoplexy at Bezwada 13th June 1878, while engaged with the brethren on the revision of the Telugu Book of Common Prayer.

The Rev. J. Stone succeeded to the vacant charge and is now working there. There are 756 adherents, of whom 680 are baptized. The communicants are 218, and the children under instruction 139.

Dummagudem on the Upper Godaveri was occupied by Col. Haigh, E.E. in connection with the important work he was carrying out for opening the river Godaveri for navigation. The Kois, an aboriginal people living only in the jungles, were the chief object of the new mission.

The Rev. F. N. Alexander was the first missionary appointed to this work in 1859. He made a tour towards the Bustar country and preached in many of the Koi villages; a severe attack of jungle fever compelled him to retire and he was succeeded by the Rev. W. Edmonds, who with Mrs. Edmonds took up his abode at Dummagudem in the mission house prepared for them by Col. Haigh.

An able helper was ready to assist the new missionary. Mr. V. Raza was a native officer of Police in Col. Haigh's Guard. Col. Haigh had prayers for all his subordinates who might wish to attend, and soon the truth took hold on Razu. He was sent down to Mr. Sharkey for instruction and baptism. Returning to Dummagudem, he gave up his Government office for a much smaller salary under the Church Missionary Society, and he was ready to help the new missionary with his powerful influence among the Kois. He was afterwards prepared for Holy Orders by the Rev. C. Tanner and ordained by Bishop Gell in 1870. To this day he continues at his post, and has been blessed to many Kois and Hindus.

In Mr. Edmonds' time many schools were established among the Kois, and several valuable converts were made among the Hindus. Soon his health and that of Mrs. Edmonds broke down; they had to return quite broken down in health in the years 1876-77. Mrs. Edmonds soon after died and Mr. Edmonds never recovered health sufficiently to come back to this country.

After a long intermission the Rev. Charles Tanner was appointed to Dummagudem. In his time the first Kois were baptized. They do not seem to have such a readiness to embrace the Gospel as other aboriginal tribes, but about 200 of them have been baptized.

When Mr. Tanner returned home in 1873, the Rev. J. Cain was appointed to succeed him, and has laboured there ever since with much earnestness and self-denial. The adherents are 359, of whom 309 are baptized. The communicants are 82, and children at school 115.

For many years Capt. Taylor, who was the means of bringing the Gospel to Ellore, tried to bring a similar blessing to Amalapar, a large and important town not far from Narsapur.

Captain Taylor and Captain Todd gave a large sum of money into the hands of the Church Missionary Society and used all their influence to get this town occupied. Mr. Noble and Mr. Sharkey also pleaded for this place, and Mr. Sharp visited it in 1876 and published an interesting account of his visit. At length the Society consented to undertake the work. A Subaroyadu Garu, a Brahmin convert of Mr. Noble's, was sent from the Ellore Anglo-vernacular School and began to preach among the people. An Anglo-vernacular School was subsequently commenced. Though this mission was chiefly intended for caste people, a Málá was the first to believe and is now preparing for baptism. A good house has been built for a European missionary, but no one as yet been found to occupy it. Mr. Mitchel was appointed to this post, but his health broke down and he went away to England.

Congregational Statistics.

Districts.	Towns occupied.	CONGREGATIONS.				SCHOOLS.		AGENCY.					Total.
		Inquirers.	Christians.	Total Adherents.	Communicants.	Boys.	Girls.	European Clergymen.	Native Clergymen.	Spiritual Agents.	Masters.	Mistresses.	
Masnipatam ...	28	402	1,012	1,414	202	176	58	1	..	10	17	3	31
Ellore ...	28	237	616	853	127	128	252	1	..	8	17	8	34
Bezawada ...	19	180	336	516	62	30	69	1	..	7	4	1	13
Raghapuram ...	51	76	680	756	255	79	60	1	..	9	9	3	22
Dummgudem ...	15	50	309	359	82	95	20	1	1	4	4	1	10
Amalapur ...	1	1	1	2	1	30	..	..	..	1	..	..	1
Total...	142	946	2,954	3,900	729	538	459	5	1	39	51	16	111

In conclusion two subjects of general interest require a few words : first, *self-support* ; and secondly, *church organization*. The first impulse towards self-support was given by the Church Missionary Society offering in 1858 a grant of Rs. 500 to every district that would raise another Rs. 500 to meet the grant, and so form an endowment of Rs. 1,000. Sunday offertories and other collections were set on foot, and soon every district had its endowment fund. These funds are invested in Government securities held by the Madras Foreign Committee, and the interest accruing thereon is disbursed yearly for the support of spiritual agency. The organization of District Councils gave a new direction to the movement. These Councils were entrusted with the duty of raising funds for the support of the native Church. Regular collections were then made and, besides the Sunday offertories, each adult Christian was expected to contribute something every year to the Church Fund. A considerable increase was gained in this way, but the famine came and for the time retarded the working of the plan. The District Councils have the disbursement of funds so raised, and they are applied to the support of the spiritual agency, and for the repair and erection of mission buildings.

Secondly, *Church organization*. From the first Panchayats have been established in each congregation as soon as formed. Five elders are chosen by the people themselves, who order all things connected with the well-being of the congregation, and carry out discipline in all cases not involving excommunication.

In 1876 District Councils were first formed. Their constitutions is as follows :—

I. Ex-officio members :

- (1). The European missionary in charge, who is also Chairman and Treasurer :
- (2). All native clergy in the district :
- (3). Catechists in charge of circles.

II. Elected members :

- (1). The schoolmasters on each circle elect one of their body to represent them :
- (2). The Christians in each circle elect three members for the circle to represent the lay members.

The number of members will therefore increase with the number of circles organized.

The District Council meets twice or three times a year. Their functions are : first, to raise and disburse native contributions ; secondly, to discuss and settle all questions bearing on the welfare of the native church which may be presented to them by the Bishop of the Diocese, the Madras Foreign Committee, or by any of its own members ; thirdly, to hear questions of appeal from local Panchayats, and to try original cases which involve the punishment of excommunication.

The Provincial Council is the highest step in our church organization.

Its constitution is as follows :—

- (1). All European Chairmen of District Councils.
- (2). All native ministers in the C. M. S. Telugu Mission.
- (3). Three members, elected by the Provincial Council itself, to represent the class of educated native Christians from our High Schools.
- (4). Three members elected by each District Council, to represent Christians in the rural parts.

The function of the Provincial Council is at present mainly to consult. All questions touching the general welfare of the native Church, subjects of discussion presented to it by the Bishop of the Diocese, or by the Madras Corresponding Committee, are taken into consideration. It is already arranged that there is to be an evangelistic agency employed by the Council, and a grant from a special fund has been assigned to meet native contributions for this purpose.

In conclusion only a few words are needed. The first seventeen years from 1841 to 1858 were mainly a sowing time. At the end of the latter year there were not more than 300 adherents, and not a single native agent of any sort. The succeeding twenty years from 1858 to 1878 have been a time of ingathering and organization. Statistics show 3,900 adherents, of whom 729 are communicants; 10 European clergy; 3 native ministers; 72 agents connected with the schools, &c.; 106 connected with districts; 1,486 children under instruction in connection with the high schools, caste girls' schools and training institutions, and 997 in connection with districts: total 2,483.

In the coming decade we need to prepare a Native Pastorate, put the matter of self-support on a firm basis, and perfect our church organization. With these means at our disposal, accompanied by the power of the Holy Spirit, the Church will be ready for showers of blessing, which will send the abundance of the heathen into the fold of Christ.

XXV.—THE GODAVERI DELTA MISSION, NARSAPÚR.

By Mr. J. N. MACRAE.

IN attempting to give an outline of the commencement and progress of this mission, the writer must apologize if he has to introduce personal histories. This is however unavoidable, as the history of this mission is in great part that of the indivi-

duals who have laboured in it. It is simply a record of personal service and testimony for the Lord Jesus, undertaken in simple dependence upon Him, and unsupported by any society or denomination.

The idea of this mission originated with that honoured servant of God, the late Mr. A. N. Groves, who after visiting most of the mission stations in India in the years 1833-34 returned to England to seek for more labourers. He also visited Germany and Switzerland for this purpose, and was the means of inducing several brethren and sisters to consecrate their service to the Lord for His work in India. Among these were Messrs. William Bowden and George Beer, with their wives, all of Barnstaple in Devonshire, who (the former especially) had had their minds already directed to foreign mission work by reading accounts of Dr. Judson's labours in Burmah. They, believing that the work was the Lord's, and that he was able to sustain His servants in it, determined to go forth trusting in Him alone. A retired Indian Civilian, who was much interested in the Telugu people, hearing of their determination, offered to pay their passage out, and if they settled at Masulipatam to make them a certain annual allowance. This however they never received, for they had no sooner arrived in Madras than they received a letter from this gentleman, stating that his views with regard to the necessity for missions to the heathen having undergone a change, he could not send the assistance promised, but he enclosed a sum sufficient for their return passage in case they decided to return. They had however put their hands to the plough and would not look back, and the Lord raised up other friends in Madras and Masulipatam, who assisted them from time to time.

They arrived in Masulipatam in August 1836, and received much kindness from some of the residents there. They remained eight months studying the language and preaching in English, but being desirous of living more directly among the people amongst whom they had come to labour, they decided to remove to Narsapur. This place, formerly known as Madapollam, is on the western branch of the Godaveri river, about forty miles north of Masulipatam and the same distance from Rajahmundry, in the midst of a fertile and populous country well adapted for itinerating work. At this time there was no other mission to the Telugu people between Nellore and Vizagapatam.

The first two years at Narsapur were very discouraging. Entirely amongst natives, whose language they understood very imperfectly, and apparently forgotten by friends in England, their faith was often sorely tried. Some brethren changed their views and did not consider the support of foreign missions the work appointed them by God; others became cold, and for a period of eighteen months they were without a single letter from home; but the Lord wonderfully sustained and cared for them.

During this time the brethren had regularly visited Palcole, an old Dutch settlement six miles from Narsapur, which Mr. Bowden afterwards made his head quarters, visiting in company with Mr. Beer the villages and festivals in the neighbourhood. For six years the brethren laboured on, preaching and teaching; but seeing no fruit, it became a matter of serious enquiry and prayer as to whether they should not remove elsewhere. While waiting on the Lord for guidance, a poor shoemaker came enquiring the way of life. He was pointed to Christ, and was soon filled with all peace and joy in believing. For thirty-four years he witnessed a good confession of Christ, and last year departed to be with Him, testifying almost with his latest breath of the power of Christ to save. Shortly afterwards, a woman was converted in a very remarkable way, and she too gave a bright testimony; and so the work spread until thirty or forty believers were gathered out from among the heathen.

In the years 1846-49 a remarkable opening was given to the preaching of the word at Dowlaiswaram near Rajahmundry. During these years many thousands of natives were collected from distant villages, and employed in the construction of the great anicut across the Godaveri. They came in large numbers for a limited time, and were succeeded by others, and on Colonel (now Genl. Sir Arthur) Cotton's invitation, Mr. and Mrs. Bowden removed to Dowlaiswaram, where they had abundant opportunities of preaching the Gospel to the crowds of natives, as well as to the European officers and their families. Little fruit was seen at the time, but the word took effect and several of those who first heard the truth there have since been converted, and have been the means of blessing to others. When the anicut was nearly completed, Mr. and Mrs. Bowden returned to Palcole.

School work had been carried on both at Palcole and at Narsapur from the commencement. At this time Mr. Beer had a school of about fifty caste boys, and an elementary school for the children of Christian parents; and shortly after Mrs. Beer commenced a school for caste girls, which had an attendance of over thirty. In this she was assisted by her two daughters, but after their marriage it had to be given up. The work of preaching was also more actively carried on and the Gospel proclaimed throughout the district, from Cocanada on the east to the Colair Lake on the west.

In October 1853 Mr. Beer departed to be with Christ. He was seized with congestion of the brain induced by exposure to the sun, and was removed to Masulipatam, where he died. After his death, Mrs. Beer continued to carry on the schools at Narsapur, assisted by her daughters and native teachers.

In 1855 Mr. Thomas Heelis joined the mission, and after some time spent at Palcole in the study of the language, he re-

moved to Narsapur where he still resides. His time is wholly occupied in the preaching of the word throughout the district.

Mr. Beer's eldest son, John William, returned from England in 1861, intending to enter the Government Educational Department, but soon after his arrival in this country he was converted to God, and his desires changed, so that he was led to take up the educational work hitherto carried on by his mother. In 1866 he was joined by his brother Charles Henry, who had been converted while at school, and under their management the standard of the school has been changed from an elementary vernacular to an Anglo-vernacular school, preparing boys for the Matriculation Examination of the Madras University. The main object steadily kept in view has been the conversion of the boys, and to this end they are carefully instructed in the word of God, and the way of salvation through Christ alone made plain to their understandings. Hitherto although the results have not come up to our expectations, yet there has been much encouragement, and the brethren are satisfied that "their labour is not in vain in the Lord." This school has never applied for or received a rupee of Government money. Mrs. Beer, senior, rested from her labours in the year 1869, after thirty-three years of constant work, with the exception of an occasional brief visit to Masulipatam and one longer visit to Ootacamund.

Mr. William Bowden, senior, entered into the joy of his Lord in January 1876, after nearly forty years of faithful service, thirty-seven of which were spent in India. He was a diligent student of the word, a good Telugu scholar, and greatly beloved by the people among whom he laboured. In the following June, his son Edwin S. Bowden and his wife were led to fulfil a long-cherished desire in joining this mission, and Mr. and Mrs. Macrae also came out for this purpose in December of the same year.

The state of the mission at present is briefly as follows:—

Believers in fellowship are about 300. These are scattered throughout nearly thirty villages, mostly situated in a tract of country fifty miles long by twenty wide, upon the western side of the Godaveri; our brethren of the Canadian Baptist Mission having taken up the work at Cocanada and in the neighbourhood of the Colair Lake. There are also a number of enquirers and many adherents, who attend the meetings, but these we do not reckon, as before administering the ordinance of baptism, we require an intelligent profession of saving faith in Christ.

A boarding school has long been conducted by Mrs. Heelis at Narsapur for the benefit of the children of converts in outlying villages, where there are no village schools. She has at present over fifty boarders, besides ten day boarders and ten caste children in daily attendance. This school is elementary, the bigger boys who show an aptitude for learning being taken into Mr. Beer's school.

In the Messrs. Beer's school there are at present about 180 boys, including twenty-two in the matriculation class; and the numbers are steadily increasing.

Mr. E. S. Bowden has a training class for teachers, who are taught a trade as well as trained to teach, so as to make them more independent, in case their services should not be required.

The village schools have not been in such a thriving state of late as we could wish, so that we have thought it well to close several of them for the present, but we hope to get this work re-established shortly upon a better footing. Our desire is, that every child of Christian parents may be taught to read fluently, to write a legible hand and to learn a little simple arithmetic; but above all to be thoroughly grounded in Scripture truth, and savingly converted to God.

There are six native brethren whose time is wholly given to the preaching of the Gospel. They visit the heathen festivals, of which there are a good many held in this district, and itinerate through the villages.

The European missionaries are as follows:—Mrs. W. Bowden, senior, Mr. and Mrs. T. Heelis, Mr. and Mrs. John W. Beer, Mr. and Mrs. Charles H. Beer, Mr. and Mrs. E. S. Bowden and Mr. and Mrs. J. N. Macrae.

A little monthly Telugu paper is edited by Mr. John Beer named the *Rayabhari*, or *Ambassador*. It is entirely unsectarian, the articles being intended for the edification of believers and the conversion of sinners. It is published monthly by Addison & Co., of Madras, price Re. 1-2-0 per annum, post free.

In conclusion I may be permitted to state some of the principles upon which this work has been and is still conducted:—

1st. We endeavour to carry on the work, taking the Scriptures alone as our guide in all things, believing that the Lord has given us in His word ample provision and direction not only for our personal salvation and growth in grace, but for our guidance also in all matters concerning the Church, which is His Body: 2 Tim. iii. 15-17; Eph. v. 25-27.

2nd. We believe the preaching of Christ crucified and risen to be the power of God unto salvation to every one that believeth, 1 Cor. i. 17-31; and we receive all who love Him and seek to obey His commandments: Rom. xv. 7; 1 John iii. 23, 14.

3rd. We have no society or association to look to for assistance, but we do not want, for we trust in the loving providence of our Heavenly Father, who has hitherto abundantly supplied all our needs: Luke xii. 22-30. At times undoubtedly He has seen fit to try our faith and patience, but that is no "strange thing," and these have always been seasons of much spiritual blessing.

XXVI.—AMERICAN EVANGELICAL LUTHERAN MISSION.

(GENERAL COUNCIL.)

By the Rev. H. C. SCHMIDT.

THE North German Missionary Society began work in India 1840, when the Rev. L. M. Valett took up his residence at Rajahmundry for this purpose. In 1855 the Revs. C. W. Grönning and A. Heise were sent out to assist him. The former began missionary work at Ellore and the latter remained at Rajahmundry. In both places Anglo-vernacular schools were established as a means of bringing Christian truth before the young and through them into their families.

A number of elementary schools were opened in the neighbouring villages and visited by the missionaries; but as they at that time had to be entrusted to heathen teachers, they proved a failure and had to be given up.

In consequence of financial embarrassments in Germany in 1851, the North German Missionary Society was obliged to withdraw from their Indian field and transferred the mission to the American Lutheran Missionary Society, on the understanding that it should always remain in connection with the Lutheran Church. In consequence of this transfer Mr. Valett joined the London Missionary Society and removed to Chicacole, Mr. Heise remained at Rajahmundry, and Mr. Grönning had to give up Ellore and proceed to Guntúr. For about eighteen years the Guntúr and Rajahmundry missions have thus been connected with and managed by the same Board.

In 1856 the whole charge of the missions in Guntúr, the Palnád and Rajahmundry devolved upon Mr. Grönning, owing to his fellow labourers having either died or left the country on account of ill health. Mr. Heise returned in 1857; and in 1858 the mission was strengthened by fresh hands. Mr. Unangst came to Guntúr and Mr. Long to Rajahmundry, whilst Mr. Grönning after thirteen years of labour had to go home to recruit his health.

Mr. A. Long opened a new mission station at Samulcottah in 1859. But in 1862 Mr. Heise retired and Mr. Grönning, who had come back from Europe a year before, took charge of Rajahmundry.

Very little fruit had been seen during the first eighteen years of missionary labour; only about ten converts from Hinduism had been baptized, one half of whom had come from the Sudra caste and the rest from the Málas and Mádigas.

Mr. Grönning now devoted himself more especially to itineration, and succeeded in forming small congregations in several villages. From 1858 to 1868 about 150 persons were baptized.

On account of the Civil War in America the funds of the Society were inadequate to the support of the missions and they were unable to send out fresh labourers. As Mr. Grönning had travelled about a good deal on the continent of Europe, whilst on leave, and succeeded in interesting many in the Telugu mission, he obtained much pecuniary aid from friends, and thought it desirable that Rajahmundry should be connected with a German Society. He wrote about this to the Rev. L. Harms in Hermannsburg, who sent the Rev. A. Mylius in 1865 to Rajahmundry. The American Committee, however, though unable to support adequately the mission, refused to transfer the Rajahmundry mission to the German Society, and Mr. Mylius did not feel disposed to connect himself with the American Society. He therefore proceeded to the south, and finding the district between Nellore and Madras unoccupied, made Naidu-pett his head-quarters, and soon more missionaries were sent out, and so mission work was begun in nine stations in that district.

Meanwhile Mrs. Grönning's health broke down entirely, and whilst her husband was making preparations for sending her home, their son Charles died suddenly of cholera, and it was now thought desirable that Mr. Grönning should accompany his wife home.

After his departure Mr. Long removed to Rajahmundry from Samulcottah, but only six months later the Lord called him away. His children had not been vaccinated, as he had no belief in its efficacy. He and all his children were attacked by small-pox, and he and two children died within a fortnight.

Mr. Grönning had no sooner arrived in Europe than he saw that his family affairs would delay for some time his return to India. He therefore at once set to work to get young men to come out to the Telugu country. He succeeded in securing the services of two young men, and the Executive Committee in America expressed their thanks to Mr. Grönning and urged the young men to prepare for an early departure for India. One, however, withdrew, but in his stead a student of the Danish Missionary Institution was engaged. However, the American Society was so undecided as to what they should and could do, that they gave the best promises in one letter and in the next expressed the strongest doubts whether they could carry on the work or not.

About this time old Father Heyer, the first Guntur Missionary, who had retired from the field, visited Europe from America, and met Mr. H. C. Schmidt at Mr. Grönning's house, and advised him to go to America and connect himself with the old Pennsylvania Synod, which body had supported the Mission at Rajahmundry. Dr. Heyer and Mr. Schmidt went to America in April 1869.

Meanwhile Mr. Unangst, Mr. H. Morris, the Session Judge at

Rajahmundry, and the Rev. F. N. Alexander (C. M. S.) of Ellore had arranged amongst themselves to transfer the mission to the C. M. S., and it seems that this arrangement was sanctioned by the Home Committee. The C. M. S. took charge of Rajahmundry on 1st May 1869.

When Dr. Heyer and Mr. Schmidt attended a meeting of the Synod of Pennsylvania at Reading, they learned for the first time of this transfer of the Rajahmundry Mission to the Church Missionary Society and protested against it, as on the occasion of that mission having been made over to the American Board, it had been stipulated that it should always remain in connection with the Evangelical Lutheran Church.

The Pennsylvania Synod thereupon resolved to support the mission at Rajahmundry independently of the Executive Committee of the General Synod, and commissioned Dr. Heyer to proceed to Baltimore and to communicate with that Committee. The proceedings in India were consequently arrested and Mr. Schmidt was appointed missionary to Rajahmundry. He had meanwhile accepted the call of a congregation at Carlisle, Pa.; and as it was thought desirable that one of the old missionaries should go out at once, Dr. Heyer offered his services once more, and started for India by the overland route at the age of nearly eighty years.

The above-mentioned student of the Danish Missionary Institution, Mr. C. F. Becher, was also engaged for the work and started directly from Denmark to India, but died suddenly from the effects of the heat at Rajahmundry on 8th May 1870, whilst Mr. Schmidt was on his way out. When Mr. Grønning learned the sad news, he at once tried to find another man in Mr. Becher's place, and one of his fellow students offered his services. Mr. Schmidt arrived at Rajahmundry 4th August 1870, and Mr. J. M. Poulsen at the end of January 1871, and a few days later Dr. Heyer returned to America.

There were now two different Boards, the one of the General Synod supporting the Guntúr and the Palnád Missions, and the other of the General Council in charge of the Rajahmundry and Samulcottah station.

This mission field had naturally suffered much from the absence of a stated missionary for about four years. Itinerating work was at once entered upon, but educational work had to be confined almost exclusively to Christian children.

The first Anglo-vernacular school at Rajahmundry had been opened by missionaries, but when Government afterwards opened a school of their own and sent a European headmaster there, the missionaries withdrew largely from educational work, and since Mrs. Long's death only a few small elementary vernacular schools had been maintained. But as soon as the mission was reinforced many applications were made, especially by Brahmins,

to open a Mission High School. The applicants did not wish a mission school for the sake of Christian instruction, but because they thought missionaries would take much pains in preparing them for Government examinations. The missionaries, however, were not prepared to revive the Anglo-vernacular school, as that would require a large expenditure of money and labour, which at the time they could not command. While they then refrained from taking direct part in the higher education, there still remained the very important question, how to educate men for native agents and ministers. The nearest Mission High School, which could meet our wants in this respect, does not admit low-caste Christians, and we could therefore not avail ourselves of that agency.

It was at last resolved to try the Government Provincial School for secular training, and to supplement that with religious training by the missionaries. The success of this plan seemed to be very doubtful. We could not learn that it ever had been tried in other missions, and we feared that Brahmin boys would object to the admittance of Christian boys. The European headmaster was absent on leave, and this made it the more doubtful. However, on the day for admittance of pupils, our two most advanced boys were sent in their best dresses, and examined together with a large number of caste boys. Both passed creditably. One of them has since matriculated, and is probably the first from among the Málas who has passed that test.

When the Provincial School was made into a College, the lower classes were abolished, and as we had no middle classes in the Mission School and hesitated to open such, we tried to get Christian boys admitted into the Town school, which is a feeder to the College. The manager refused to admit them. An application to the Inspector of Schools proved fruitless, and he was of opinion that Government could not order them to admit Christian boys; and Mr. Kershaw advised us to open a mission school. Endeavours were made, and with success, to raise the standard of the Municipal School so as to become a feeder to the College. The Town School managers now gave in of their own accord and asked one of our boys to enter their school. We have so far been satisfied with this plan and seen no evil arising from the association of the Christian with heathen lads. They receive a good education at a small cost.

However, it was soon found that such boys who had no qualification for study had to leave school earlier than they had done in former years. These were advised to learn trades as the best means to obtain an honest livelihood. Very great obstacles arose in the way of carrying out this plan. It is evident that only independent Christians can form independent churches. But most of the young Christians seemed to prefer to depend

upon the mission for their support. The mere advice that they should become carpenters, blacksmiths, &c., was of little use. Heathen workmen would not take Christian boys as apprentices, and even when employed by the missionary they did not teach the boys properly. However, one plan succeeded at last. Heathen workmen were employed in the mission compound, they were paid by piece-work at a lower rate than usual, but each man got a Christian boy as assistant and he could take as much work out of him as he liked. The result was that the better he taught the Christian apprentice, the greater was his own profit and the more did the boy learn.

The Home Society does not give any grants for industrial training or for these apprentices, but the plan, as far as it has been carried out, has been self-supporting. Those boys who study are supported by friends at home; they receive their school fee and books, and are under the care of their parents and relatives.

As this mode of education seems not to have been adopted in other missions, it was thought desirable to give a brief account of it. Our means do not allow us expensive modes of education. We have seen no evils arise from Christian boys associating with heathen caste boys in the school, or with heathen workmen. Perhaps never before did the heathen neighbours respect the Christians more than now, and as far as human eyes can see, the moral state of the Christians was never better. The progress of Christianity has been comparatively small. A little more than 300 persons have been baptized during the last ten years. At Christmas 1878 two natives were ordained, and appointed as pastors to the charge of two central out-stations. This has set the missionaries free to take up new fields of labour. In January 1879 the Rev. and Mrs. A. B. Carlson arrived from America, and they are now engaged in the study of the language and intend to occupy the long neglected station of Samulcottah.

Missionaries in the field.

Rev. H. C. Schmidt at Rajahmundry	arrived	1870.
„ J. K. Poulsen „ „ „		1871.
„ A. B. Carlson „ „ „		1879.
„ T. Joseph, Native Pastor at Jegurupad.		
„ N. Paulus, „ „ Velepore.		

XXVII.—THE CANADIAN BAPTIST TELUGU MISSION.

By the Rev. A. V. TIMPANY.

THE first Baptist Missionary to the Telugus was a Canadian, Mr. Day, sent out by the Baptists of the United States. The

Canadian Baptists, then as for many years after, carried on their Foreign Mission work through what is now The American Baptist Missionary Union. The Baptist Missionaries of the Maritime Provinces of Canada were located in Burmah, and have had an honourable share in the conquests of Christianity in that land, until they came to the north Telugu country in 1875. The missionaries of the western provinces of Canada laboured in the Nellore district of this Presidency, until they were led to the present territory of the mission by the Canadian Baptists, who supported them, organizing an independent society. The origin of this Baptist Mission in the north Telugu country is closely connected with the late Rev. Thomas Gabriel, a pure Telugu. In early life he was connected with the Evangelical Lutheran Church in Rajahmundry. He entered the Telegraph Department as a writer, but succeeded by his own efforts in mastering the details of signalling, and was entered upon the full staff. In 1867 he was removed to Bombay, but on the way he was detained in Madras, when he and his wife were baptized and joined the Baptist Church in the 41st M. N. I., under the pastoral care of the Rev. Doss Antravady. He was shortly after recalled to Cocanada and began preaching as opportunity offered. He resigned his post in the Telegraph Department with a salary of Rs. 75 per month, and prospect of a pension, and became associated with Mr. Bowden of the Narsapur mission. After a year he separated from them on the communion question, and began preaching on his own account, engaging in business to support his family. Many believed and were asking for baptism and Church ordinances. To meet this want Mr. Gabriel was publicly ordained in Madras in 1870. After his return he prosecuted his work for a time, but financial difficulties pressed him severely, and the mission was offered to the English Strict Baptist Mission, which offer they for lack of funds declined. It was then offered to the Baptists of Canada, who accepted the trust and sent one of their missionaries, the Rev. J. McLaurin of Ongole, to take charge of the mission. He reached Cocanada on the 12th March 1874.

The mission became more distinctly *Canadian* in 1875, by the co-operative union entered into by the Baptists of the western and maritime provinces of the dominion, which resulted in sending four families into the north Telugu country. These with the missionaries from Western Canada constitute the "Canadian Baptist Telugu Mission."

The work of this society is now carried on in places from the Kistna river up to Orissa, and in the Jeypore country. Five stations have already been opened, and a sixth is in contemplation. Of course the work is in its infancy. The time of the several missionaries has been taken up, and is yet, in study of the language, building, and laying the foundations of work gene-

rally. The next few years will witness, we doubt not, the ingathering of large numbers of converts both among the Telugus and in the Jeypore country. We are anxious to reach the hill-men who inhabit the ghats west of a part of our mission field. The territory is so feverish and unhealthy to Europeans and people from the plains that it will be very difficult to establish Christian work among them. If we can by short evangelistic tours among them win some to Christ, and get them into our schools and train them, we shall be able to reach the hill tribes in this way.

We are essentially, and hope to remain, a preaching mission. Schools have been and will be established. But their chief object will be to educate converts and their children, not only as mission workers, but also to fit them for their duties both as Christians and loyal citizens. To do this will tax our resources to the utmost, for converts will be gathered fully as fast as our ability to train them increases. Of course large numbers of the lower classes, for whom practically there is very little provision, aside from mission schools, will avail themselves of the privilege we freely extend to them, and earnestly invite them to take advantage of, to get a vernacular education for their children. The great danger of India in the near future is an educated infidel high class, and an uneducated low class. Government has already had to muzzle the press of the former. But we may rest assured it will not lessen the corroding poison. A deeper remedy is needed. Some missions are trying to meet the want by Christian colleges. We hope to meet the other want and bring up from brutish degradation large numbers of India's *bove* and *siuew*—the great working classes. There is hope for the future. It will require much and persistent care and effort to raise up self-sustaining Churches. But the material out of which such Churches can be made is being gathered in already. This remark applies especially to the oldest station, Cocanada, which has over 400 communicants.

Another cheering aspect of the attitude of the people is the readiness manifested to have the girls educated. This part of mission work is being vigorously commenced and will be pressed.

As India must be converted mainly by her own people's efforts, we hope at no distant day to have a Theological seminary for the thorough training of the native Christian workers in God's Word and cognate subjects.

The following are the stations where missionaries are now located:—

Cocanada.—Rev. John McLaurin and wife (on furlough); Rev. A. V. Timpany and wife; Rev. John Craig, B.A., and wife; one ordained preacher and six helpers; communicants 423.

Bimlipatam.—Rev. Rufus Sanford, M.A., and wife; Miss Carrie E. Hammond; five native assistants; communicants 34.

Chicacole.—Rev. W. F. Armstrong and wife; five assistants; communicants 10.

Tuni.—Rev. G. F. Currie, M.A., and wife; two assistants; communicants 6.

Bobbily.—Rev. George Churchill and wife.

XXVIII.—LONDON MISSIONARY SOCIETY, VIZAGAPATAM.

By the Rev. JOHN HAY, M.A.

PREVIOUS to the year 1805, no effort whatever had been made to evangelize any part of the country lying between Madras and Cuttaek. The first Protestant missionaries who came to labour in this district were George Cran, and Augustus Des Granges. Having been sent out by the London Missionary Society, along with Wm. T. Ringletaube, in the first instance to Tranquebar, Messrs. Cran and Des Granges were induced by a variety of considerations to attempt a new mission on the Coromandel Coast. Their first intention seems to have been to labour in the vicinity of Madras, where they landed on the 6th of March 1805. After spending a few months there in acquiring some knowledge of the Tamil language, it was judged expedient that they should "direct their attention to some field where Christ had not been named." After much consultation with intelligent friends, and mature deliberation, they resolved, "by the grace of God," to make the "Northern Circars, and the other districts and provinces where the Telugu or Gento language is spoken," the field of their evangelistic labours. In those days, the facilities for entering on such an enterprize were not what they are now. Their friend Mr. D., apparently an influential member of the Madras Civil Service, wrote to them:—"I am sorry it is not in my power at present to furnish you with any elementary books to facilitate your acquisition of this fine dialect, which you will find more pleasant, and, I apprehend, more regular, than the Arri, or the Tamil. There is, however, a manuscript rudiment of it to be procured: it has many faults, but it might be of use. All the copies I had of it, I gave away. I meant myself to have attempted a better; but my many other engagements have hitherto frustrated my wishes." This *Telugu Grammar* in manuscript, they were able, after some time, to "purchase for five pagodas; and engaged a Brahmin to direct their studies, at six pagodas per month." It seems there was then in existence a dictionary in Telugu and French, which cost seventy or eighty pagodas, a price which put it quite beyond their reach. These and some other works had been prepared by Roman Catholic missionaries.

After hesitating for some time between the claims of Vizagapatam and Ganjam, Messrs. Cran and Des Granges decided on making the former place the head quarters of their infant mission; where they arrived on the 18th July 1805.

The missionaries were kindly received by General S., at that time commanding the Northern Circars; and also by the Judge, R. A., at whose request they undertook to conduct Divine Service in the Court House in the Fort, on the Lord's day; a service for which they some time after received ten pagodas a month from the Governor in Council, in consequence of an application made, unknown to them, by the Judge on their behalf. They were glad of this opportunity of preaching the Gospel to their own countrymen, in their own language, and in their journals speak of it as "an unspeakable refreshment, after a whole week spent in studying the language of the country." For this, however, both they and their successors have frequently been blamed, on the ground that they had been sent out here to preach to the heathen, and not at all to their already Christian countrymen. But, even were we inclined to disregard the admonition of the heathen so often reproachfully flung at us—'first convert your own countrymen, and then come to us'—the letter of instructions given to all its agents by the Directors of the London Missionary Society—a document replete with the wisdom which is first pure then peaceable,—would oblige us to the course we have always felt it no less a pleasure than a duty to pursue. They say to us:—"The souls of men are all equally precious;**** To the Sailors and Soldiers of your country, we exhort you, on every occasion, to show all the affection and care of a servant of Christ; and to hear of your usefulness among them will always afford us the purest gratification." Moreover, in this we but follow the example of that noble-hearted Jew, who, though he gloried in being "the Apostle of the Gentiles," let slip no opportunity of preaching Christ to his own countrymen, his brethren according to the flesh.

For several years, while yet there was no regular congregation of native hearers, the time and strength of the missionaries seem to have been devoted to planting and superintending schools, acquiring the language, and desultory conversations and addresses to the natives, both in the town and neighbourhood. The first native Christian school was opened on the 2nd of August 1805; and the first pupils were the three sons of a Brahmin, employed in the Court. In 1806, they had under their care about thirty or forty young persons, the children, it would seem, of Europeans and East Indians, some of them as boarders, and others only as day scholars. For the more destitute of such they set on foot also a "Charity School," or "Asylum," which was after a time made over to the care of the Chaplains at the station, under whose zealous superintendence it has grown

into the useful institution, now known as "The Vizagapatam Male and Female Orphan Asylum."

The period now under review was the 'time to sow;' and beyond the fact that much good seed was sown, it does not furnish much to fill a page of history. Too sanguine expectations of immediate visible results of missionary labour have sometimes been entertained and expressed, to the great detriment of Missionary Societies, and the disappointment of their supporters. It is not fair to blame the missionaries for this. In October 1805, Messrs. Cran and Des Granges wrote:—"Perhaps the patience of the religious public will be tried, before we are able to say that our labours have been crowned with success. Yet in justice to ourselves and the truth, we must assure that Society under whose patronage we labour, that, if we had seen it our duty to follow the example of some, even Protestant Missionaries, who are not very strict in examining candidates for baptism; and who allow those whom they baptize to retain certain peculiarities of *caste*; we might have had the pleasure of mentioning that we had baptized a few heathens. But should we never baptize a single Gentoo, we dare not adopt such a plan, but at the expense of what we consider dearer than life."* And again:—"If we were to tolerate *caste*, we should soon have wonderful accounts to transmit to our friends in Europe of success; but the Scriptures must be our guide." The evangelistic labours of the missionaries were at first most successful among the European and East Indian population of Vizagapatam.

Between efforts to promote the spiritual welfare of their own countrymen; the superintendence of their boarding and day schools for Natives, Europeans, and East Indians; village preaching, and conversations with the natives, while they zealously applied themselves to the study of the Telugu language,—these two devoted pioneers were soon worn out. Mr. Cran had gone as far as Chitterpore, preaching and conversing with the natives; and on his return died and was buried at Chicacole, on the 6th January 1809.

Mr. Des Granges prepared translations of some portions of the Word of God,—Matthew, Mark, and Luke—and a few tracts also; which for some time were circulated only in manuscript, and afterwards printed, chiefly at the expense of an Association called the "Christian Institution in the East."

In this department of their labour, they were greatly assisted by a converted Bandida Brahmin, named Subbarayer, who had been a Romanist, but disliking the worship of images practised in that communion, and against which he had always protested, had subsequently joined the Protestant mission at Tranquebar. He came to Vizagapatam in 1808; where he retained the name

* Letter to the Directors of the L. M. S., Oct. 1, 1805.

of Ananderayer, given to him, when he was baptized, by the Roman Catholic priest.

Mr. Des Granges did not long survive his colleague ; but was permitted to see the rudiment of a Native Christian Church, with which, a few weeks before his decease, he had the privilege of celebrating the Lord's Supper.

In addition to his other abundant labours, Mr. Des Granges had collected materials towards the preparation of a Telugu grammar and dictionary, but did not live to accomplish his design.

In the end of 1806, the Rev. John Gordon, and the Rev. Wm. Lee, appointed to strengthen the Vizagapatam mission, embarked for India by way of New York, where they were detained for a considerable time, owing to the differences then existing between Great Britain and America. Having been permitted to sail from Philadelphia in May 1809, they reached Calcutta in September, and arrived in Vizagapatam, only in time to receive charge of the mission from their predecessor before his death, which took place on the 12th of July 1810.

Messrs. Lee and Gordon followed in the footsteps of Messrs. Cran and Des Granges, superintending vernacular and day schools, preaching both to natives, and to Europeans and their descendants. The Asylum also demanded, and received a good deal of their attention. In 1812, the Rev. Edward Pritchett joined them and, about the same time, Mr. Lee went northward and established a branch of the mission at Ganjam. There he had an English congregation of 100 or 200 Europeans and East Indians ; and laboured also in schools and vernacular preaching until 1817, when severe sickness obliged him to return to Europe, after which the station was not again occupied.

Thus the strength of the mission was again reduced to two Europeans assisted by Ananderayer, who seems, at that time, to have aided them greatly both in perfecting their knowledge of the language, and afterwards in translating the Sacred Scriptures into it. With his assistance Messrs. Gordon and Pritchett prepared a version of the New Testament, which was printed in Madras, about the year 1818. A second edition of that translation was printed in 1820 ; but for more than thirty years it has been almost impossible to procure a copy of it. The whole of the Old Testament was also translated roughly, but apparently was never prepared for the press, until about the year 1850, when an edition of it, considerably revised and corrected by the Rev. R. D. Johnston and the Rev. J. W. Gordon, was printed at Vizagapatam, for the Madras Auxiliary Bible Society.

In 1815, the Rev. James Dawson joined the mission, and for nine years, these three worthy men were permitted to labour together. During this period, the schools, now fourteen in number, were conducted with increased efficiency, while the

Gospel was extensively preached in the surrounding country. Free Schools were also established, and prospered under the care of Mrs. Gordon, and Mrs. Des Granges, who had rejoined the mission some time after the death of her husband. Mr. Pritchett died in 1824, and Mr. Gordon in 1828. Mr. Dawson, thus left alone in the mission, seems to have devoted his energies chiefly to the interests of native education; and with him, in 1832, the first generation of missionaries at this station passed away. For the three years following, the station was left without any European superintendence, beyond what was afforded by the late Major Brett, an officer whose praise was in all the Churches of Southern India, and who then commanded the battalion of European Veterans in the Fort of Vizagapatam.

Up to this time, twenty-seven years after the arrival of the first missionaries, it is a melancholy fact that no progress had been made in the conversion of the natives to Christianity, though the knowledge of its truths had been imparted to many, and considerable facilities afforded to many more to become acquainted with them.

In 1835, the Rev. J. W. Gordon, son of the former missionary of that name, arrived from England to occupy the now vacant station, where his knowledge of the colloquial dialect enabled him at once to enter upon his work. Two or three native women were the first fruits of the restored mission. The number of vernacular schools in and around Vizagapatam sustained and supported by the mission, partly from local contributions, and partly from the London Missionary Society's Grant-in-Aid, was thirteen; besides a small English and vernacular school, and a girls' school, intended chiefly for the children of East Indians; and the Native Female Boarding School.

In the same year, the Rev. E. Porter joined the Mission. Soon after his arrival a severe famine occurred, in which many perished. Many poor people brought their children to the missionaries, begging them to take them and feed them, that they might not see them die of starvation. Mrs. Gordon and Mrs. Porter had then from 80 to a 100 native girls entirely supported and taught in their boarding establishments. There was also a small boys' boarding school, which was afterwards transferred to the out-station at Chicacole.

In 1836, the first Protestant place of worship in the district was built here, for the accommodation of all classes, large enough to contain about three hundred people. The English Services were well attended, the chapel on Sunday evening being usually filled; and more were from time to time added to the Church, both Europeans and East Indians. The Sunday School in connection with the congregation contained 150 children. The native Church, which in 1837 consisted of four communicants, was increased to fourteen in 1841.

About this time a new impulse was given to Anglo-vernacular education, through the establishment of the Church of Scotland's Mission at Madras, by the Rev. John Anderson; and Mr. Porter was induced to attempt an Anglo-vernacular school on the same plan here. But again the strength of the mission was diminished by the failure of Mr. Gordon's health, who was obliged to return for a time to England. The Rev. John Hay joined the Mission in 1840, and soon after took charge of the Anglo-vernacular School.

About this time, a few Christian friends in England kindly put their hands in their pockets, and presented the mission with a printing press, which was placed under the charge of Mr. R. D. Johnston, at that time an assistant missionary at the station. Under his skilful management, this proved an efficient means of diffusing a knowledge of Christianity far and wide, wherever the Telugu language is spoken. From it have issued the first two editions of the revised translation of the New Testament, prepared at the station, and subsequently adopted and published by the Madras Auxiliary Bible Society; one edition of the Old Testament, already mentioned; and upwards of 20,000 tracts annually, averaging five pages each; besides elementary school books, and translations of such useful and popular works as the *Pilgrim's Progress*, the *Peep of Day*, &c., prepared by the agents of the Society at this and other stations of the Mission. The tracts of the Vernacular Tract Society were sought and read wherever the Telugu language is spoken from Ganjam to Salem.

In 1842, the Cuddapah Mission having been unexpectedly deprived of the services of the Society's agent stationed there, Mr. Porter was directed to take his place; but in the following year, Mr. R. D. Johnston, and Mr. Wm. Dawson, son of the former missionary of that name, were ordained and appointed to labour in connection with this mission.

In 1843, Mr. Gordon returned to India, and soon after resumed his place in the mission with renewed health; and Mr. Hay with Mrs. Hay in 1844, after an absence of eighteen months on private affairs. The latter had only entered the field, when the Master's voice was heard, calling her home. She was permitted to see and to weep over the degrading idolatry of the people, and longed, in the love of Jesus, to tell them of Him and salvation; but in less than three months she fell asleep, leaving with Him her tears and prayers and many sorrows. Mrs. Gordon also was permitted to return to the station in the end of 1844.

With the sanction of the Directors, it was now determined to abolish the small vernacular schools, taught by untrained teachers, who were found to exert over their pupils an influence sadly at variance with the main object of their appointment; and in place of them, to devote all the available strength and

funds at the disposal of the mission, to one Anglo-vernacular school of a higher order. But in those days, except in the presidential towns, very little inducement was held out to the natives to accept such instruction as was then offered to them. Education was then, as indeed it mainly is now, a mere marketable commodity, and the supply was equal to the demand. When the Vizagapatam Anglo-vernacular school began to be somewhat popular, a member of the Civil Service kindly—*kindly* we say, because he befriended the mission, and contributed liberally towards the support of the school, but he kindly—warned us not to encourage the expectation that those youths who received a superior education were at all more likely to obtain lucrative employment in the service of Government; because, as appointments were then made, they were not. A little reading, writing, and arithmetic, with ability to speak, or translate a few sentences into very broken English, was all that most aimed at, or deemed it quite safe to acquire. To go beyond that, was to run the risk of being converted. The appearance of the first Proposition of the First Book of Euclid on the black board, was the signal for their disappearance from school. Still they only wanted a little encouragement to go on. A respectable native sent his son to the mission school, and the lad got on well. His father, thinking he had learned quite as much as it was good for him to know, removed him. A little while after he left school, his family suspected that a silver-smith had cheated them in making some silver trinkets for them; but knew not how to bring the fraud home to him. The son, who had learned the nature of specific gravity in school, astonished them all by proving not only the existence of alloy, but also an approximation to the amount of it; and was forthwith sent back to school, where he had so manifestly learned something at least of *material* value.

Notwithstanding all the discouragements the Anglo-vernacular school had to face, it held its ground until the strength of the mission was again so reduced that it could no longer be carried on. Several efforts had been made by some of the more influential natives to establish a rival school, on the basis of opposition to the Bible; but each of them proved a failure. After all that has been said against the use of the Bible in native schools, when it is remembered that it was daily read, and explained, and held up as the only true revelation from God, on the subject of man's salvation and future prospects—that this was the first Anglo-vernacular school in the Madras Presidency with which such a Sunday School was connected, attended, though the attendance was voluntary, by 100 of the day scholars—that an annual fee of two rupees was paid on admission to the school, and paid again before re-admission after an absence of more than one month without leave—that

no such encouragement was then given to native education, as now pushes it onwards—that the school was hardly ever visited by a single European, from one annual examination to another, and even then, often only by the very few who took any interest in such matters—that any case of conversion was sure almost to empty the school for a short time—when all these things are taken into account, those who know the Zillah of Vizagapatam will admit that the mission school has not been altogether a failure. In 1847 Pulipaka Jagannadham, who therein for the first time heard idolatry denounced as sinful, avowed his belief in Jesus Christ as the only Saviour, amid such a storm of opposition, that the Magistrate in charge of the station felt it necessary to call for a large military escort, to protect him on his way to the mission house.

Mr. Jagannadham was ordained in 1857, and appointed to succeed the Rev. L. Valett in charge of the mission at Chica-cole.

The number of converts resident at a station is not always the fairest measure of the success of a mission. The Mess Writer of the 41st Regiment M. N. I., was here with his Regiment about thirty years ago, and received a tract, which led to his conversion, and since the day he was baptized, he has acted the part of an evangelist in the Regiment, in which he numbers many apparently sincere converts. The facts and doctrines of Christianity have been made known extensively; prejudices have abated; and among the better informed of all classes the conviction is widespread, and deeply rooted that Hinduism is false, and Christianity true. This, many will readily admit; and some even are known to have Christian worship in their houses, though they have not the courage openly to avow their religious convictions.

What above all things we now need is a body of earnest, devoted Christian men, missionaries, evangelists, catechists, in the name of Christ to reap the fields manifestly ripening to harvest.

In 1853 a day school for caste girls was begun by Mrs. Hay, in which there were at one time as many as 100 children under instruction. The average attendance was about sixty. They were taught the elements of general knowledge, and the truths of the Gospel; and were also instructed in those branches of female industry that might be useful to them in future life. Some of those still aid in providing for the support of their families by work which they learned to do in school.

In 1855 the Rev. John S. Wardlaw, M.A., was transferred from Bellary to this mission, for the purpose of more efficient co-operation with Mr. Hay in the preparation of a new and more accurate translation of the sacred Scriptures into Telugu, but was obliged by failure of health to return to England in 1858.

Mr. Hay also was sent home in 1860; and at that time, the Anglo-vernacular school was broken up, and Mr. Gordon was left in sole charge of the station.

In order to estimate fairly the results of our Protestant missions, it must be remembered that before any systematic efforts were made to make the Hindus acquainted with the simple truths of Christianity, as we find them in the acknowledged Word of God, our holy faith had a blasted reputation in this country. The Roman Catholic missionaries at Madura had been detected in a course of shameful deception, which roused the anger even of the Pope; and the character and conduct of Europeans and their descendants, nominally Christian, especially at stations where they are a numerous body, often made their countrymen, when preaching the Gospel, blush to say, we bring you the knowledge of salvation from sin. When he first came to Vizagapatam, the writer of these painful reflections has often had to see Christian (?) men lying in the gutters, kicked out of the way by the poor ignorant people whom he would fain win over to the religion, as it must have seemed to them, of his drunken countrymen.

Caste feelings, also, are very strong and firmly maintained here. No native in these parts, after he has become acquainted with Christianity, ever imagines it *possible* for him to retain his caste and be a Christian. This was long a great obstacle in the way of some who wished to enter the Mission School, in which all caste distinctions were ignored; but latterly the Brahmin and the Pariah might have been seen in close fellowship, aiding each other in the preparation of their tasks.

It would not, however, be fair to claim for direct Christian teaching, all that has been done to undermine and abolish Hinduism. The public administration of justice in our courts; the abolition of rites once deemed holy, but which the most bigoted Brahmin now blushes to acknowledge as having ever belonged to the religion of his fathers; the waning power of the Brahmin as the Sudra rises to positions of influence; the absence of all respect, often amounting to positive disrespect, shown to caste, in Government offices and schools; the mental activity called forth in the pursuit of secular wealth and position; the withdrawing of Government patronage from the temples and temple worship—all these have done their part in undermining the faith of the people, and preparing them for some great religious revolution.

We regret to find that the school registers of date previous to 1850 have not been preserved; but between January 1850 and the middle of 1860, the number that received more or less of their education in the Vizagapatam Anglo-vernacular school was 659. Taking into account the diminution of numbers caused by occasional panics, the average attendance

during that period was 150; but at one time, under the energetic management of Mr. William M. Blake, afterwards one of our missionaries at Benares, the usual attendance was 180 or 200. The school was attended by Hindus of all castes, and non-caste, Muhammadans, Roman Catholics, and Protestants; and towards the close of its course in 1860, the annual cost of the establishment was from Rs. 2,300 to Rs. 2,400; which was met partly by an annual grant from the London Missionary Society, partly by local subscriptions and donations, and partly by school fees and forfeits. This latter item, fees and forfeits, in 1858 amounted to Rs. 340.

About the middle of 1863, Mr. and Mrs. Hay returned to the station, but it was not thought best to restore the Anglo-vernacular School at that time. The native female Orphanage was still under the care of Mrs. Gordon, and the vernacular work of the mission was carried on by Mr. Gordon, assisted by Mr. C. Thompson. The first eight books of the Old Testament, translated by Messrs. Wardlaw and Hay, were partially revised and printed at the station; and an effort was made to educate a few hopeful young men as evangelists and catechists. Failing to obtain the approval of the London Missionary Society, this undertaking was abandoned.

In February 1867, the Rev. Henry De Vere Gookey came out, appointed to re-open the Anglo-vernacular School, which he did in the beginning of 1868, at the same time studying the vernacular, and taking part in the English services, unremittingly conducted by the missionaries at the station. Notwithstanding the existence of a Native High School, where rules forbade the reading of the Bible in school, and which markedly engaged the patronage of Government officials, as soon as the old mission school was re-opened, there was a rush into it, plainly indicative of the important fact that the reading of the Christian Scriptures is not an insuperable barrier in the way of those who seek sound education for their sons.

Mr. Jaggannadham was at this time recalled from Chicacole, to take charge of the native church and render assistance in the restored educational institution.

Severe family affliction again seemed to necessitate the return of Mr. Hay to England, and the mission was then, 1869, left in the hands of Messrs. Gordon, Gookey, and Jaggannadham at Vizagapatam, Mr. Thompson at Chicacole, Buruthettan at the out-station of Chittiralbah near Bimlipatam, and three Bible colporteurs.

With such a body of workmen, the prospects of the mission might be regarded as favourable; but they were soon beclouded. In 1871, Mr. Dawson was absent, on the Nilgiris, dangerously ill; Mrs. Gookey was called way in the beginning of 1872; and her sorrowing husband was ordered home by his medical adviser.

A brief sojourn on the Hills seemed to restore his health, and before the end of the year, he was able to resume his place in the school, and engage in other evangelistic work at the station, along with Mr. Gordon; while Mr. Hay, who had returned to the station in April 1872, met the Delegates of the Madras Auxiliary Bible Society at Rajahmundry, Yercaud, and Madanapilly, and subsequently devoted a large portion of his time to the work of translation and revision.

But again, in 1875, entire prostration of health rendered it necessary for both Mr. Gookey and Mr. Dawson to leave the country. Mr. Dawson died on his way home; and Mr. Gookey has been forbidden by the doctors to return to India.

The educational institution again came under the management of Mr. Hay. That same year Mrs. Gordon was called to her heavenly home, and Mr. Gordon, after some forty years of faithful labour, felt constrained to retire.

In 1876, Mr. E. Midwinter and Mr. U. J. Goffin were appointed to the district. The former was barely allowed to survey the field, and manifest his earnest desire to be engaged in it, when he was called away. Mr. Goffin is now at Vizianagram; and Mr. Thomas, who came out in December last, is engaged in the work of preparation for active evangelistic work.

Notwithstanding the numbers that have, one time and another, for brief periods, been employed in the district, it cannot be said to have ever been efficiently evangelised; and unless the Society, which now occupies the ground, set about it more resolutely, there is very little prospect of its being so. The district is full of knowledge. This has struck strangers as something remarkable. Caste feeling, however, is still very strong; and it never seems to enter the mind of any one that it can be retained by any who will fully follow Christ. At Vizianagram, no Christian is yet allowed to live within the limits of the native town. The difficulty of finding employment has interfered greatly to prevent our obtaining a permanent native community. Our converts have continually been scattered, to Burmah, Cuttack, Cocanada, &c., in search of the means of obtaining an honest livelihood. Our numbers are, therefore, small; but we recognise many indications of a movement which, it is hoped, may before long fill our hearts with gratitude and joy.

Although they are now distinct stations, Vizianagram and Chicacole must historically be regarded in connection with the Vizagapatam Mission. Chicacole was first occupied as an out-station of the Mission in 1838, by Mr. Wm. Dawson, who received ordination in 1844, and continued to labour there until 1852, when he was removed to Vizianagram, where it was thought desirable to open another branch of the Telugu Mission. Mr. C. E. Thompson, assistant missionary, was then sent to Chicacole; but the Mission gradually declined, by the removal

of the Christians, about 40 in number, to Vizianagram and Vizagapatam. In 1857, the mission was somewhat revived under the care of the Rev. L. Valett, but in consequence of the entire failure of Mrs. Valett's health, Mr. Valett was compelled to return to Europe, and, as already mentioned was succeeded at Chicacole by the Rev. P. Jagannadham.

C E Y L O N.

XXIX.—THE AMERICAN CEYLON MISSION.

By the Rev. E. P. HASTINGS, M.A.

THE Ceylon Mission of the American Board of Commissioners for Foreign Missions, whose head-quarters are in Jaffna, occupies substantially the same ground geographically that it did twenty-one years ago. The population of the district has increased but little, owing to natural limitations and repeated decimation by cholera. The temporal prosperity of the people has improved somewhat, and their condition might be indicated by some particulars collected in one of our smaller parishes. In 1,082 houses were found 1,900 males, 2,050 females, and 2,500 children under twelve. Of these 1,900 men over 1,400, or three-fourths, are farmers, besides 49 Government employés (such as interpreters, village officers, overseers, clerks, notaries, &c.), 15 traders, 21 teachers and preachers, 16 medical practitioners (6 English). Of other classes, 22 are Brahmins or '01 per cent.; 31 artisans as goldsmiths, carpenters, &c., or '015 per cent.; 80 fishers or '04 per cent.; 74 weavers, or '04 per cent.; 30 washers and barbers or '015 per cent.; 90 tree-climbers or '045 per cent.; 60 coolies (mostly low caste) or '03 per cent. Of the 1,082 families the estimated property of each is as follows:—

44 per cent.		under			Rs. 50
10 per cent.	over	Rs. 50	and under	Rs. 500	
22 per cent.	"	" 500	"	"	1,000
14 per cent.	"	" 1,000	"	"	2,000
8 per cent.	"	" 2,000	"	"	10,000
2 per cent.	"	" 10,000;			

giving an average of over Rs. 2,000 for each family, with nearly 50 per cent. over Rs. 500 and 25 per cent. over Rs. 1,000.

As another indication of the position of the people, I might mention that within two months 20,000 tons of paddy have been brought in at one port, or 200 lbs. for each man, woman and child in the peninsula. This would have been impossible 20 years ago. The increased production of tobacco, although detrimental to morals, and in the end, to property, has served to bring considerable ready money into the province.

Of the 13 missionaries, including ladies, who were connected with the mission twenty years ago, 5 have died, 3 are in America, and 5 are still in the field. There have been 277 years of missionary labour during the past 21 years, making 1,035 years of

labour from the beginning in 1816. The average number of missionaries in the field during the past twenty years has been 14, and the average number of years' service in that time has been nine and a half years. In the whole history of the mission, 11 have been connected with it for periods of over thirty years, while the average for all has been thirteen years. In connection with the development of the work among women, there has been 47 years of labour by single ladies during this double decade.

Christians.—Our report for 1878 shows a membership in our churches of 452 females and 434 males, total 886; baptized children 660. The percentage of female members became larger than that of males in 1873, and, has been steadily increasing. Of the three classes excepted in the sketch of 1858 we can now include the Brahmin and Mechanic. During this period the total number of those received on profession is 834, nearly our present number, making 1,759 from the beginning. The annual addition has risen from twenty-eight to eighty; and the average for each five years, from thirty-one to seventy-one; and the annual gain on the membership from 6 per cent. to 10 per cent. The noticeable feature of these additions is that, aside from those received while in the boarding schools, which are more than half, nearly every person added has been a close relative of one already a Christian. They come as individuals rather than in communities. This state of things has its disadvantages and also its advantages. The progress is slower, and yet perhaps more permeating and more abiding.

The Pastorate has developed, beginning with two pastors in 1858, and showing seven now. One died two years ago, and another man is only waiting for ordination until the completion of his chapel. They are all worthy men, meeting the responsibility resting on them as well as could be expected, and forming the *sine quâ non* of complete, independent, indigenous churches. Another essential is that they be self-supporting. The first church to reach this self-supporting position did so in 1866, thirteen years ago. (This church has since sent out four colonies to form new churches.) At present eight of the thirteen churches pay the whole salary of their pastor or catechist, another is supported by native funds, and the other four pay more than half.

The contributions of the churches from native sources have steadily increased from Rs. 983 to Rs. 5,580, more than five-fold in twenty years, being then at the rate of Rs. 2¼ per member, and this last year Rs. 6¼ per member. In addition to these sums, quite an amount has been given in donations to the Native Evangelical Society. This Society, the People's Foreign Missionary Society for sending the Gospel to the isles of the sea, has kept on its work for thirty-one years, with fair encouragement. Two years ago it undertook to send men to the more distant

Delft, thus more than doubling its responsibility, and it seems likely to be prospered in its undertaking, although its annual expenditure is Rs. 1,400.

Education.—Village Schools. Our village schools continued much the same as at the beginning of this period until 1870, the number of pupils increasing from 1,500 to 2,000, there being nearly twice as many pupils in schools conducted and controlled by heathen, as in our own. In 1870 the establishment of a new system of liberal grants-in-aid by government led to the formation of a Board of Education, of natives, with whom a Committee from the mission co-operate. This Board took the entire control of the mission village schools, and afterwards took up others also. These schools are almost entirely supported by the Government grants and tuition fees, the mission making but a small annual grant to assist certain specified girls' schools. Besides the Executive Committee of natives, which meets every month, there is a District Committee in each of the sixteen districts. This position is held by the pastor or catechist of the various localities, and he is practically the local manager of the six to twenty schools in his district, the representative of the Board to the schools, and the representative of the schools to the Board. Five school visitors are also employed, to examine and report on each school every month. Institutes are held quarterly in three local centres, at which the teachers meet for recitation, normal instruction, and mutual improvement and acquaintance. The school buildings have nearly all been renewed, many having walls of stone; all are supplied with furniture and maps and most with clocks. Most of the uneducated non-Christian teachers have been replaced by teachers trained in the mission training school and elsewhere. This change is desired and aimed at in every case, but from the fact that many of the schools were recently taken over from heathen managers, it has been found impossible to replace the heathen teacher at once and yet keep up the school, so he is made a collector of pupils, and a Christian man made the responsible teacher. Of the 205 teachers employed, over 100 are church members, and many of the others are nominal Christians.

Of the 135 schools,—121 are vernacular, 12 Anglo-vernacular, and 2 English; 18 are girls' schools, and 58 mixed. The total number of pupils is 8,120, of whom 1,400 are girls. Rs. 20,000 was received as grant-in-aid in 1878. Although there may be occasionally a little friction and some disadvantages, the plan is considered by all the mission a great improvement on the former method when the missionaries were paymasters, and a long step toward making education also indigenous. It is difficult to secure as much Bible study as formerly, and yet it is kept up in all the schools, and there is less of that double-facedness which made the missionary so often feel that all was deception. And

we cannot complain of results. The persons received to the church directly from these schools are not numerous, yet they are not wanting, there being seven during the past year; and of those gathered in later in life, many received their impressions in these schools. Numerous cases also of children dying with a hope in Jesus, lead us to believe that there are many others not yet known to us. One little child of heathen parents, on being asked when she would become a Christian, replied: "When I reach the 4th standard in school;" but on being questioned, she seemed to give clear evidence of a simple faith in Jesus. In the parish mentioned above, nearly 11 per cent. of the population are in school, while Germany has 14 per cent., Great Britain 15 per cent., and the U. S. A. 21 per cent. Of the men, 53 per cent. can read, and 15 per cent. of the women. A much larger proportion have been in school, yet the slight proficiency attained in a few years of irregular attendance has not been kept up in their homes. Five per cent. of the men have had a higher education and 0.25 per cent. of the women, while 50 males and 30 females are now in the course of such education.

Boarding schools.—The Odooville school has continued steadily and successfully on its course. Of the 600 girls who have been pupils 456 are now living. These are most, if not all of them, the leading women in their neighbourhoods, holding a position more like that of an educated woman in a Christian land than one would have thought possible, and making the word "home" a reality in hundreds of places. The following list will graphically attest this statement:—

Married to pastors and preachers.....	29
„ English school teachers.....	74
„ Tamil „ „	40
„ Medical practitioners.....	30
„ Government officers.....	23
„ Bank clerks.....	4
„ Surveyors.....	2
„ Writers and clerks.....	16
„ Merchants.....	14
„ Post Office clerks.....	6
„ Commanding officers.....	2
„ Railway contractors	3
„ Brokers.....	5
„ School inspectors.....	3
„ Proctors and advocates.....	5
„ Overseers and conductors.....	27
„ Farmers.....	48
„ Printers.....	9
„ Secular agents.....	14
„ Students of Theology.....	3



The No. of graduates who have been or are Bible readers..	25
" " who are teachers in boarding schools.	18
" " " matrons or assistant teachers	21
" " " teachers in village schools...	43
" sons of graduates in the Ministry.....	5
" " " studying Theology.....	10

Although most of these pupils came from heathen homes, it is rare that any one graduates who is not a church member. Even where, as in some cases, they have seemed to turn back to heathenism when entangled in a heathen marriage by their heathen parents, they treasure their school memories, and are more readily reached than any around them. Such a work as this school has done, has few parallels on mission ground. Its semi-centennial celebration was held in 1874, when more than 300 of the former pupils assembled. The Woman's Board of Missions connected with the American Board has just given £1,000 for new buildings, which were much needed, and these are now in process of erection. In connection with this, it is hoped to raise an endowment locally, sufficient to make the school self-supporting, and for this object several scholarships have already been secured. At present the annual government grant is from Rs. 1,000 to Rs. 1,200, *i.e.* an average of Rs. 15 to Rs. 20 for a pupil, and the income from fees is about Rs. 1,500, though a part of this is from private funds. The number of pupils at the close of 1878 was seventy. The studies are in the vernacular, with English taught as an accomplishment, but the demand for English for the girls is increasing, and perhaps not unreasonably.

A small boarding school was started at Uduppity ten years ago, to meet the needs of that portion of the field, and especially, where possible, to receive larger girls who could not take a regular course. The results have been very satisfactory, 92 have been received, of whom 25 are at present in attendance. Of these, 66 have become church members, and many are effective workers in Christ's vineyard.

The course of study in these two schools goes through five years and up to the highest Government standard, taking in addition a daily Bible lesson, and also, in the higher classes, Church History, Moral Philosophy, Astronomy, Physiology, &c. The Christian atmosphere pervading these schools, and felt more or less on all sides of them, is one of the most powerful auxiliaries we have to the evangelistic work, and the prayer rooms are as much as ever the place "where the power lies."

For twenty-one years the mission has had a training school, with studies in the vernacular, for the purpose of training mission helpers and teachers, the mission paying the whole expense of the pupils, except such as is met by the government grant-in-aid. Some valuable helpers have been secured by this means, and many teachers; but owing to the great desire for English, the

applicants have been in almost every case from heathen families. However, taking these facts into account, the results have been quite satisfactory. The course of study includes Algebra, Geometry, Natural Philosophy, &c. 191 pupils have been received, and of these 84 have graduated regularly. About 60 are now employed as teachers, and 21 as catechists or preachers; 123 have become church members. A theological department was connected with it for a time, but at present the theological class is studying in English in connection with the College. Recently the school has taken a somewhat industrial aspect, pupils being required to work a little each day at gardening, bookbinding, map-mounting, carpentry, &c. The experiment seems to work well thus far.

Two other educational institutions in the field, though only indirectly connected with the mission, are worthy of notice,—the Jaffna College and Batticotta High School. This latter was noticed at some length in the report twenty-one years ago, at which time it was just commencing. Since that time it has made progress, especially within the last year or so, when it has had a Principal from America supported wholly by the income of the school. There are 215 pupils, and the income is Rs. 1,300 from fees, and Rs. 2,300 from Government grant-in-aid. The Christian character and good influence of the school are also on the increase.

Closely connected with this school, and perhaps suggested by it, is Jaffna College, for if native inception and local management can attain such success in a High School, why not in a College also? The Training school was the actual successor of the old Batticotta Seminary, but it did not meet the demand for English. A meeting of educated Tamulians, most of them graduates of Batticotta Seminary, convened in 1867 for the purpose of considering the subject of education, resulted in an attempt to raise funds for an endowed College. Two members of the mission while visiting America succeeded in raising there Rs. 37,500 as endowment for the support of a Principal, and a local endowment was raised here to the amount of Rs. 10,715 for the support of teachers. The institution finally opened on July 3rd, 1872, with 20 students. In the seven years 145 have been received, and 25 have completed the full course of four years. It is interesting to notice that although nearly two-thirds of those received were from heathen families, the majority of those who go through a good part of the course become Christians. Although it is the people's College, and largely dependent on popular support in a heathen land, its whole influence is Christian. It is taking a hold on the affections of the people, as is attested by the gatherings at the annual anniversaries. A noticeable feature of the institution is its large and commodious gymnasium, in which the students are all required to exercise daily. The course of study being unfet-

tered by Government affiliation, is aimed to secure culture in the largest sense, as far as possible in such a course; and includes metaphysics, natural science, Christian evidences, and the classics, as well as the usual mathematics (through trigonometry and surveying), history, and English literature. The expenses for a student, including board, are less than Rs. 100 a year, and we in part realize our desire to keep at home the young men, who are almost sure to be injured morally and spiritually by going to India and Ceylon. When the endowment is completed, both in America and here, we look forward to seeing it more fully realized. The young men pay all their own expenses, except as they may get assistance from friends, or secure a scholarship; of which there are but three at present, amounting to Rs. 1,900. This is the first Christian College in a heathen land established by natives, and we look for much good from it.

A Medical Department has been kept up by the mission from its early days, under the charge of a Medical Missionary. Since 1870 the Government has given an annual grant of Rs. 2,000, and for some time before that of £50 for training medical practitioners and for the translation of medical works. Six successive classes studied in English, graduating thirty-nine pupils, and five classes followed them in the vernacular, graduating seventy-nine pupils after a course of three years. Of these, twenty-two have died, twenty-seven are in Government employ, eighteen in the employ of foreigners, and forty-six are in private practice. The object of teaching in the vernacular was to train young men to the practice of medicine, who would not be able to go into Government service from want of a knowledge of English, and thus secure their services in their own villages. This object has been to some extent realized. Although a person ignorant of English is not ordinarily as competent a physician, not being able to read so extensively in his profession, or keep up with the latest discoveries so well, yet treatment by these men is far superior to that of the native quacks, and a general confidence in western practice is extending among the people. Several make a good living from their practice, and others do much even if their income is not great. Of the graduates half are Christians, and nearly all respect and favour Christianity. The preparation of medical books is a difficult work because of the total lack of the numerous technical terms, which have to be either transferred from the English, or manufactured from the Sanscrit, in either case taking a form which is not recognizable until learned. Another difficulty is in the constant changes made in English works with every new edition, to keep up with the rapid development of science. However, if medical science is ever to become indigenous, it must be in the vernacular, and have its terminology, and we believe that this series will be a

great help toward this end. Six large volumes, the same or similar to those used in western lands, have been printed including Chemistry, Anatomy, Surgery, Physics, Midwifery and Vade-mecum. The Physiology of about 700 pages is being printed, and the *Materia Medica* is in process of translation. The Medical Missionary was connected with the Hospital of the Friend-in-Need Society until 1868, which registers 5,000 or 6,000 patients annually. The Mission Dispensary has but a few hundreds of patients, and the Medical students make weekly visits to the Friend-in-Need Society Hospital for clinical lectures.

Methods of work.—These have not changed much during twenty years except in throwing the responsibility more on the people, and in developing the work for women by women. The number of catechists employed by the mission is less than before, though the whole number of workers is more. The largest part of the missionaries' work has been in connection with the Boarding Schools, though this is more from the force of circumstances than from any conviction as to the relative importance of the work. We all believe thoroughly in the prime importance of the evangelistic work, and the necessity of every one preparing for it by a ready knowledge of the vernacular. Personal contact with the people must be the great means of success. We may be as high above them as we please, and the higher the better in every thing that goes to make up true Christian civilization, if only they realize that we do not feel above them, and that we have a Christ-like love for them. If this personal work could be pushed we might expect large results. There is a general preparedness among the people, a conviction that Christianity is a good religion, and with many that it is even better than their own, although they do not yet see the necessity of giving up their own. Multitudes are convinced of the folly of idolatry and do not go to temples except occasionally for sight-seeing. Infidel books are imported by the quantity from England and translated, tracts are printed and freely distributed, preaching services are held steadily to disprove Christianity. All these things show that the people are awake, and knowledge is increasing, and the study of God's word extending.

More attention has been given of late to the work among women in the villages, two single ladies devoting their whole time to it. Bible women are also employed more and more. The first time that Bible women were employed by the mission was in 1871. Before that, two or three were supported by the Bible Society or by private funds. At present nineteen are paid by the mission and six by other funds. These women spend but a part of their time in the work, as they have family duties; and some teach a part of the day in a school. Their wages are from Rs. $1\frac{1}{2}$ to Rs. $5\frac{1}{2}$ per month, according to the amount of time they spend. They are accomplishing a great work

among the women of the land, not yet very marked in numerical additions, but bringing the Gospel truth to every household. They reach the women, and in the women's hands is the key to the evangelization of Jaffna. Nearly all the property is written in their name in the dowry deeds, and, partly for this reason and partly because of their natural intelligence, the women largely control the land. It is only by reaching them that the household, the unit and prime factor of society, is secured.

Sabbath schools are kept up by all the churches, and there are afternoon sessions at many of the school-houses, so that a majority of the 8,000 pupils in the schools meet on the Sabbath for the special study of God's Word. The international lessons are used with profit, being printed every quarter by the Tract Society. Much use is made of singing, and in some cases teacher's meetings are held for the mutual study of the lesson.

Printing.—The mission as such does but little printing, but secures the needed books and tracts through the local Tract Society, through which also the *Children's Friend*, a monthly illustrated paper, with 1,300 copies, is distributed, and 2,500 copies of the quarterly international Bible lessons.

Two Colporteurs have been employed during this period, besides two paid by the Bible Society. Their sales are not great, but they reach every house, and often bring to light cases of interest in unexpected quarters.

We have no Christian community as such, separate from the church members. The Sabbath congregations consist chiefly of members and a few who are considered candidates, together with children from the schools. The heathen, although constantly invited, do not care to come to the regular services, but they come readily to the frequent meetings held in their villages and houses. The missionaries and their helpers are welcomed in every house and listened to respectfully.

The following foreign missionaries are at present in the field :—

Rev. William W. Howland and Mrs. Howland; Rev. Enrotas P. Hastings and Mrs. Hastings; Rev. Thomas S. Smith and Mrs. Smith; Rev. Samuel W. Howland and Mrs. Howland; Rev. Richard C. Hastings; Rev. Samuel F. Green, M. D., and Mrs. Green.

Assistant missionaries :—Rev. Eastman S. Minor and Mrs. Minor; Rev. Thomas S. Burnell and Mrs. Burnell; Mrs. Judith M. Minor; Miss Eliza Agnew; Miss Sarah F. Brown; Miss Mary Ann Capell; Miss H. E. Townshend; Miss H. A. Hillis; Miss S. R. Howland.

Overleaf is appended a list of the churches and a few statistics, and also a list of the native pastors and preachers :—

Churches.	Native Pastors and Preachers.	MEMBERS.			Contributions.
		M.	F.	T.	
Allavetty ...	Rev. M. Welch ...	12	12	24	Rs. 159
Batticotta ...	„ B. H. Rice } ...	89	40	129	1,510
Moolai ...	Mr. S. John }				
Caradive ...	„ R. Moses ...	16	7	23	162
Changany ...	Rev. A. Bryant ...	33	16	49	218
Chavagacherry..	„ J. Christmas ...	45	44	89	454
Manipai ...	Mr. W. Nathanael ...	30	25	55	469
Navaly ...	Rev. F. Asbury ...	23	28	51	284
Oodooville ...	„ H. Hoisington ...	68	146	214	759
Panditerupu ...	Mr. S. Illyatamby ...	20	24	44	680
Tillipally ...	„ Thomas Snell ...	61	44	105	411
Udupitty ...	Rev. D. Stickney ...	23	55	78	355
Valany ...	Mr. S. Hemphill ...	14	11	25	119
		434	452	886	5,580

XXX.—THE WESLEYAN METHODIST MISSION, NORTH CEYLON.

By the Rev. J. BROWN.

As no sketch of this Mission was sent to the last Missionary Conference held at Ootacamund, April 1858, it will be necessary to go back to the commencement of the Mission and to extend this notice over the whole period of its history. The Ceylon Mission is the oldest in the East belonging to the Wesleyan Missionary Society, and owes its origin humanly speaking to the powerful advocacy and quenchless zeal of Dr. Coke. In 1813, after a lengthy debate, the British Conference was induced to sanction the proposed mission at Ceylon, Java, and the Cape of Good Hope, and appointed seven missionaries (two of whom were married) to accompany Dr. Coke on this new enterprise. Having obtained the permission of the Conference, the doctor set himself to collect funds, select his companions and make preparation for the voyage. They embarked at Portsmouth on December 30th, 1813. Two of their number, however, were destined to end their course before they landed on "India's coral strand." On February the 10th, Mrs. Ault, the wife of one of the oldest missionaries, succumbed to a wasting disease and quietly fell asleep trusting in Jesus. But a greater trial yet

awaited the little band: on the morning of May the 3rd, Dr. Coke was discovered a lifeless corpse on the cabin-floor. Apoplexy had suddenly deprived the missionary party of its leader. A greater trial could not have happened to them, for none of them had power to touch the doctor's papers, or to cash any of the bills he had brought with him. They were thus cut off from all resources, and so straitened were their circumstances when they landed that they were not able to muster money enough to pay the usual fees of the steward, or to pay the hotel bill for their first day's dinner in Bombay. Their circumstances, however, were soon noised abroad and secured for them friends in unexpected quarters. Sir Evan Nepean, the Governor of Bombay, kindly entertained them till they were able to secure a vessel for Ceylon, and a Bombay merchant offered to advance them any sum that they might need on the credit of the Society. Sailing from Bombay on the 20th of June 1814, they arrived safely at Galle on the 29th of the same month. Here also they found many kind friends ready to welcome them and to minister to their necessities, amongst whom special mention should be made of the Commandant of Galle, Lord Molesworth, and his lady.

On July 11th they assembled themselves in Conference to divide the load and to appoint their stations. After much prayer and deliberation Messrs. Lynch and Squance were sent to Jaffna, Mr. Ault to Batticaloa, Mr. Erskine to Matara, and Mr. Clough remained in Galle, where he was afterwards joined by Mr. and Mrs. Harvard, who had remained a while in Bombay. Having fixed their stations and having partaken together of the Lord's Supper, they separated for their respective spheres of labour on the 15th of the same month. By this arrangement they were scattered over the whole land. Three were in the Tamil district and three in the Singhalese district. Their mode of operation was the same in north and south. They began by preaching the Gospel to all who understood the English language; they applied themselves with all diligence to master the language of the people amongst whom they were appointed; they made tours into the surrounding villages accompanied by an interpreter through whom they endeavoured to make known to the degraded populations the knowledge and worship of the true God; they commenced an English school on each station, towards the up-keep of which the Government contributed a sum of £60 annually; and they established vernacular schools wherever suitable teachers could be obtained to conduct them.

In the year 1816 the mission was strengthened by the arrival of four new missionaries from England, so that they were able to occupy the town of Trincomalie which at that time was reckoned of considerable importance as a naval and military station. Mr. Broadbent was appointed to begin the work there.

At the same time an earnest request was received from a number of Europeans in Madras, who had heard of the arrival of Wesleyan missionaries in Ceylon, to send them a missionary to minister to their spiritual necessities. Mr. Harvard was licensed by the Hon'ble East India Company and appointed by the Home Committee to proceed to Madras to begin a mission there ; but his residence in Colombo was deemed so necessary by the brethren on that station, as well as by the Committee of the Auxiliary Bible Society, and by certain persons in high authority, that the Rev. James Lynch, the senior missionary and General Superintendent, was appointed to the important enterprise in his stead. To him therefore belongs the honour of having commenced the Wesleyan Mission in Madras.

In the year 1817 two fresh labourers arrived in the Island, Messrs. Fox and Newstead, who are remembered to this day because of the work they were honoured of God in accomplishing. With this addition to their numbers it was decided to extend the borders and occupy new ground. Point Pedro was added to the stations in the north, and Negombo and Caltura in the south of the Island. The Rev. Thomas Squance began mission work at Point Pedro in 1818 by renting a plot of land by the sea-side for 6 fanams (9*d.*) a year. On February 12th, he opened an Anglo-vernacular school there with twelve boys.

In January 1819, the missionaries met together again in Galle to hold their fifth Annual Conference. Important business was transacted at this meeting. It was decided to occupy Negapatam and Bangalore as valuable centres for missionary work. The Island of Rameswaram also was recommended to the Home Committee for occupation, being in the opinion of the meeting the "Mecca of India." Their recommendation, however, never resulted in anything. The most important resolution of this meeting was the division of Ceylon into two districts, to be designated the *Singhalese* and *Tamil districts*. The labours of the past five years had not been in vain. *Two hundred and forty-nine* persons had been united in Church fellowship; seventy-five schools were in existence, containing 4,484 children; the printing establishment in Colombo had been actively at work pouring forth its thousands of Scripture portions and tens of thousands of tracts; mission houses, chapels, and school bungalows had been erected in every part of the field; and many of the sons of the soil had been raised up to preach to their fellow-countrymen the truth that had made them free. Nor should we forget to mention that several Buddhist priests had become obedient to the faith. It was now found wise therefore for the more vigorous working as well as for the consolidation of the mission to divide the Island linguistically, and thus there fell to the jurisdiction of the Tamil district the northern and eastern provinces of Ceylon.

The following year the northern district was strengthened by the arrival of three young ministers, one of whom, the Rev. Joseph Roberts, was destined to make his mark in the mission both in North Ceylon and Madras, and to become widely known as an author by his work on *Oriental Illustrations*. The first property purchased by the Wesleyan Mission in Jaffna was the old orphan-house and Lutheran Church on the esplanade. This building had been converted at a small expense into a school and chapel. The chapel, however, soon became too small, and Mr. Roberts resolved to build a new and larger edifice on the opposite side of the road. After many delays and disappointments the chapel was completed at a cost of £702, towards which the people contributed £262, and it was dedicated to the service of God in the early part of 1823.

In this year also the new chapel at Trincomalie, built by the Rev. Robert Carver, was opened for Divine worship. On account of the dearness of the place, the high price of labour and serious accidents caused by the violence of monsoon changes, this building cost £1,350, towards which the people on the station contributed £497.

In the year 1825 the mission stations on the continent were formed into a separate district, and from that time forward the North Ceylon District Meeting concentrated its efforts upon the Tamil population of the Island. And at this point we may properly and profitably pause for a moment's review of the work that has been done. What fruit has the first decade of the mission's history yielded? We will answer this question as briefly as possible. Four principal stations have been occupied, viz.: Jaffna, Point Pedro, Trincomalie and Batticaloa, on each of which a small church has been gathered with a membership in the aggregate of ninety-two, of whom twenty are returned as English, forty-one as Dutch descendants, and thirty-one as natives. A system of education has been introduced, somewhat feeble it is true, but nevertheless serving as a foundation for better things to come. The returns for 1825 contain twenty-six schools with 795 scholars, taught by twenty-six teachers. One of these schools was a girls' school in Jaffna with forty pupils, taught by a highly respected Dutch lady, Mrs. Schrader, whose memory is deserving of a better tribute than our space allows us to pay. Among other good deeds that she did may be mentioned her translation of many of Mr. Wesley's sermons into Portuguese, and her conducting a service in her own house for many years, for the benefit of the Portuguese who otherwise would have been uncared for. Something had also been done towards the creation of a native ministry. The first purely Tamil Minister was called to the work this year. Two burgher young men had previously been set apart to the work of the ministry, but *John Phillip Sanmogam* was the first

Tamil Minister in connexion with the Wesleyan Missionary Society.

1825—1835. The second decade was occupied in quiet consolidation and gradual development of the work. It should, however, be observed that the success realized was not so great as the Committee at Home or the missionaries on the field looked for. And we have not far to seek for the reason of this comparative barrenness. No one has a right to expect to reap where he has not sown, and no one in an eastern mission field need expect to reap where there has not been a diligent watering and nurturing of that which has been sown. For years the district was left to be worked by *three* English missionaries, only two of whom were really competent at the same time, assisted by three or four assistant ministers, whose assistance was sometimes very doubtful. In 1833 the Rev. Joseph Roberts returned to England and the Rev. Peter Percival, who had been taken from the district for a while to begin a new mission at Calcutta, returned to Jaffna. In Calcutta Mr. Percival had been associated with Dr. Duff, when the latter was struggling with the initial difficulties in connection with his gigantic educational operations. He had there seen the value of a Christian education as a missionary agency. As soon therefore as he returned to Jaffna he began to give his attention to the schools. His first care was to establish a superior English school which bears to this day the name he gave it, the "Jaffna Central School." This institution was designed to prepare young men for mission employment as teachers, catechists or native ministers. Similar schools were commenced on each of the principal stations, or in other words, the schools previously in existence were improved and reorganized after the Jaffna model.

At the end of this decade there were 1,149 children, of whom 174 were girls, learning in thirty schools, and taught by thirty-six teachers. The Church members had increased to 144—an increase of 56 per cent. During this period very little was done in the way of chapel building. A small chapel had been erected for the little native Church at Point Pedro by Mr. Stead, at a cost of £25 12s., and land had been purchased and materials collected for a substantial chapel at Batticaloa.

1835—1845. This was a period of considerable activity, the interest centering almost entirely in the northern and southern extremities of the district. In Jaffna Mr. Percival was diligently employed in strengthening and developing his educational schemes. In 1837 a girls' boarding school was added to the institutions already noticed. It commenced with six pupils, but it has gone on steadily increasing until it has become one of the largest in the Island. A training class was also formed to prepare teachers for the numerous schools that were being commenced in different parts of the district. Mr.

Percival next gave his attention to the training of young men for the more important work of preaching, in the capacity of catechists, assistant missionaries, and pastors of churches. He read with them such works as Watson's Institutes, Whateley's Logic, Paley and Butler; but though one or two promising young men came forth from this class, the returns do not seem to have been commensurate with the labours bestowed. In the midst of this educational activity, Mr. Percival applied to the local Government for the transfer of the old Dutch Churches at Wannarponne, Puttoor, and Cattavelly to the Wesleyan Mission, which after due reference to the Secretary of State was successfully accomplished. Funds and materials were then gathered for the renovation or re-building of these old churches; the Wannarponne church was restored in 1837 at a comparatively small outlay, but the Puttoor and Cattavelly churches were so far gone to decay and ruin that the walls had to be taken down and rebuilt.

At Batticaloa, in the meantime, a still more interesting work was being carried on. Towards the building of their chapel, which cost £500, the people had contributed liberally: though few in number they had succeeded in collecting the sum of £450, an average of about £10 per member. In the year 1839 the chapel was dedicated to the service of God, an interest in missionary operations had been created, and the word preached came with power. A few who had long been nominal Christians were pricked in their hearts and led to cry aloud for mercy. The Rev. Ralph Stott was just the man to direct and develop such a work. Instant in season, and out of season, he was always abounding in the work of the Lord. The young converts were formed into classes and placed under the instruction of older converts, and every one that could work was set to work as a local preacher, an exhorter or a class leader. Conspicuous among his lay-helpers was Ramanader Somanader Modellar, the Chief Modellar of the Province. Government never had a more faithful servant, and the Church never had a more laborious worker. Early on the Lord's day he started on the Lake in his own canoe and propelled by his own servant, from village to village he proceeded according to a fixed plan, breaking the bread of life to as many as were anxious to be fed. About this time an effort was made by the Ceylon Government to civilize the Veddahs of Bintenne, near Batticaloa, and to form them into villages. Land was allotted to them and £200 voted by the Government for the purchase of implements of husbandry and various kinds of grain. Mr. Stott very heartily co-operated in this work. He visited the interior with the Government Agent, the Veddahs were gathered together and instructed in the truths of Christianity as well as in the first principles of political economy. After a while many of them desired to be

placed under Christian instruction. A Catechist teacher was placed in each of the three villages formed by the Veddahs, who submitted to be civilized and after due instruction and probation about 300 were baptized. This work, however, never attained to that importance which the work in Batticaloa town possessed. Here the progress made year by year was very steady and gratifying. In the year 1840 the number of Church members was 40, but by the end of 1845 the number had increased to 170. The total number of baptisms in four years was 758, of whom 447 were adults. None of the Veddahs were ever returned as Church members.

At the end of this decade there were in the whole district 1,014 children in the mission schools, of whom more than 200 were girls. The number of Church members was 277—an increase of 92 per cent.

1845—1855. The fourth decade in the history of the North Ceylon Wesleyan Mission was a period of much trial. To the Native Churches it was a time of testing and sifting. The Church at Batticaloa especially passed through a severe crisis. Many members were induced to forsake the Church which had been instrumental in leading them to Christ, and to transfer their allegiance to another Church backed by Government influence and patronage. New members, however, had in the meantime been added in their stead, and through the untiring exertions and judicious efforts of the Rev. John Kilner, the breach was gradually healed, peace and harmony were restored, and the church went forward on a brighter and more successful career. A falling off in the home receipts and a corresponding lessening of the annual grant from England sadly crippled the operations in every part and department of the mission. Year after year the same piteous cry for help was sent home to the Parent Committee, to be met almost invariably by the same reply,—a “regret that further help could not be afforded.” Those were the days of retrenchment; positions obtained after much conflict had to be forsaken; opportunities for wise extension allowed to pass unimproved; and aggressive efforts which are essential to the life of any church were nowhere witnessed. As far as numbers were concerned, the district was feebly manned and the hands of these few were tied and bound by the want of adequate means. It was also a time of *change*. In the end of 1852, Mr. Percival, after twenty-six years’ service in India and Ceylon, retired from the district and was succeeded as Chairman by the Rev. R. D. Griffith, who after about three years gave place to the Rev. John Walton.

Still even this trying period brought forth some good. The dark cloud had its silver lining. The native churches were taught to trust themselves and help themselves more. Indigenous resources were developed. The principle of self-sustentation

and self-propagation was universally insisted upon. We have no hesitation in affirming that the 281 members returned in 1855 represented a far healthier and more vigorous church than the 271 members of 1845.

1855—1865. The whole of this period was characterized by hard and steady work. The missionaries often complain in their reports of the prevalence of pestilence and drought. In some parts of the district, mission operations were almost suspended month after month, on account of the ravages of cholera and small-pox. In spite, however, of these adverse influences, it was to the native church a time of growth, consolidation and development. On the return to England of Mr. Walton in the end of 1859, Mr. Kilner became General Superintendent and Chairman of the district. One of the first things which claimed his attention was the formation of a class of converted young men to train them for the work of the ministry. After much deliberation and trial it was agreed to station this class at Jaffna, where the greatest educational advantages and the most thorough supervision could be obtained. The young men who formed this class were taught to work as well as think. Each student was requested to keep a journal of his evangelistic efforts, to be submitted regularly for the inspection of the superintendent. By the end of 1863 two of them were thought fit to be brought forward as probationers for the ministry, one of whom was of European descent, the late lamented Henry DeSilva. After another year's experience two others offered themselves for the work of the ministry, both of whom remain to this day faithful and laborious preachers of the Gospel. The following year another promising young man was received into the native ministry from this class, who still continues to fulfil the expectations that were then entertained of him. This must be regarded as the foundation of the native ministry, which the North Ceylon Wesleyan Mission possesses at this time.

Whilst this staff of workers was being prepared, the native churches were steadily increasing in numbers, in influence and intelligence. The membership of 1855 had increased to 406 in 1865, or an increase of 44 per cent. In its thirty schools the district had at the latter date 960 boys and 234 girls, or a total of 1,194 children. As an indication of growth we note that the children in these schools that year contributed the sum of £315 1s. 11d. as school fees; and the sum of £181 11s. 0d. was raised for the general work of the mission.

1865—1879. It only now remains for us to trace the history of this mission during the past fourteen years. In doing so our only regret is that the space does not allow us to do it so fully as we could wish. This period began gloomily. During the year 1866, whilst the Chairman was on a visit to England, two of the English missionaries died and one

proved unfaithful, so that at the end of that year only two missionaries remained in the field. Mr. Kilner returned to the district in the beginning of 1867, two additional young missionaries having been sent out to Jaffna a few months previously. Taking up the thread where he had dropped it on proceeding to England in 1865, Mr. Kilner threw his whole soul into the creation of a vigorous native agency, to the strengthening of all local institutions, and to the building of a healthy native church. The returns year after year tell very plainly how successfully these objects were accomplished. A definite policy vigorously worked, the most hearty concord between pastor and people, the enthusiasm which success put into every branch of agency, triumphed over all difficulties. The material prosperity of the mission too was most marked. As the agents increased in number it was found necessary to build more houses, schools and chapels. Being in England in 1872, Mr. Kilner submitted a scheme to the Parent Committee which involved an outlay of £3,000 in buildings of different kinds, guaranteeing to raise £2,000 in the mission field, if the Committee would grant the remaining £1,000. The scheme was to extend over four years and the grant to be made in four annual instalments. To this request the Home Committee readily acceded, and at the end of 1876 the mission had the pleasure of reporting that £3,172 had been expended in the erection of one missionary's house, four houses for native ministers, thirty-nine school chapels and bungalows, one school-room for the Jaffna girls' boarding school and a residence for the English lady Principal. Before this extension-scheme was finished and out of hand, the operations of the mission had so remarkably developed that another extension-scheme was felt to be necessary, and the Parent Committee was induced to make the district another grant of £1,280 on terms somewhat similar to those of the first extension-scheme. This is also now approaching completion and will be the means of adding about £4,000 worth of property to this district.

In 1875 the Rev. John Kilner finally returned to England and the Rev. E. Rigg was appointed as his successor. We are thankful to be able to report that the work continues to grow, and in the matter of education especially, the mission has occupied a prominent position in Ceylon. There are now five central stations, Jaffna, Point Pedro, Trincomalie, Batticaloa and Kalmunai. Each station (except the last, which has but recently been occupied by an English missionary) possesses a girls' boarding school, an English central school and from a dozen to a score of vernacular schools. At Jaffna there is a training institution for male teachers, containing at present thirty-five students. At Batticaloa there is a printing establishment, which is doing its best to supply the mission with such

books as cannot elsewhere be obtained. The aggregate value of mission property in chapels, parsonages, school bungalows, printing establishments, &c., at the end of 1878 was £24,000.

In 1865 the number of members was 406, now it is 806; then the number of pupils in our schools was 1,194, now it is 7,961: then the number of girls' boarding schools was one, now there are four, and another to be commenced as soon as the buildings are ready; the number of girls in our schools was 234, now the number is increased to 1,785; then the number of native ministers was 4, now it is 16. To God alone be all the praise!

NORTH CEYLON TAMIL DISTRICT.

SUMMARY OF LOCAL RECEIPTS.

1878.

CIRCUIT.	PASTOR'S FUND.		EDUCATION.		CHAPELS, &C.	
	Rs.	Cts.	Rs.	Cts.	Rs.	Cts.
Jaffna Pettah	806	68	768	50	151	24
Chetty Street	} 242	87			40	51
Wesley Chapel						
Pereapulam						
Mannar	336	12	25	50	325	12
Puttoor	} 120	00	20	00		
Atchelu						
Point Pedro	478	46	490			
Ploly	61	37				
Kattavelly... ..	49	25				
Vathery	41	87				
Trincomalie, South	388	00	876	39	73	0
Tamblegam & Kandalay... ..	20	25				
Trincomalie, North.	95	37				
Mehintale						
Batticaloa Puliyantivoe	855	46	1,289	33	318	83
Sittandy	25	29				
Eraur	92	96	25	24		
Amirthagally	66	04	22	46		
Manchentudovay... ..	25	83				
Kaluthavelly	133	96	109	99		
Kalmunai	104	12	340	07		
Kallar and Porativoe	139	66				
Sambanturai	} 34	29				
Karativoe and Nindoor						
Karankotativoe	133	25				
Total ...	4,251	10	3,967	48	908	70

Table showing rate of progress in the North Ceylon Tamil District.
FROM 1868 TO 1878.

YEAR.	Chapels.	Other Teaching Places.	AGENCY.			CHURCH MEMBERS.			BAPTISMS.			DAY SCHOLARS.			
			Eng. Miss.	Tam. Min.	Cate-chists.	Teach-ers.	Full Mem.	On Trial.	Total.	Admit.	Chil-dren.	Total.	Boys.	Girls.	Total.
1868	7	21	4	4	6	55	354	51	405	16	23	39	846	306	1,152
1869	7	44	4	5	5	58	365	58	423	7	20	27	1,039	264	1,303
1870	7	44	4	7	5	53	402	91	493	16	32	48	1,537	445	1,982
1871	7	59	4	8	9	79	494	122	616	56	56	112	1,778	584	2,362
1872	7	59	5	10	9	79	511	147	658	44	42	86	2,533	636	3,169
1873	7	63	6	11	6	79	572	122	694	51	35	86	2,829	666	3,495
1874	10	66	6	10	19	113	633	123	760	27	41	68	3,531	833	4,464
1875	16	79	6	11	20	125	657	170	827	35	48	83	4,074	927	5,001
1876	17	79	6	12	21	146	708	186	894	38	57	95	4,389	1,370	5,759
1877	20	80	7	14	22	150	716	182	898	34	45	79	4,968	1,520	6,488
1878	21	82	8	16	20	166	806	223	1,029	93	52	145	6,176	1,785	7,961

XXXI.—THE CHURCH MISSIONARY SOCIETY.

CEYLON MISSION.

By the Rev. W. OAKLEY.

THERE are few countries on which God's hand has rested with more bounteous goodness than the island of Ceylon ; few where plainer evidences appear not only of His existence, but also of His wisdom and "good will towards men." Endued with a climate perhaps more genial than any other within the tropics ; fruitful even to a fault ; it might, as Canaan of old, be described as "a land which floweth with milk and honey," one in which the people "eat bread without scarceness." It is a land of "rivers and streams, well watered everywhere."

And yet there are few lands in which the glorious Creator is more dishonoured, and in so many ways ignored ; and, perhaps, few also in which the influence of the Holy Ghost has been more determinedly resisted. Buddhism, a soulless atheism, the professed creed of the Singhalese people, envelopes them in a "darkness which may be felt," and leaves them not only without God, but also without hope in the world. As the fathers lived and died so the children live and die, content to follow in the footsteps of the hopelessly helpless, and with them to be blotted out of existence in the repose of *Nirwana*, where joy and suffering alike are extinguished for ever.

For nearly 300 years before the English power was established here, efforts had been made by the Portuguese and Dutch to break down the prevailing heathenism, and to propagate the religions which they themselves professed ; but while many appear to have embraced the truth, the great mass of the people were still followers of their ancient superstitions, even at the time when the British took possession of Ceylon : and, alas ! it is so still.

At the time when the Church Missionary Society was founded, the low country (maritime portions) of Ceylon had lately become the possession of the English Crown, and its peculiar circumstances and claims on British Christians attracted the attention of the Committee of the Society, and led them to make an effort in its behalf. At the close of the year 1817, the Committee were enabled to carry out their wishes, and appointed four English clergymen—the Revs. Samuel Lambrick, Benjamin Ward, Robert Major, and Joseph Knight—to commence operations in the Island. They left England on the 20th December, 1817, in the ship *Vittoria*, and arrived in Ceylon about the end of June in the following year.

In the original plan laid down by the Home Committee, it was arranged that Mr. Lambrick should be stationed at Colombo, Mr. and Mrs. Mayor at Galle, Mr. Knight at Jaffna, and Mr.

and Mrs. Ward at Trincomalie; but on their arrival representations were made to them which led to a change in the location of two of their number—Mr. Lambrick went to Kandy, and Mr. Ward to Calpentyne. Galle and Calpentyne were not, however, permanently occupied. After a few months' residence in Galle, Mr. Mayor thought it advisable to leave the town and move towards the interior. He made choice of Baddegama as a place suitable for his work, and took up his residence there. Mr. Ward, finding Calpentyne unsuitable for a mission station, decided on leaving it, and removed, for a time, to Jaffna, to assist Mr. Knight in the work he had commenced in that town. To three principal stations, therefore, the operations of the missionaries were in the first instance confined, but others were afterwards formed, as openings presented themselves and the number of labourers permitted.

1. THE KANDY STATION.—It was not without great difficulty that the British succeeded in taking possession of Kandy, and, though conquered, the spirit of independence still remained. The proud mountain chiefs would not brook the restraints which a settled and civilized Government imposed; and the result was a serious rebellion, the last embers of which had hardly been quenched when the first missionaries of the Church Missionary Society landed in Ceylon.

The then Governor, Sir Robert Brownrigg, most strongly urged that one of the missionaries should proceed to Kandy, and there commence his work. There were many reasons which made this a most desirable arrangement, in a missionary point of view. Here Buddhism had its chief seat, here was the far-famed temple,—the Dalada Maligawa—containing “the sacred tooth” of Buddha, which, not only in Ceylon but throughout distant Buddhist countries, was regarded with a superstitious reverence of which words can convey no just idea. Here, too, were the great Wihares or Colleges of Malwatta and Asgiriya—nurseries of the Buddhist priesthood, and repositories of its lore. Kandy was, in fact, the citadel of heathenism; and it was by the missionaries rightly felt that it presented opportunities for usefulness which they could not decline. It was among such a people, and in a place on many accounts so important, that Mr. Lambrick in the month of August 1818, entered on his work.

From Kandy, as a centre, the work gradually spread to the surrounding villages, in which day schools were opened and the great truths of the Gospel proclaimed to the parents and friends of the children, who assembled when the missionaries went to examine the schools.

Among the Kandians none of the converts have been found so steadfast, so satisfactory, as those who as adults have learned to believe in Christ; and God has permitted his servants to

rejoice over many who had grown up in heathenism, who had tried it and found it wanting; but who, when the Gospel was preached to them, embraced with thankfulness and sincerity the great salvation it reveals.

In 1857, the "Kandy Collegiate School" was opened with the object of reaching the sons of the Kandian chiefs and bringing them under the influence of a Christian education.

In connection with the Church Missionary Society, there are now three substantial churches in Kandy and its immediate neighbourhood, one of which cost upwards of £1,000, towards which the native subscriptions amounted to at least £500. The three congregations of Kandy, Katukele, and Gatembe, are ministered to by native pastors, one of them being also Chairman of the Native Church Council, which is entirely composed of native gentlemen connected with the congregations.

2. THE JAFFNA STATION.—The Peninsula of Jaffna is thickly populated, containing upwards of 220,000 souls. It is divided into thirty-seven districts, each containing several villages. In three of these districts the C. M. S. missionaries reside and labour, the remainder being occupied by the American, Wesleyan, and Roman Catholic missions. The people are all Tamulians—immigrants from South India, who have settled down in Jaffna.

The Rev. Joseph Knight, the first Church missionary to Jaffna, commenced his work in 1818, at Nellore, a village situated about two miles to the north-east of the town of Jaffna. Innumerable were the difficulties and bitter the opposition he had to encounter. The people considered missionaries as outcasts, and deemed it pollution to admit them to their dwellings. There were instances where they even thought it necessary to bathe themselves and purify their houses after the missionary's visit, and it was always usual for the pundit to go to the tank and bathe on his way home, after giving his morning lesson at the bungalow.

The first convert from heathenism was received into the church by baptism in the year 1826, after seven years of hard toil and patient, faithful labour. The influence of his religion was seen in his regard for strict honesty and in his efforts to make known the Gospel to his heathen fellow-countrymen.

In 1841, Chundicully, and in 1849, Copay, were taken up as separate mission districts; at both places substantial churches have been erected as well as at Nellore. In 1863, one, and in 1865 two more catechists were admitted to Deacons' Orders, and they are now labouring as pastors in connection with the Native Church Council, and are paid from its funds. The Chundicully Seminary, commenced in 1851, is affiliated to the Madras University, and students are prepared for Matriculation in the University.

The Nellore girls' boarding school, opened in 1842, is one of the most interesting and hopeful of our educational labours. Many of those who passed through the school are now heads of families, and by their lives and conduct adorn the Gospel of God their Saviour.

The district now extends ninety miles down the central road, and thence across to Mullaittivu on the east coast.

3. BADDEGAMA STATION.—The third station occupied by the missionaries of the Church Missionary Society was Baddegama. The Parent Committee, when sending out their first band of missionaries, designed to occupy the town of Galle; but after a few months' trial of it Mr. Mayor resolved to remove into the interior, and made choice of Baddegama,—a large village on the banks of the Gindura river, and about fourteen miles from Galle. As far as natural beauty and healthiness of situation are concerned, no place could have been selected affording greater advantages as a residence; and its position on the margin of the river was valuable in a missionary point of view, as affording easy access to many villages on its banks. Mr. Mayor laboured alone at Baddegama for about a year, and was then joined by the Rev. B. Ward, who had been previously located in the northern part of the Island.

The first great work undertaken by these missionaries, after organizing their plan of operation, was the erection of a large and substantial church. Its grey tower, peeping out from among the dense foliage, adds a new charm to the lovely scenery by which it is surrounded. The foundation stone was laid in February, 1821, and the church was opened for Divine Service before the close of the following year. It was consecrated by Bishop Heber, on the occasion of his visit to Ceylon, in the year 1826.

On Easter Sunday, 1830, the first *adult* convert was baptized. Mr. Selkirk in writing of him in after years says: "he continues to adorn the doctrine of God his Saviour, he always attends church, and frequently the morning or evening prayers at one of the mission houses."

About the year 1848, the work was extended to the sea coast, and Balapitimodara and Bentota—two places of importance—were occupied as out-stations. Still later, Dodanduwa was occupied, and some enquirers presented themselves, seeking earnestly to know what they must do to be saved; and, after careful instruction, about twelve adults were baptized; and the good work has continued, to the joy of the missionary in charge of that station. Baddegama has been more fruitful in producing good native agents, than any other district connected with our Singhalese mission. It has indeed been a very "school of the prophets." At this station also there is a Native Church Council and some four agents are paid out of its funds.

4. THE COTTA STATION.—About four years after the Church Missionary Society had entered on its work in the Island, attention was directed to Cotta—a place famous in the annals of the country, and, at the time of the arrival of the Portuguese, a residence of the Singhalese king.

Under the Dutch Government, the people of Cotta professed Christianity—almost to a man. One whose memory carried him back nearly to the time of which he writes, says: “there was not a single Buddhist temple in the parish; the Buddhist priests were neglected, if not molested and insulted. But notwithstanding all this, the mass of the people were never converted in heart; they were never devoted to the religion which they were in the first instance forced to embrace.”

The first English minister who exerted himself for the benefit of the Cotta people, was Mr. Chater, of the Baptist Mission; but his efforts were attended with so little success, that about the year 1820 or 1821, he closed the school he had established, and retired from the place. It was shortly after this, that the Rev. S. Lambrick removed from Kandy to the low country, to seek an opening for the establishment of a new station, and he was led to fix on Cotta as a suitable place. In the year 1822, he obtained a piece of land on the border of the Cotta lake—a position not exceeded in beauty by any in the vicinity of Colombo—and at once entered with all diligence, not only on the work of erecting mission buildings, but also of building-up a living temple to the praise and glory of God. Very soon after Mr. Lambrick’s arrival at Cotta, the need of books and tracts being much felt, it was resolved to set up a printing press, and one was accordingly sent out from England.

In 1826, an attempt was made by the Government to stop the circulation of books and tracts against Buddhism. A circular was addressed to the missionaries, condemning the publication of tracts and notices, “casting scoffs and offensive reflections on the Buddhist religion,” and announcing that their circulation could not be tolerated. But the press continued its work, and as many as 15,000 tracts were issued from it in the course of one year.

In 1828, the Cotta Institution was opened, and became for the time *the* educational establishment of the island. Some of Ceylon’s best men, both native and burgher, were educated in it.

A translation of the Holy Scriptures was next begun, and was completed in 1833, and is known as the “Cotta Bible.” This version has commanded the admiration of all who have studied it with unprejudiced minds, from the idiomatic purity of its language, and the simplicity of its style.

The Cotta district has, almost from the commencement of the mission, been gradually increasing in size. It now extends

some 40 miles south-east from Colombo, and embraces considerable portions of Hewagam, Rayigam and Salpiti Korles—a total area of some 500 square miles. Here too there is a Native Church Council; and three pastors and two pastoral catechists are paid out of its funds.

5. **THE KANDIAN ITINATION.**—This branch of the Kandy station was commenced in 1853, with the object of conveying the Gospel to the Kandians inhabiting the villages of the hill country. The field of labour chosen for this new extension of missionary effort, was a radius of 30 miles around the town of Kandy, but it now extends as far as Anuradhapura in the north, and to the Uva district 50 or 60 miles to the south. Perhaps none of our missions is of more importance and deeper interest than this of the Kandian Itination. Many districts are, in the expressive language of the Saviour—"white already to harvest;" and in the Talampitiya group of villages many precious souls have been gathered into the heavenly garner. The native Christians of the district have become unpaid evangelists, and by their means many of the people have been led to embrace the Gospel.

6. **THE COLOMBO STATION.**—This station was commenced in 1850. We have hitherto had to deal with missions to people of *one race*—either Singhalese or Tamulians; but a new feature presents itself in the fact that the work carried on in Colombo is divided into three branches—English, Tamil, and Singhalese; and in these three languages, Divine service is regularly carried on in the church every Sabbath day. The work in Colombo was commenced by the Rev. G. Pettitt, who had previously laboured about fifteen years in Tinnevely.

To the energy and zeal of Mr. Pettitt is due, to a great extent, the organization of the work still carried on in Colombo. He came here with nothing ready to his hand, and he left behind him a substantial Church, schools for boys and girls, both Tamil and Singhalese, and work systematically carried on in both of these languages, among heathens as well as Christians. The total expenditure for the site, church and fittings and church-yard wall, was £1,566, of which sum £704 was subscribed through the liberality of friends.

In 1866, the Rev. W. E. Rowlands began making preparations for building a mission house and boarding schools, specially for the Tamil people, which were completed in 1868, and have proved a great blessing to the Tamil population, not only in Colombo, but also in other parts of the country. Comparing the Tamil and Singhalese missions in Colombo, the former has been much more successful, and the congregations larger. There are now out-stations at both Galle and Negombo, with congregations in several places around Colombo, where services are regularly held in Tamil. The Singhalese work is

joined to that of the Cotta station, and is connected with its Church Council. The Tamil mission also has its Pastoral catechists who are paid from Native church funds.

7. THE TAMIL COOLY MISSION.—This mission is very closely connected with the fame which Ceylon has acquired as a coffee-producing country, since its entire sphere is the coffee districts. The Cooly mission has for its primary object the benefit of a people who are, strictly speaking, foreigners in the Island—the immigrant Tamulians from South India, who, in the hope of improving their pecuniary position, yearly find their way to the coffee estates in very large numbers. The agents employed in this mission are, for the most part, men brought over from Tinnevely, and not such as have been educated in Ceylon. The *funds* for the support of the native agency of the mission, are wholly supplied by voluntary contributions raised in the Island, mainly by those engaged in coffee cultivation, estate proprietors, and managers. The Church Missionary Society is only responsible for the salaries and expenses of the European missionaries who superintend the work of the mission.

The name of Dr. John Murdoch is closely connected with the foundation of the Tamil Cooly Mission. He found that, among the coolies, many converts from the South Indian Missions were mingled, and he resolved if possible to do something for their spiritual good. About the same time (1854) the Rev. W. Knight came to Ceylon for the purpose of inspecting the whole of the Church Missionary Society's Mission, and was invited by the proprietors of some estates near Metale to visit their plantations in company with Dr. Murdoch. He there ascertained that the native Christians were in the habit of holding meetings for prayer and mutual edification, electing one from among their number as a kind of catechist or reader. Mr. Knight seized upon the idea suggested by these facts, and proposed to the planters that they should subscribe to bring over from Tinnevely, and support in Ceylon, trained native catechists, and that the Church Missionary Society should supply a missionary to superintend the work. The proposal met with the hearty approbation of the friends referred to, and they at once promised their cordial support in any measures that might be taken for carrying out the scheme. Such was "the day of small things" when the Tamil Cooly Mission came into existence. "The little one has become a thousand, and the small one a strong nation." It has been a mission which the Lord has owned and blessed, and prospered exceedingly.

In 1854 *six* catechists arrived from India, and proceeded to occupy centres which had been marked out for them, their salaries, of £2 10s. each per mensem, having been undertaken by the gentlemen on whose estates they laboured.

In 1858 there were 8 Catechists, with an income of £ 305 0 0
 " 1868 " " 18 " " " 583 0 0
 " 1878 " " 42 " " " 1,731 0 0

Thus in twenty years the number of Catechists had increased by five times, and the income from Europeans in the same proportion.

Conclusion.

We do not hesitate to say that the work of the Church Missionary Society in Ceylon has in many ways effected much. Results have been obtained, sufficient not only to repay past effort, and encourage future exertion, but also to call for earnest thanksgiving to God for what, by means of this agency, He has accomplished. That there is genuine love for the simple truths of the Gospel, and vitality among the native Christians connected with the Church Missionary Society in Ceylon, recent events have manifested; and that they are not slow to give of their substance for the work of Christ among them, their contributions for religious purposes declare.

The following statistics of the Church Missionary Society's Ceylon Mission, show the state and progress of its operations at the end of each succeeding ten years of its existence:—

	1818.	1828.	1838.	1848.	1858.	1868.	1878.
European Missionaries	4	8	8	10	9	11	10
Native Clergy.....	...	...	8	3	2	7	10
Native catechists and school teachers.....	...	20	69	106	140	178	363
Schools.....	1	48	52	72	87	104	222
Scholars.....	44	1,744	1,762	2,577	2,962	3,644	9,524
Communicants.....	...	28	102	306	364	757	1,512

A more complete and detailed statement of the mission in 1868 and 1878, may afford still more interesting proof of the progress of the work during the past ten years. These particulars, together with a list of missionaries who have been and still are connected with the Ceylon Mission, will be found below.

It only remains, in conclusion, to say that we look back with thankfulness, and forward with hope: we recall what has been accomplished as a pledge of future success. In the great harvest-thanksgiving Psalm, both those who sowed and those who reaped in the Ceylon Mission field shall rejoice together.

		EDUCATIONAL, 1868.						EDUCATIONAL, 1878.												
Names of Mission Stations.	Day and Boarding Schools.			Sunday Schools.			Contributions.			Day and Boarding Schools.			Sunday Schools.			Contributions.				
	Number of School Teachers.	Number of Boys' Schools.	Number of Girls on the Rolls.	Number of Girls' Schools.	Number of Boys and Girls.	By Natives for Religious purposes.	Rs.	Cts.	Number of School Teachers.	Number of Boys' Schools.	Number of Girls on the Rolls.	Number of Girls' Schools.	Number of Boys and Girls.	By Natives.	By Europeans and Burghers.	Rs.	Cts.			
(1) <i>Sinhalese.</i>	15	8	310	4	163	8	173	261	96	40	21	1,042	15	565	30	465	1,088	38	160	00
Baddagama	59	25	738	26	807	4	105	743	25	62	24	1,302	26	1,120	35	757	1,309	43	9,001	35
Cotta and Colombo	6	7	270	1	36	10	177	1,111	82	46	36	1,265	5	173	30	313	5,487	98	2,601	89
Kandy and Itinerary :																				
(2) <i>Tamil.</i>																				
Colombo (inclades Galle and Negombo)	8	2	67	1	26	...	...	188	02	16	6	202	5	152	6	187	1,175	95	2,304	66
Tamil Cooiy Mission	3	4	118	...	...	3	60	968	00	34	31	1,013	1	28	11	186	2,765	28	17,313	73
Jaffna and Itinerary	34	19	895	7	235	14	745	755	42	75	38	2,152	14	420	28	908	1,494	68	378	00
Total...	120	65	2,378	39	1,266	39	1,260	4,043	47	273	156	7,066	66	2,458	140	2,666	13,321	65	31,759	63

Total of Schools.....222
 Total of Children.....9,524
 Grand Total of Contributions Rs. 45,061/28.

ECCLESIASTICAL, 1868.		ECCLESIASTICAL, 1878.																								
Names of Mission Stations.	Mission Agents.			Congregations.				Baptisms.			Congregations.			Baptisms.												
	European.	Native Pastors Ordained.	Catechists and Readers.	Adults.	Christian children under 15 years.	Total.	Communicants.	Average number of adults at public worship.	Average of children.	Adults.	Children.	Candidates for Baptism.	European.	Native Pastors Ordained.	Catechists and Readers.	Adults.	Children under 15 years.	Total.	Communicants.	Number of adults at public worship.	Number of children.	Adults.	Children.	Candidates for Baptism.		
(1) <i>Singhalese.</i>																										
Baddegama	2	6	75	169	8	4	15	1	9	254	177	431	148	143	320	25	15	69								
Cotta and Colombo	2	8	469	598	8	24	63	2	6	630	461	1,091	223	348	613	12	37	77								
Kandy and Itinerary.	2	12	508	152	18	15	54	2	14	1,198	463	1,656	196	545	340	98	70	61								
(2) <i>Tamil.</i>																										
Colombo, &c.	2	8	161	34	2	28	1	7	840	252	1,092	234	318	185	21	29	28									
Tamil Cooiy Mission	2	14	1,057	34	16	14	27	2	1	888	442	1,330	373	581	265	20	34	64								
Jafna, &c.	1	4	673	745	7	32	24	2	4	1,485	285	770	334	368	357	18	32	26								
Total	11	7	2,943	1,727	59	89	211	10	10	4,290	2,080	6,370	1,512	2,298	2,080	194	217	325								

XXXII.—THE BAPTIST MISSION, CEYLON.

By the Rev. F. D. WALDOCK.

From the Statistics for 1878.

DISTRICTS.	MEMBERS OF CHURCHES.			SCHOOLS.									
	European Missionaries.	European Ministers.	Native Preachers.	MEMBERS OF CHURCHES.			Boys.	Girls.	Total.	Teachers.	Scholars.		
				Europeans.	Native.	Total.					Boys.	Girls.	Total.
Colombo	1	1	10	101	441	542	21	9	30	33	1,280	222	1,502
Kandy	1	...	4	17	82	99	2	...	2	2	112	...	112
Sabaragomuwa ...	1	...	2	2	8	10	2	...	2	2	65	...	65
Total...	3	1	16	120	531	651	25	9	34	37	1,457	222	1,679

Remarks.

The District of SABARAGOMUWA, which has only recently been occupied, is very extensive, and its people grossly ignorant and superstitious.

The European Minister in COLOMBO is supported by his own church.

The Native Ministers are Pastors of churches as well as Evangelists; with the exception of four.

Two of the Native Churches have for some years been independent of the Mission.

Of the Schools twenty-three are vernacular, and eleven Anglo-vernacular. They are supported by Government grants and a grant from the Society.

In the COLOMBO District there are eleven Sunday Schools with forty teachers and 377 scholars, and in the SABARAGOMUWA District there are two Sunday Schools with thirty-nine scholars.

TRANSLATIONS.—A translation of the *New Testament* was published in 1862. This is now being revised and will shortly be reprinted. The *Old Testament* also has been translated, and was published in 1876.

A Singhalese Tract Society is carried on under the management of the Pastor of the Native Church in Colombo.

XXXIII.—ROMAN CATHOLIC MISSIONS, SOUTH INDIA AND CEYLON.

By J. MURDOCH, Esq., LL.D.

WHEN the Conference arrangements were discussed, it was considered desirable to obtain some information regarding the Roman Catholic Missions, which are much older than the Protestant Missions, and have a far larger number of adherents. A thoroughly satisfactory account could be furnished only by a Roman Catholic personally acquainted with the missions; but this could not be expected for a Protestant assembly. The next best account would be one based on recognized Roman Catholic authorities. This course has been adopted in the following paper. It contains little more than a summary of the principal facts gathered from *The Madras Catholic Directory*,* issued since 1850, "*permissu superiorum.*" Bristling with statistics, it will be very dry to the mere general reader, but it may be of some use to persons wishing to obtain information on the subject.

In drawing conclusions from the figures given, two circumstances require to be taken into account.

When the writer called at the Roman Catholic Cathedral, an intelligent priest, while courteously giving information, frankly stated that the early statistics given are merely estimates. A delegate from the Pope recommended, among other measures, that a correct census of the Roman Catholics in the East should be taken. The Directory for 1862 gives the census in detail for the Madras Vicariate. The priest said it was then found that the numbers in some cases had been overestimated. This explains the apparent decline in the Madras Vicariate. In a few Vicariates, the numbers are still given as "about" or "estimated."

The other point to be borne in mind is that the latest issues of the *Directory* do not give details regarding one or two important missions, especially Madura. The Preface for 1879 says: "Whilst tendering their best thanks for the information sent to them, the compilers are forced to complain of want of co-operation on the part of Superiors of Missions, some of whom sent no replies to applications made to them for information for the *Directory* of 1879." This is the more to be regretted in view of the large accessions from heathenism during the late famine.

"After the settlement of the Portuguese in India, Goa was created into an archbishopric, with several suffragan sees; but the progress of Christianity was very slight till the arrival of the

* Sold at the Catholic Book Depository, Armenian Street, Madras: Price one rupee.

great apostle of the Indies, St. Francis Xavier, who landed at Goa, May 6th, 1542.* Within the space available it is impossible to attempt any history of Roman Catholic Missions; but a short notice may be given of what was termed the "Goa Schism."

Ecclesiastical patronage in the East seems to have been vested in the King of Portugal in the sixteenth century. Bishoprics were created, and priests owing submission to the Archbishop of Goa were scattered in different parts of the East. After a time the zeal and means of the Portuguese Government both diminished. The Popes then invited the Superiors of several Orders to send out missionaries, placed under Vicars-Apostolic appointed by the Pope. In 1838, Gregory XVI abolished four Indo-Portuguese Bishoprics in British territory, and required the priests to take jurisdiction from the Vicars-Apostolic. Such as refused are termed "schismatics" in the earlier issues of the *Directory*. After the *Concordat* with Portugal in 1857, the papal brief *ad reparanda damna* again gave jurisdiction to the Archbishop of Goa in the case of the priests above mentioned.

Little is known of the congregations under the Archbishop of Goa. They are included with those under the Vicars-Apostolic in the general statistical table. British India is portioned out into Vicariates Apostolic, each under a Vicar-Apostolic, who is also a bishop *in partibus infidelium*. Thus the present Vicar-Apostolic of Madras is Bishop of Thermopylæ. Each Vicariate will be briefly described in turn, the details varying with those supplied in the *Directory*. In some cases the information given is very scanty. The principal schools are separately noticed; the ordinary schools are simply given in the general statistical summary.

Madras.—This Vicariate extends from the mouth of the river Kistna to the mouth of the Palár. The number of priests in 1878 was 34. The Roman Catholic population in 1871, according to the census, was 48,495. This number has not been altered in the latest statistical tables, notwithstanding the additions during the famine.

In Madras 11 nuns have charge of the female orphanage for Europeans and Eurasians; a boys' orphanage of a similar character is under monks. There is also a European orphanage at Bellary. St. Mary's Seminary, Madras, is intended to prepare for the "learned professions." St. Mary's Seminary for young ladies is under the nuns above mentioned. Native nuns in Madras conduct a school attended by 150 native girls. At Kitchery there are native monks and nuns in charge of a seminary, a famine orphanage, and schools. On the 30th Sep-

* Catholic Missions in South India, p. 84.

tember 1878, there were about 500 children in four famine orphanages.

The baptisms, exclusive of Roman Catholics, are given for three years—the first representing an ordinary year, the last two showing the increase during the famine :—

	1872.	1877.	1878.
Heathen adults baptized	178	432	3,176
Do. infants do. ... ..	...	240	773
Do. do. do. (<i>in articulo mortis</i>)...	...	...	349
Protestant adults baptized	11	14	29

Hyderabad.—This Vicariate stretches between the mouths of the Kistna and Godaveri, inland to the Bombay Vicariate. Priests, 12 ; Roman Catholic population, about 9,200.

The Seminary at Chudderghaut admits both ecclesiastical and other students. There are communities of European and native nuns.

	1872.	1877.	1878.
Adult baptisms	61	67	120

Vizagapatam.—This Vicariate lies between the mouth of the Godaveri and Cuttack, and extends inland to Jubbulpore. Priests, 25 : Roman Catholic population, “about 12,389.” There are 19 monks, 52 religious ladies, and 20 native sisters. The nuns have 19 schools, attended by about 950 pupils. There are two agricultural orphanages. The total number of orphans and destitute children supported is 280.

	1872.	1877.	1878.
Heathen adults baptized ... ..	...	150	903
Do. children do.	182	250	528

Pondicherry.—This Vicariate lies between the Palár and the Vettár, one of the mouths of the Cavery. All the French settlements in India are under the Prefect Apostolic. Priests, 68 Europeans, 26 Natives, 4 under Goa ; Roman Catholic population 182,126.

The Colonial College at Pondicherry is supported by the French Government. The Theological Seminary and the Petit Seminary are exclusively for natives. There is a College for natives at Karikal ; the St. Joseph Institution at Cuddalore has been successful at the University entrance examinations. European nuns have schools at Karikal, and there are four convents of native nuns in other parts of the Vicariate. The Pondicherry Press supplies the great bulk of the Roman Catholic publications in Tamil.

There have been large accessions during the last two years :—

	1869—71.	1877.	1878.
Pagan baptisms, adults	906	17,466	29,420
Do. do. children ...	1,271	7,445	18,293
Conversions from Protestantism	88	183	103

The infants baptized, except those in 1878, are stated to have been in danger of death. Probably all children are included in the last return.

Mysore.—This Vicariate comprises Mysore, with Coorg and Wynád. Priests, 21 Europeans and 9 Natives; Roman Catholic population, 25,153.

At Bangalore monks have charge of a College for European and Eurasian children, as well as a Native Seminary; while European nuns conduct two schools—one for Europeans and Eurasians, the other for Native girls. Two other convents of nuns are engaged in education. There are male and female orphanages for Europeans and Eurasians, and eight orphanages for natives. The total number of orphans is 1,400.

	1872.	1877.	1878.
Heathen adults baptized ...	169	2,579	8,054
Do. children baptized ...	...	4,562	4,981
Protestant baptisms... ..	43	31	27

Coimbatore.—This Vicariate includes most of the Coimbatore Collectorate, the Nilgiris and parts of Malabar and Cochin. Priests, 25; Roman Catholic population, 2,500.

At Ootacamund 15 European nuns conduct two educational establishments, one for Europeans and the other for Natives and destitute East-Indians. There are Convent schools at four other stations. The ecclesiastical seminary at Coimbatore contains 19 native students. An agricultural orphanage in the district of Meuthoor has 443 children.

	1870.	1877.	1878.
Baptisms of heathens ...	199	2,526	6,661
Do. children in danger of death	426	1,127	1,100
Conversions from Protestantism	16	57	32

Madura.—This Vicariate stretches from Negapatam to Cape Comorin. It includes portions of the districts of Tanjore and Trichinopoly, with the whole of Madura and Tinnevely. Priests, 67; Roman Catholic population in 1872—169,500.

This Vicariate, the scene of the labours of deNobili, is under the Jesuits. St. Joseph's College, Negapatam, is affiliated to the Madras University, and has a large educational staff. European nuns have schools at Trichinopoly and Tuticorin; at Madura there is a convent of native nuns. Native brothers are employed as catechists and schoolmasters.

There are three large orphanages. At Trichinopoly the orphans are engaged in trades; at Dindigul and Adekilaburam, in Tinnevely they are trained to agricultural pursuits.

Two hospitals are maintained for the abandoned sick.

As already mentioned *The Madras Catholic Directory* does not contain any recent statistics of this Vicariate. The writer

applied to the Vicar-Apostolic for information as to the heathens received during the last two years and the total number of Roman Catholics in the Vicariate. An answer was received through one of his chaplains. "During the last two years numerous accessions have been made, but as yet no statistics have been sent in to his Lordship. The total number of Roman Catholic Christians in the Madura Vicariate is between 155,000 and 160,000, yet this cipher I place at a rough guess, and do not vouch for its precise accuracy." The Roman Catholics under the Archbishop of Goa are not included in this estimate.

The following figures will probably show the average baptisms before the famine:—

	1869.	1870.	1871.
Baptisms of converts from heathenism and Protestantism	436	736	603
Baptisms of heathen children in danger of death	2,986	3,571	1,891

Quilon.—This Vicariate extends along the coast for about 110 miles northward of Cape Comorin. It is nearly all included in Travancore. Priests, 32; Roman Catholic population, about 87,710.

There are nine male novices and seven nuns.

"The celebrated sanctuary of St. Francis Xavier is situated at Cottar (near Nagercoil), where the great Apostle lived many years, and performed many miracles. On the day of his feast a great concourse of pilgrims flock there from all parts of Southern India."

No details are given of baptisms.

Verapoly.—This Vicariate, erected in 1639, includes the north of Travancore, most of the Cochin territory, and Malabar south of Ponany. Though comparatively small in extent, it is the largest in Roman Catholic population and native clergy of all the Vicariates Apostolic in India. "It is divided into parishes, with a proper number of native clergy under the direction of European missionaries, so that it differs little from an Italian bishopric."

Verapoly is a small island in a river near Cochin. The Presbytery of Verapoly is a spacious building erected for the accommodation of Missionaries and Native Priests. Priests: 11 Europeans, 39 priests of the Latin rite and 336 priests of the Syrian rite; Roman Catholic population of the Latin rite 80,000; of the Syrian rite* 141,250; under Goa 13,000: total 234,750. There are six convents for native monks, to one of which, Coonemaw, near Cochin, is attached a printing press. There are

* Syrians who joined the Church of Rome, but were allowed to retain certain of their own rites. They are distinct from the Syrian Christians, under their own bishops, who are called Jacobites by the Roman Catholics.

two convents for nuns, one East Indian, the other native. In 1877-78 there were 454 converts from heathenism, Jacobitism and Muhammadanism.

Mangalore.—This Vicariate extends from Ponany to the Goa territory. Priests 54; Roman Catholic population about 84,000. There are convent schools at some of the principal stations and three orphanages. This Vicariate, which has been without a bishop since 1873, has been recently committed to the Jesuits.

Jaffna.—This Vicariate includes the northern half of Ceylon, in which Tamil is the vernacular. Priests, 36; Roman Catholic population, 67,545. European and Native nuns conduct several schools. A preparatory ecclesiastical seminary, a boys' seminary at Jaffna, and an industrial orphanage are other institutions.

In 1876—77, the baptisms of heathen adults were 240; of Protestant adults 10; children of "infidels or heretics" 328. During the year ending 30th September 1878, there was a large accession of converts. In Jaffna alone the number was 613; the baptisms of non-catholic children under seven in the Vicariate numbered 730; total 1,343.

Colombo.—This Vicariate includes the southern half of Ceylon. Singhalese is the prevailing language. There are 21 European Priests, of whom 19 are Italians, and 9 Native or Goa Priests; Roman Catholic population 108,448. St. Benedict's Institution, Colombo, is under the Christian brethren; nuns have a convent school for girls. There are nine confraternities, including one of Temperance, with 12,101 members.

	1872.	1877.	1878.
Converts from Heathenism...	453	300	310
Do. Protestantism	197	100	115

A summary will now be given of the statistics for 1858, 1868, and 1878, taken from the *Madras Catholic Directory*. The earlier, as already mentioned, are estimates, and the last statistics for some of the Vicariates are incomplete; but the table presents the nearest approximation to accuracy possessed by Roman Catholics themselves:—

Vicariates.	PRIESTS.			ROMAN CATHOLIC POPULATION.			PUPILS IN SCHOOLS.		
	1868.	1878.	1878.	1858.	1868.	1878.	1868.	1878.	1878.
	Madras	33	35	46	51,540	41,996	48,495	1,900	2,200	3,000
Hyderabad	7	10	12	5,340	6,995	9,700	350	300	400
Vizagapatam	19	20	25	7,180	8,993	12,389	486	1,430	1,950
Pondicherry and Prefecture	57	75	100	100,046	118,912	182,126	900	2,817	4,744
Mysore	17	24	30	17,307	22,600	25,143	.....	1,200	1,500
Coimbatore	12	20	25	17,220	18,000	25,000	100	500	776
Madura	54	66	73	140,000	169,000	170,000	600	2,000	4,110
Quilon... ..	26	33	41	51,200	68,050	85,710	.....	2,500	2,854
Verapoly	441	320	404	228,106	273,000	234,750	.....	8,000	7,275
Mangalore	33	46	54	50,800	54,000	84,000	600	2,000	1,624
Jafna	20	27	36	59,000	58,874	67,545	1,311	1,392	6,049
Colombo	19	23	32	90,600	102,272	108,448	860	2,897	8,692
Total...	738	699	878	818,289	942,692	1,053,306	7,107	27,236	42,974

According to the above table the increase between 1858 and 1868 amounted to 124,403, and that between 1868 and 1878 to 110,614. Most uncertainty would seem to attach to the Vera-poly statistics, which fluctuate and affect the totals considerably. The boundaries of the Vicariates differing from the political districts of the Madras Presidency, it is not possible to compare the above exactly with the Madras Census of 1871, but it may be interesting to give the result of the latter both with regard to Roman Catholic and Protestants. Neither Roman Catholic nor Protestant Missionaries were satisfied with the accuracy of the Census. Still it is valuable as independent testimony.

Districts.	Roman Catholics.	Protestants.
Ganjam.....	417	262
Vizagapatam.....	730	152
Godaveri.....	420	165
Kistna.....	4,601	2,779
Nellore.....	983	1,670
Cuddapah.....	719	3,889
Bellary.....	2,848	506
Kurnool.....	2,271	1,373
Chingleput.....	10,517	963
North Arcot.....	5,261	1,065
South Arcot.....	25,731	4,488
Tanjore.....	54,884	10,378
Trichinopoly.....	48,889	1,933
Madura.....	65,746	4,699
Tinnevelly.....	52,716	49,533
Coimbatore.....	10,857	586
Nilgiris.....	2,437	408
Salem.....	12,059	625
South Canara.....	46,839	2,099
Malabar.....	30,056	2,224
Madras.....	18,090	3,351
Pudducottah.....	10,571	757
Total...	407,642	93,995

Adding to Malabar the Roman Catholics in Mysore, North Canara, Cochin, Travancore, and Ceylon, the total number approximates very nearly to that given in the *Madras Catholic Directory*. There are thus more than a million Roman Catholics in South India and Ceylon, while the increase during the last twenty years amounts to about 240,000, averaging 12,000 a year. It would be interesting to know the total accessions during the famine, but the statistics are incomplete. *The Lucknow Witness* says:—"According to the *Madras Catholic Directory* there were in the past year (1878) 49,711 Roman Catholic baptisms of heathen adults in Southern India and Ceylon, of heathen

children 26,745, of Protestants 306. The Madura and Mangalore returns are not included, which would add several thousand more."

A few remarks may be offered, comparing the Roman Catholic modes of working with those of Protestant missions. Xavier's own description of his method of procedure is well known: "I have begun to go through all the villages of this coast, with bell in hand, collecting together a large concourse both of boys and men. Bringing them twice a day into a convenient place, I give them Christian instruction. The boys, in the space of a month, have committed all to memory beautifully. Then I told them to teach what they had learned to their parents, household and neighbours. On Sundays I called together the men and women, boys and girls, into a sacred edifice. They came together with great alacrity, and with an ardent desire to hear. Then I began with the Confession of the Holy Trinity, the Lord's Prayer, the Angelic Salutation, the Apostles' Creed, pronouncing them in their own language with a clear voice. All followed me in the repetition, in which they take an uncommon pleasure. Then I went through the Creed alone, pausing upon each article, asking whether they believed without any doubt. All in an equally confident tone, with their hand in the form of a cross on their breasts, affirmed that they truly believed it."*

The writer has not heard of out-door preaching to the heathen by Roman Catholic missionaries such as is common among Protestant missionaries. In many cases their work is largely pastoral. *Catholic Missions in Southern India*, chiefly prepared from "Notes by the Rev. F. Louis St. Cyr, for twenty-four years missionary in Madura," thus describes the life of a Roman Catholic missionary in the Madura Vicariate:—

"The missionary's habitual life is to travel from village to village, to administer the Holy Sacrament to his people. At all those villages, when he makes a casual or an annual visit, he is received with triumph by the assembled Christians, who come out to meet him with flags and native music, and conduct him to the church or chapel, where, after the first usual prayer, he announces to the people the length of his stay, the order of the prayers and duties of each day, and then gives them a fervent exhortation to profit by his presence, and approach the Sacraments worthily.

"The following is the usual order of the day in a village visitation. At three in the afternoon the catechist assembles all those who are preparing for the Sacraments, and reads to them a Preparation for Confession, which explains the whole of the dogmatic belief, and also is mixed with fervent prayers to excite the necessary sentiments in the soul. The missionary then gives a public instruction, explaining the guilt of sin, and exhorting to contrition and amendment, and shows some striking pictures representing death, judgment, hell and heaven, and the judgments of God upon sinners. The pictures often

* Life of Francis Xavier, p. 30.

produce more effect upon their minds than the most fervent exhortations; and when they are well impressed with their meaning, he shows them the crucifix, and explains how our merciful Lord, by His death and suffering, has redeemed us all, and gives us all grace, if we only choose to avail ourselves of His mercy. He speaks to them of the love of Christ, of the infinite merits of His precious Blood, communicated to us in the Holy Sacraments. Then the Act of Contrition and other beautiful Tamil prayers written by the ancient missionaries, are recited. Then the confessions begin, and continue often till midnight, to be renewed again in the earliest morning before Mass. At sunrise in the morning the bell rings, to call all the people to Mass; and before it begins, the catechist reads the prayers and instructions for Holy Communion, which are followed by an instruction from the priest himself. During the Holy Sacrifice, the Acts of Faith, Hope, Charity and Contrition are recited aloud by the catechist to prepare the people for receiving the Body and Blood of our Blessed Lord in Holy Communion. After Mass there is another exhortation, to encourage all who have approached to the holy table to piety and perseverance. At 9 A.M. the missionary takes his own meagre breakfast and says his own prayers and Office, and rests a little. In the afternoon he receives the visits of all those who wish to speak to him or ask his advice; he settles all the disputes and difficulties which may be brought to his notice by the catechist or elders of the village. He also receives the visits and examines the motives and conduct of those who wish to become Christians, and appoints and arranges due means of their instruction, or else on another day he baptizes the children, examines the progress in catechism, and performs the marriages. Thus in full employment, with little spare time, the week or ten days spent in the village pass by; and when the work is done the Father goes to another to recommence the same labour. He leaves the village surrounded by his whole flock, whom he blesses at his departure, and goes on his way, accompanied by their prayers, half worn out with fatigue, but consoled by the real good done in the name and by the grace of Christ." pp. 78—80.

There are catechists over the larger congregations, when there is no priest, who read prayers morning and evening and conducts the Sunday services. Sermons in Tamil for every day in the year have been printed at Pondicherry, chiefly for the use of catechists. When a catechist is sick or absent, the people select one of themselves to say prayers. With the catechist there are influential members of the congregation, who assist in collecting church dues, and who act as a Panchayat for settling differences among the people.

Catechumenates are established in some places, where the heathen receive preparatory instruction before baptism. Such as are unable to support themselves receive a small allowance.

The Roman Catholic missionaries devote great attention to female schools, taught by nuns, giving a good education at a low rate. In this way they have gained a number of converts from among Protestants. The late Bishop Cotton tried to counteract it by seeking to establish good Protestant schools. On the other hand Roman Catholics have been stirred up to do more for the education of boys, partly through the influence of Protestant schools. The late Bishop Fennelly of Madras, writing in 1862, says :—

“The English schools at Royapuram, Vepery, and St. Francis Xavier’s have been kept up with tolerable efficiency for the last twenty years. When the Royapuram school was established, Father Michel could see no use of it, but to keep the Catholic children from the Protestant schools, and he remarked that a Tamil boy could not say the Lord’s Prayer in English *in secula seculorum*. The prophecy has been falsified. Upwards of a thousand persons who have been educated in the schools, speak and write the English language with fluency, and many of them hold situations, to which in Father Michel’s time they never could have aspired. Moreover the Catholic faith, which is above all price, has been preserved.”

Orphanages form another prominent feature in Roman Catholic missions. During the late famine large numbers of children were received.

The Press is not employed as in Protestant Missions, as an aggressive agency. There is no circulation of tracts. The books printed are chiefly devotional and practical. The controversial books are, with few exceptions, against Protestantism.

Roman Catholic Missions receive considerable additions through marriages. It is often stipulated that the contracting parties of other creeds shall become Roman Catholics, or at least that the children shall be brought up in that faith. Occasionally the heathen in illness make vows to some saint, binding themselves to become Roman Catholics if they recover.

Roman Catholic Missionaries from being unmarried can be supported at much less expense than Protestant missionaries. Wives, in some cases delicate in health, and children require good houses and many comforts which a single missionary can dispense with. On the other hand Roman Catholic missions lose the advantage of female workers except in the case of nuns. They also lose the example and influence of the Christian family.

The writer is unable to state the income and expenditure of Roman Catholic missions. Grants are received from the “Society for the Propagation of the Faith,” but the amounts are not given in the *Directory*. A few details are given, with regard to the Madras Vicariate, from a circular by the late Bishop Fennelly in 1862 :—

“The fee due to the priest for his attendance at the house of the deceased and at the grave shall be as heretofore one

pagoda (7s.). The fee for the ringing of a bell shall be, as heretofore, one rupee. The fee for a flag, whether black or white, if carried in the funeral procession, one rupee. The fee for a plain cross, one rupee; for a silver cross, five rupees. The fee for a cross-bearer and acolyte 8 annas. The fee for a catechist reading the funeral service at the grave in the absence of a priest shall be, as heretofore, four annas. It is further proposed that every one on occasion of his marriage shall pay a fee of not less than five rupees* to the mission. Bells shall be (as heretofore) voluntary, the usual fee of 3 rupees being paid by those who choose to honour their marriage with this solemnity.

“It is further proposed that the benches in the nave of the cathedral be also numbered and valued, and reserved for such families as may be willing to engage them at an annual rent payable in advance.”

The annual interest of the funded property of the Madras Mission is Rs. 9,894, but nearly one-half of it is for special objects, as the Ecclesiastical Seminary, &c.

Subscriptions are raised. Bishop Fennelly, after giving two lists, complains that the whole weight is thrown upon one-fifth, “while three out of the remaining four-fifths, though well enough to do, are permitted to slink away.” This experience is not peculiar to Roman Catholics.

In the statement of expenditure nine priests are entered as receiving each Rs. 50 a month. The Rev. J. Colton, Native Pastor, Madura Mission, states that the people meet all the expenses of a priest when he visits an out-station church. Catechists receive fees at marriages and funerals, with two measures of grain from each family during the harvest. The expenses of lighting churches, &c., are borne chiefly by the people who make offerings of oil, candles, &c.

Such are some of the facts connected with the outward life of Roman Catholic Missions in South India and Ceylon. A Protestant, whose acquaintance with them is very slight, is unable to form a correct estimate of their spiritual condition. A writer in the *Indian Evangelical Review*, while pointing out defects, thus concludes: “We may then feel that God can use, and has already used, this great organization for the advancement of His kingdom and the establishment of His Church throughout all India.” In any case the wish may be expressed, that every branch of Christ’s Church on earth may become more and more like the glorious Church above, “not having spot or wrinkle, or any such thing.”

* The rate is much lower in villages.

RELIGIOUS SOCIETIES.

XXXIV.—MADRAS AUXILIARY BIBLE SOCIETY.

By the Rev. S. W. ORGANE, *Secretary.*

AMONG the designations that have been applied to the present age, perhaps no one is more striking or more appropriate than that of the *Bible age*. The number and variety of languages into which the sacred books have been translated, the extent to which copies have been multiplied, the wide area over which they are now distributed, and the immense influence they are exerting on individual and national life, are in wondrous contrast with those early times when the world was practically without the Bible, or with that still remoter age when there was no Bible at all. Indeed the facility with which this priceless treasure can now be obtained, makes it difficult for us to realize that there ever was a time in the world's history when it was scarce, or when it had no existence. Yet, if we glance into the long past, we behold a period of 2,500 years—from Adam to Moses—without any written revelation, when the knowledge of God and His will to man was transmitted by faithful witnesses from generation to generation by oral tradition. Between the commencement and completion of the Old and New Testaments there elapses another period of over 1,500 years, and this brings us to the close of the age of the Apostles. The books were collected together in the second century and copies were made in writing chiefly for use in Christian Churches, but the world in general scarcely knew of their existence. It was not till after the invention of printing, at the beginning of the 16th century, that the Bible was to any extent placed in the hands of the people. From that date till the foundation of the British and Foreign Bible Society in 1804, nearly 4,000,000 copies were printed and circulated, principally in the English and German tongues. Astounding as this number appears in comparison with the few copies that had previously been written, it is small and insignificant when placed by the side of the vast multitude in more than 200 languages, that have been scattered throughout the earth during the present century.

As many are not acquainted with the story of the foundation of the British and Foreign Bible Society, it may be well to tell it here. "When the English Scriptures were first printed, so violent was the persecution against those who endeavoured to

spread the knowledge of them, or were found in possession of them, that many more years passed before they could be read or distributed in peace. When at a later period greater religious liberty was gained, and a free salvation through the blood of the Lamb began to be preached, the desire to search the Scriptures increased; and the inability to procure them in sufficient numbers led to measures being concerted for supplying the demand for them. The scarcity appears to have been chiefly felt in Wales, where 'the joy of those who received Bibles amounted to exultation, while the grief of such as could not obtain a copy fell little short of anguish.' An incident is told of twelve peasants subscribing together to purchase a copy of the Bible, which each family was to keep a month, and then pass it forward. On its arrival among them, an old man, who had been the last subscriber, finding his name at the end of the list, wept bitterly, saying, 'alas! it will be twelve months before it comes to me, and I may be gone before that time into another world.' Such was the condition of Wales at the beginning of the present century, in respect of the want of Bibles; and the state of other parts of the British Isles must have been nearly as bad. It was when reflecting on these circumstances that the thought occurred to the Rev. Thomas Charles, an earnest and faithful Welsh Pastor, who had been deeply concerned for the spiritual destitution of the people, that a Society might be formed for distributing the Bible alone, on a plan similar to that of the Religious Tract Society, which had already been established in London. At the next meeting of that Society Mr. Charles was introduced, and represented, with all the ardour of his character, the dearth of Bibles in his native principality, and the longing desire of the Welsh to have them. At the moment when this appeal was made, the Rev. Joseph Hughes, who was at that time one of the Secretaries of the Tract Society, gave expression to these memorable words:—'Surely a Society might be formed for the purpose; and *if for Wales, why not also for the Empire and the world!*' In this thought all who were present shared and rejoiced. The meeting instructed its Secretary to follow up the suggestions, and prepare a letter, inviting Christians of every name to unite to form a Society to send the Word of God, without note or comment, all over the world. Accordingly, on the 7th March 1804, at a meeting of about three hundred persons, was established the British and Foreign Bible Society,—a Society which has furnished a platform on which all Christians can harmoniously unite in one labour of love, and which has gone on, notwithstanding difficulties and objections, doing its own work, conquering and to conquer, in every region to which its operations have been extended." Among the original friends and patrons of the Society were His Royal Highness the

Duke of Kent, Dr. Porteus (Bishop of London), Lord Teignmouth (the first President), William Wilberforce, Henry Thornton, Zachary Macanlay, Granville Sharp, Charles Grant and Samuel Mills.

This Society had, like most other religious and benevolent institutions, a small beginning, reminding us in its early history and subsequent development, of our Saviour's parable of the Grain of Mustard Seed, which from a tiny seed became a large tree, in the branches of which the fowls of the air could lodge. During the first four years of its existence the Society circulated 81,157 copies. Last year the number reached 3,340,995. Naturally the Committee first turned their attention to Wales, the Society's real birth-place, and next to Great Britain and Ireland, and the English-speaking peoples of her vast colonial possessions. The presence of French prisoners in English prisons suggested the preparation of an edition of the Bible in the French language. An investigation into the state of Continental Europe in respect to the need of the Scriptures, revealed an almost universal destitution among Roman Catholics and Protestants alike. Efforts were immediately put forth to supply the want. At this time several of the great Missionary Societies had been founded, and their agents were engaged in India and China, in Africa, in the Islands of the Southern seas, and in other parts of the world, in translating the Bible into the language of the people among whom they laboured. In this way the sphere of the Society's labours gradually became enlarged, and its energies and resources were taxed to the utmost.

As far as facts and figures are a guide, they speak of a mighty work accomplished by this Society. In the seventy-five years of its existence, it has translated the Scriptures directly and indirectly, in whole or in part, into 225 languages, besides printing and circulating 85,388,057 copies of the same. Through its instrumentality more than 10,000 other Societies and Branches have been called into being. Its total income last year was £213,811 3s. 3d. The various Bible Societies of the world have up to date printed and circulated over 150,000,000 copies of the sacred volume. Important as are these facts, they represent but very partially and inadequately, the amount of moral and spiritual good that has been wrought in the earth through the distribution of the Bible and the proclamation of its truths. In St. Paul's Cathedral, London, there is a monument to the memory of Sir Christopher Wren, its great architect. On this monument is a Latin inscription, which freely translated into English reads thus: "If you desire to see a monument to Sir Christopher Wren, look around!" This inscription aptly describes the work accomplished by the Bible. Its record may be seen in civilized nations and christianized communities, in churches and schools, in hospitals

and orphan homes, and in the thousand other channels through which streams of religion and benevolence now flow.

The Madras Bible Society is an auxiliary to the British and Foreign Bible Society. It was founded on the 5th May 1820, at a Meeting held in the College of Fort St. George, Sir Thomas Newbolt presiding. The following gentlemen were its first office-bearers:—*President*, Sir Edmond Stanley; *Vice-Presidents*, Sir Samuel Toller, Colonel Molle, and George Stratton, Esq.; *Treasurer*, J. S. Hall, Esq.; *Secretaries*, The Revs. Charles Church and Thomas Nicholson, and W. T. Blair, Esq. The first Anniversary Meeting was held at the College Hall, the 5th September 1821. In addition to the office-bearers, the following gentlemen formed the first Committee:—G. Arbuthnot, Esq., Major G. Cadell, G. Garrow, Esq., J. Goldie, Esq., W. Harrington, Esq., Dr. Harris, Major De Haviland, Lieutenant-Colonel Lushington, R. A. Maitland, Esq., H. Mortlock, Esq., Captain Mountford, Seth Sam, Esq., W. Scott, Esq., J. M. Strachan, Esq., J. Sullivan, Esq., E. Unthoff, Esq., and ministers of various Christian bodies. The first year's issues of Scriptures were 606 copies in English and the other European languages, and 2,474 copies in the Vernacular languages. A Depôt was opened this year in Black Town. At the beginning of the century, Dr. Carey and his colleagues Marshman and Ward, the famous Baptist missionaries of Serampore, projected a scheme for translating the Scriptures into all the languages of the East, including the Chinese. Soon afterwards was founded the Calcutta Auxiliary Bible Society. Its main object was to promote the circulation of the Word of God in Bengal, but besides doing something for Western India, it directed the distribution of English Scriptures in this Presidency, and printed at its Press a portion of the Bible in Telugu. In the year 1817 Bible Associations as Branches of the Calcutta Auxiliary were established at Madras, Bellary, and a few other places; but their operations were conducted on a limited scale, as they had no other than local resources from which to draw their funds. All these Associations subsequently united themselves with the Madras Auxiliary. Up to this time but few attempts had been made to circulate the Scriptures amongst Hindus and Muhammadans, on account of the insufficiency of the copies then published to supply the wants of the Native Christians. In 1806 Dr. Buchanan brought to the notice of the Parent Society the scarcity of the Scriptures among the Tamil Christians in Tanjore and Tinnevely, of whom not one in a hundred, he said, possessed a New Testament. In 1810 the Society bought up all the copies that could be obtained and presented them to the native Christians, who, while earnestly prizing the gift, besought the distributors to furnish them with more, saying, "we do not want

bread or money from you, but we want the Word of God." Similar testimony was borne by the Christians of Malabar. A Syrian priest said to the Rev. Mr. Bailey of Cottayam : " Our Church languishes for want of the Scriptures."

As soon as this Auxiliary was fairly established, one of the first questions to which the Committee gave their attention was that of the translation or revision of the Bible in all the languages of the Presidency. Fortunately they had not to begin a first translation in any one of these languages, as much had already been done in this direction by the earlier Missionaries. There existed a complete Bible in Tamil, a New Testament in Telugu, and portions in Canarese and Malayalam. The Urdu Bible of North India was in the hands of the Muhammadans, but whether in complete form is not stated in the records of the time. The German brethren had not yet begun the translation of the Tulu New Testament which was effected at a later period. In noticing briefly this department of the Society's work, Tamil claims the first attention, not only as being the most influential and widely spoken language of Southern India, but also because of the fact that Protestant Missions had long been established among the Tamil people, and at this time numbered several thousand converts.

The Roman Catholic Missionaries first came to this country in the sixteenth century, but for three hundred years they did nothing, as far as is known, towards giving the people the Scriptures in their native tongue. It was not till 1857 that they published their first, and till now their only, translation in any of the South Indian languages of the Tamil Gospels and Acts. The translation was made from the Vulgate and not from the original Greek. It follows in many places the version of Fabricius, and like it, displays throughout a zeal for literality. In some parts of this version there is a curious mixture of high and low Tamil. It is not known to what extent copies have been distributed among the converts of the Church.

The first Protestant Missionary was Ziegenbalg, who settled at Tranquebar in 1705. He and his colleague Schultze began a translation of the New Testament, a complete edition of which was printed in quarto in 1715. Towards the close of the century this was revised and largely rewritten by Fabricius, a distinguished German Missionary. He subsequently translated the Old Testament from the Hebrew, and this last portion of his great work bears evident tokens of rich scholarship and ripe judgment. This version has had a large circulation, but it has long since been disused for the most part, except by the Leipzig Evangelical Lutheran Mission. It has recently been stereotyped, and is issued from time to time from their Press at Tranquebar. As a version it is considered by most Tamil scholars as too literal and not sufficiently idiomatic. In the year 1819, we

find Mr. Rhenius of the C. M. S. Tinnevely Mission and Dr. Rottler—both of them famous scholars—engaged in the revision of Fabricius' New Testament. It was published in 1826, and the Old Testament followed in 1834. This version bears the name of Rhenius, the chief reviser. The fault found with it by later scholars is that it is too paraphrastic. It was, however, for a quarter of a century extensively circulated. In 1834 the American Bible Society offered to bear the cost of stereotyping the plates for the Tamil Bible, but after correspondence with the Madras Committee the idea was abandoned, on the ground that neither of the versions then existing, was considered a sufficiently correct and satisfactory translation to be regarded as a standard version. Up to this time the Bible had been printed in large type in five volumes, but efforts were successfully made to cut a smaller type. In 1842 the complete book was for the first time printed in one quarto volume. Since then great improvements have been effected in the typography of all the South Indian languages, chiefly through the valuable labours of Mr. P. R. Hunt of the American Mission Press. After a most successful career in this direction of over a quarter of a century, he entered on a similar work in China, where he died two or three years ago. The Basel Missionaries have also improved the Malayalam type of late.

The next version given to the people was that by the Rev. P. Percival and other missionaries in Jaffna. The New Testament was published in 1849, and the Old Testament some years later. As a version it is considered as a valuable contribution to Biblical revision, but containing as it does too largely the peculiarities of the Tamil idiom of Jaffna, it was never to any extent acceptable to the Tamilians of continental India; consequently its circulation has been confined mainly to the Island of Ceylon. At this time there were three versions in use, each among a section of the native Christian community, and the question as to the proportion of copies that should be printed of the versions of Fabricius and Rhenius respectively, was often most difficult for the Committee to decide. It was therefore resolved in 1857 to make yet another effort to prepare a version that should be a faithful translation from the original languages, combine all the merits of the existing versions, and at the same time be intelligible to the people both of Madras and Jaffna. The effort was successful beyond the most sanguine anticipations of the projectors of the scheme. A Committee of revision was formed, consisting of the Revs. H. Bower (now Dr. Bower) as chief reviser, Dr. Tracey, E. Sargent (now Bishop Sargent), Dr. Caldwell (now Bishop Caldwell), E. Lewis and C. S. Kohlhoff. The Lutheran and Jaffna missionaries were invited to send representatives, but for various reasons did not comply. The version of Fabricius was

adopted as a basis of revision because of its faithful adherence to the original languages. The first meeting took place in April 1858. Dr. Winslow was too old to take an active part in the work, but he sent a letter expressive of his deepest sympathy with it, and containing many valuable suggestions for the guidance of the revisers. With the exception of Mr. Lewis, the members of the Committee who began the work were spared to see its close. Dr. Tracey has since gone to his rest. The Rev. Messrs. Brotherton, Dr. J. W. Scudder, A. Burgess, F. Baylis, A. Dibb and other honoured brethren subsequently took part in the work. Of these Messrs. Baylis and Brotherton have also passed away. Valuable assistance was given by native friends. The version was completed in 1868. In 1869 it underwent an examination by Drs. Caldwell and Bower, Dr. Spaulding and Mr. Kilner, the last two as representatives of the Jaffna Tamil Missions, by whom the version was accepted on behalf of their brethren in Ceylon. It has since been known as the "Union Version." It is now issued in three different types and sizes, and is the only version in use in South India and Ceylon. Dr. Bower has nearly completed an edition with marginal references, which will be shortly published.

"About the year 1806 the Rev. Claudius Buchanan found at the Church of Mavellicara in Travancore, an Elder named Thoma, who had translated the Gospel of St. Matthew from Syriac into Malayalam, and which was described by the Catanars as 'not in fine language, but yet the people loved to read it.' At this time there were ancient copies of the Syriac Scriptures or of parts of them in most Churches. Mr. Buchanan proposed to make a standard Malayalam translation of the Bible for each Church, and that each man who could write should make a copy for himself. The Tamil translation was now complete, and armed with it, Mr. Buchanan proceeded to the Syrian Metran, Mar Dionysius at Angamale, and found the Bishop engaged with three learned Syrian and Malayalam scholars in translating into Malayalam that which he had urged upon the aged Metran at a former visit. The Bishop longed to see the Tamil, he being also a good Malayalam scholar. Three translators at monthly wages were left by Mr. Buchanan; and Colonel Macaulay, the then British Resident, superintended the work after the departure of the kind and good Chaplain. Mr. Schwartz sent a Tanjore catechist to Canadenade to afford assistance. The two Gospels were printed in 1810 at Bombay from type cast there, and were very strongly recommended to the British and Foreign Bible Society's notice."

The Rev. F. Spring, a Chaplain on the Madras Establishment, then stationed at Tellicherry, and the Rev. B. Bailey of the Syrian College, Cottayam, began separate and independent translations. The Calcutta Bible Society sent a printing press

to Cottayam, and in 1820 the Gospel of Luke was struck off. Messrs. Norton and Baker of the Church Missionary Society, and Mr. Thompson of the London Missionary Society, were appointed to assist Mr. Bailey in the work. In 1825 the Madras Committee decided to adopt Mr. Bailey's version in preference to that of Mr. Spring, for the reason that it contained simpler and purer Malayalam. The New Testament was finished in 1829. Failing health soon afterwards compelled Mr. Bailey to visit Europe, but he returned in 1835, bringing with him a new font of type. The complete Bible was published in 1841 in four volumes, octavo. It was written in the colloquial of the people, and was prepared largely from the Authorized English version and the Tamil version of Ziegenbalg. There was a small Sanskrit element in it. About 1845 Dr. Gundert, of the Basel Evangelical Mission, resolved to bring out a new translation direct from the original languages. He began on the New Testament, portions of which were printed at Tellicherry. Before leaving for Germany, Dr. Gundert finished the New Testament and also translated the books of Psalms and Proverbs. He is still at work in his native country on the remaining books of the Old Testament. The circulation of his version has been confined chiefly to North Malabar. It is acknowledged to be a work of great ability. A revision of Bailey's Bible was made by Messrs. Peet, Hawksworth and G. Mathan. They consulted Gundert's version and adopted some of his words and phrases. The question of a "Union Version" for North and South Malabar was raised about 1850, but the differences in dialect in the two districts appeared to the missionaries of that time a barrier to the use of one version. The subject was again brought up and took more definite shape at a meeting of the Church Mission Conference in 1866. A lengthy correspondence on the subject followed between the Madras Bible Society and the Basel Mission. At length a Committee of revision consisting of representatives of the C. M. S., L. M. S. and Basel Missions, and a delegate from the Syrian Church, met for the first time on the 26th July 1871. The revisers began with the New Testament, taking Gundert's version as a basis, but agreeing throughout to consult closely that of Bailey. The work is still in hand, but it is expected that it will be finished in the month of February next, when preliminaries will be arranged for the revision of the Old Testament. Mr. Baker, one of the Southern delegates, died in Madras last year. The Committee at present consists of the Rev. Messrs. Diez, Fritz, Koshi, Kurnvella, R. H. Maddox and Malpan Phillipos, with the Rev. S. Mateer as Secretary.

The first attempt to provide the Telugu people with the Word of God was made by the Rev. Mr. Pritchett, a Missionary of the London Society at Vizagapatam. He printed the Gospels in separate portions, and was so much encouraged by the reception

they met with, that he continued his labours on the remaining books, and in the year 1819 finished the New Testament. This was printed under the auspices of the Calcutta Bible Society. Mr. Pritchett then devoted his attention to the Old Testament, but before he had completed it, his valuable labours were cut short by death. Another missionary of the same Society, the Rev. J. Gordon, and the colleague of Mr. Pritchett, was engaged on a separate translation. Why these two brethren did not act in concert does not appear. This version was only partially finished at the time of Mr. Gordon's death. The Madras Committee were anxious to forward the work so as to place the entire Scriptures in the hands of the people, but as in the case of the Tamil, a difficulty arose as to which version should be adopted by them. A lengthy correspondence and discussion ensued. The matter was referred for advice to European and native Telugu scholars, and in 1826 it was decided to adopt Mr. Gordon's version as being more idiomatic though not so grammatical as Mr. Pritchett's. The New Testament underwent some revision and was printed in 1830. In 1843 a diglott in Telugu and English of Luke and John was issued. It was not till 1855 that a complete Bible was brought out, a combination of the versions of Gordon and Pritchett. Both these versions did good service and were extensively scattered among the people, but as first translations, and as in each case the work of a single man, they were necessarily imperfect. Both appear to have been translated from the English Authorized version, and were on this account more defective than translations from the original languages. The edition was printed at the Vizagapatam Mission Press, then under the superintendence of the Rev. R. D. Johnston.

In 1850 we find the Revs. J. Hay and J. S. Wardlaw (afterwards Dr. Wardlaw) engaged on a new translation of the New Testament from the Greek. In 1852 they printed privately some of the books and subsequently the entire New Testament. This was adopted by the Auxiliary after having been brought into conformity with its principles of translation, and has since been published under its auspices in several editions. In the year 1865 a Revision Committee was formed, with Mr. Hay as chief reviser. He began with the Old Testament, and up to the present time has translated about two-thirds of the whole. The books of Ecclesiastes and Job are the work of Dr. Wardlaw, who died in London a few years ago. The Psalms and Proverbs have had an extensive sale. In addition to the translation of the Old Testament, Mr. Hay has during the last four years revised the entire New Testament, an edition of which will shortly be issued from the Press. Mr. Hay is ably assisted by a Committee consisting of the following gentlemen, representatives of the various Missionary Societies labouring in the Telugu

country :—Rev. Drs. J. Chamberlain and L. Jewett, Messrs. M. Ratnam, A. H. Arden, H. C. Schmidt, J. Clay, P. Jagganadam, A. V. Timpany, F. N. Alexander and E. Lewis, and Mr. J. W. Beer. Drs. Chamberlain and Jewett are permitted to devote the half of their time to the work, the American Bible Society and Bible Union respectively defraying the cost of this portion of their services. The revisers recently met in session at Bangalore, when they fixed the principles of translation for the Old and New Testaments, and examined and adopted the Gospels of Matthew and Mark and the Book of Exodus. Genesis was similarly adopted at a meeting held five years ago. From the end of the present year Mr. Hay will devote his entire time to this important work, and it is expected that it will be brought to a conclusion in the course of a few years.

The translation of the Scriptures into the Canarese language was commenced by the Rev. J. Hands of Bellary shortly before the formation of the Madras Auxiliary. The Rev. Messrs. Hands, Reeve and Taylor, and A. D. Campbell and R. C. Gosling, Esqrs., formed themselves into a Committee of translation. The first translation of the entire Bible was completed in 1827, and in the following year Mr. Hands was obliged through failing health to visit Europe, but he returned in 1831, bringing with him a new font of type which had been cut in England under his supervision. The second edition of the Bible in revised form was printed in 1841. As Missions in the Canarese country spread, the desire was generally felt that an effort should be put forth to prepare a standard version. A Committee for this purpose was formed consisting of the Revs. B. Rice (Secretary), and C. Campbell of the London Mission, D. Sanderson of the Wesleyan Mission, G. H. Weigle and Dr. Moegling of the German Basel Mission. The entire New Testament with the books of Psalms, Proverbs and Ecclesiastes, were completed by the entire Committee in various sessions held at Mysore, Ootacamund and Bangalore. The books of Job and the Historical books of the Old Testament were revised by Mr. Campbell, partly on the basis of the old version and partly on that of a new translation by Mr. Weigle. The Prophetical books were revised by Mr. Rice, wholly on the basis of the new translation by Mr. Weigle. The work was brought to a successful termination after 20 years of labour in 1865. Though called a revision it is for the most part a new translation. The revisers adhered as closely to the original languages as the idiom of the Canarese language would allow. This is now considered the standard Canarese version. A quarto edition was published in 1866 and another edition in more portable form two years ago.

Very little can be said on the subject of the Hindustani versions, as the history of these for the most part belongs to another Presidency. The Scriptures were translated into Urdu, the lan-

guage of the Muhammadan population of the Empire, by North Indian Missionaries. The New Testament was in circulation in South India in 1825. In 1843 the Calcutta Society published a version of the entire Bible, which was to some extent circulated in this Presidency. After careful and extensive enquiry it was found that this version was not well understood here, owing to the differences in dialect and variations between North and South India. Accordingly a Revision Committee was formed in 1844 consisting of Major C. A. Browne, Captain W. G. Woods, Captain F. H. Scott and the Rev. R. Johnston, for the purpose of adapting the Urdu to the Hindustani of the Deccan. Later on General O'Connell, Colonel Touch, Major Carr, Rev. H. Pope, Rev. E. Sell and others were members of this Committee. The book of Genesis was published in 1854, the New Testament in 1867, the Psalms in 1876 and Proverbs in 1878. Major Carr perished a few years ago by the foundering of a steamer on the coast of Malabar. Since the publication of the book of Proverbs no further progress has been made in the work, partly on account of several members of the Revision Committee having left Madras, but also because there is a difference of opinion among those well acquainted with the Muhammadan population of this Presidency, as to the extent to which they understand the Urdu of North India.

It seems a simple thing to state that the Bible now speaks more than 200 of the languages and dialects of the world, but few persons who either make or read that statement have a clear and full idea of its mighty import. Yet, if we look at it carefully, we shall find that the result has been attained only by a vast expenditure of time and labour and money. The history of these translations is the record of patient toil and unselfish devotion, of failing health and sometimes early death, of the coldness and indifference of friends, the secret or open hostility of enemies, and, not unfrequently, the anxious care to find the means to print what had been prepared. In savage countries the first missionaries had to a large extent to make a language, and then to reduce it to writing, prepare a grammar and dictionary, as well as to translate the living Word. In many of the more civilized lands, the difficulties though of another kind were scarcely less great. The history of the South Indian versions is no exception to the general rule. A hundred and fifty years elapsed from the date of the translation of the first Tamil Gospel to the completion of the present Standard Version. It was not till 1865 that the Canarese revision was brought to a close. Some years must still elapse ere the Telugu and Malayalam people possess a revised version, and the Muhammadans of this Presidency have not yet the entire Scriptures in their own dialect.

The earlier records of this Auxiliary are very full, and it

would be deeply interesting to recount in detail the history of its many plans and efforts to spread over all this Presidency the knowledge of Divine revelation, but the limits of this sketch preclude my doing more than just glancing at the more prominent events. This I shall do in the order of time. Although the Society was established mainly for the benefit of the native races of this part of India, the Committee were not unmindful of the claims of the English and Eurasian residents, and in particular those of British soldiers. Accordingly a scheme was set on foot for distributing English Scriptures among the last named class. Many letters were afterwards received abounding in expressions of gratitude from distributors and recipients alike. Not a few of the latter were led to Christ through the reading of His Word, and some of them became earnest Christian workers in the barrack room. While the regiment remained in India, a sergeant or a private soldier was often a regular correspondent of the Society, from which he received grants of Scriptures for distribution to his comrades. Later on it became a military law for each soldier to have a Bible as a part of his kit, and this was supplied when necessary at the cost of Government. In one year 1,100 copies were purchased of the Auxiliary for this purpose. In 1822 the two first Secretaries, the Rev. Messrs. Church and Nicholson, were called to higher service above. Their loss was felt deeply, especially in the case of Mr. Nicholson, who was an able Tamil scholar and a member of the Revision Committee. This leads me to remark that loss by removal or death has been the uniform history of the Society from its foundation till the present time. No single year has been an exception to the rule. In 1823 a branch was opened by the Rev. Mr. Hough at Poonamallee, a Military station 12 miles from Madras, principally for the benefit of European soldiers, but like that of all the Branches and Depôts established at various times, it became a centre for the distribution of vernacular Scriptures. In the same year a grant of Scriptures in their own tongue was made to the Dutch settlers on the Coromandel coast.

In the autumn of this year the Rev. John Hands made an extensive Bible tour from Bellary to Bangalore, and then by way of Mysore and Seringapatam to Mangalore on the Western coast. In nearly all the towns and villages visited, the Gospel was heard and the Scriptures received for the first time. The journal kept by Mr. Hands during this long and trying journey, reveals the almost universal spiritual destitution of the people. From that day till now similar tours have been made into other parts of the Presidency with very gratifying results. In one tour made a few years since, two bandy loads of Scriptures were disposed of, in nearly every case by sale. So convinced are the Parent and local Committees of the great value of this agency,

that an effort is made to secure one such tour every year. In 1824 the children attending the Mission Schools of South India and Ceylon numbered 15,000. A distribution of New Testaments was made to the senior scholars after testing their ability to read them. In these early days of Missions, and for many succeeding years, the Bible was often the chief class-book. Times have somewhat changed since then. With the growth and development of education on a large scale, there has sprung up an extensive school literature of a secular kind, but the Bible has still a conspicuous place in the curriculum of study in Mission Institutions. In the annual Cator Prize Examinations in the Scriptures, native scholars, Christian and Hindu alike, now figure prominently in the prize list. In the year 1824 also the Rev. Mr. Howell of the London Mission distributed the Scriptures to the prisoners in the Jail at Cuddapah. He gives a pleasing account of subsequent visits to the Jail, when he saw several groups of prisoners with one of their number in the centre reading the Bible aloud to them, at the close of their daily work and especially on Sundays. Soon afterwards a similar distribution was made in the case of the Bellary Jail with equally encouraging results. Two years ago the Scriptures in various languages were placed in the Jails, Municipal and Local Fund Board Dispensaries, and in the principal Railway Stations of the Presidency.

A Branch Society was commenced at Bangalore in 1825, and like the other larger Branches of the Auxiliary, was placed under the management of a local Committee. After the closing of the Mission Press at Bellary the Canarese Scriptures were printed at the Wesleyan Mission Press in Bangalore. That Press was broken up a few years ago, and the last edition of the Canarese Bible was printed at the Basel Mission Press at Mangalore. The Bangalore Committee ceased their connection with the Madras Auxiliary in 1875, and have since then undertaken the independent management of Bible distribution in the provinces of Mysore and Coorg. Among the many facts which came to light from time to time exhibiting the value attached to the Scriptures the following is mentioned this year. A copy of the Hindustani New Testament, which had been given away, was put up at an auction sale and realized the sum of Rs. 3-8. During a preaching tour along the northern part of the Malabar Coast, a visit was paid to Goa, the capital of the Portuguese possessions in India, and a stronghold of Roman Catholicism in this quarter of the globe. The Scriptures were generally well received and little opposition was met with either from priests or people. A number of the copies were purchased. Two years later, however, the Roman Catholic priests in several parts of the Presidency displayed considerable opposition to the work of the Society, forbidding their people to read the Scriptures, and in some cases it is said, destroy-

ing the copies which they managed to get hold of. In the year 1827 we find that portions of the Word of God, such as the Sermon on the Mount, the History of Joseph, and Selections from the book of Proverbs, were printed and widely circulated. The Parent Society are now averse to printing a part of a book. The practice has therefore been discontinued in South India except in the case of the first twenty chapters of Exodus, which are bound up with the book of Genesis. In 1828, the then Governor of Madras, as a mark of his interest in the work of the Auxiliary, granted permission to transmit its letters free of postal charges. The Reports at this period frequently speak of the joy with which the Scriptures were received and read by the people.

In 1836 Dr. Rottler, a warm friend of the Society and a devoted Missionary, died. He took a prominent part with Rhenius and others in the revision of the Tamil Bible, besides writing a dictionary and other works in the Tamil language. During the same year letters were received from Java, Singapore and other Straits Settlements, speaking of the dearth of the Scriptures among all classes of the people in those Islands. A large number of Indian coolies had gone there to work on the plantations. A liberal grant of Dutch, Tamil and Malayalam Bibles were made to these settlers. A Ladies' Bible Association was this year formed in Royapuram, but how long it continued as a separate organization is not stated. A project was formed in 1838 for supplying every person in the Tamil country with a Bible, Testament, or some portion of God's Word. A rough calculation was made of the probable expense of the undertaking and it was estimated to cost Rs. 50,000 per annum for a period of three years. The Parent Society were favourable to the design and sanctioned the reprinting of large editions for the purpose. In 1839 copies of the English Bible were placed in the Hotels and in the Sailors' Home in Madras. The South Travancore Branch was formed in 1840 and two years afterwards Salem made a beginning in the same direction. A Native Bible Association had previously been at work at Neyoor. In 1842 great joy was spread throughout the Christian world by the news that the Emperor of China had removed the restrictions to the carrying on of Missionary work over his vast dominion which had hitherto obtained. Since that date the Scriptures have found an entrance into every part of the Empire. The Madras Report for the year makes marked and pleasing reference to this event. This year is also conspicuous for the controversy in England and in many foreign countries, respecting the rule of the Parent Society which laid down that the English Authorized version should be the standard of translation. The Madras revisers entered warmly into the discussion and were much gratified to find that the rule was ultimately

withdrawn. The next year on account of representations on the subject, an official enquiry was made over the whole Presidency with a view to ascertain whether the Scriptures gratuitously distributed were put to bad uses. The result of the enquiry was eminently satisfactory. In only a very few cases was it discovered that copies had been destroyed or used as waste paper in the bazaar, while on the other hand the evidence that they were extensively read was great. The fears of many ardent friends of the Society were thus removed. From that day till now the greatest care has been taken to prevent the Scriptures being put to any wrong use, and to this end the most stringent rules are issued to the Society's Colporteurs.

A Sub-Committee was appointed in 1845 to consider the spiritual condition of the emigrant coolies, several thousands of whom left Madras this year for the sugar plantations of the West Indies. Bibles, Testaments and portions, were freely distributed among them. Emigration to other parts such as the Mauritius, Natal and Reunion, has since developed on a large scale. The coolies are generally well cared for and return in most cases with their earnings. Some acquire property in the countries to which they go and settle there for life. It was customary for many years to reappoint the Sub-Committee to supply the Scriptures to the emigrants at the time of embarkation. In 1855, 1,426 copies were so distributed. The practice has ceased of late years, but free grants are from time to time made to missionaries labouring in the countries where these people migrate. One such grant was recently made to a missionary in Natal. In 1847, Colportage operations were begun as a separate organization, and the first agent was appointed to the city of Madras. The beginning was small, but the work has developed to large proportions. There are now forty-five Colporteurs in the Society's employ, who are scattered over every part of the Presidency. Their labours are supervised by various missionaries and a general Superintendent at Madras. They usually accompany the missionary on his preaching tours, and in addition to this travel alone through the towns and villages of the district assigned to each. They sell the Scriptures at a small price, but are not allowed to give them away without special permission. During the first year of this agency 610 copies of the Scriptures were sold; now the average annual sales are nearly 50,000 copies. The total sales up to the 30th September 1878 were 48,407 copies, realizing Rs. 3,589-15-11. The first Superintendent of Colporteurs was the late Mr. Hedger. He was succeeded in 1865 by the Rev. H. Fitzpatrick, who on his appointment to the Secretaryship of the Society in 1869, was followed by the Rev. A. Theophilus, the present Superintendent. In 1849, the Rev. W. Arthur, a well known Wesleyan Minister in England, and formerly a missionary to

the Mysore, suggested at a Meeting at Cambridge, that a portion of the Bible should be given to every family in India, and proposed that the Parent Society raise a special fund for the purpose, similar to the fund that had previously been started for sending a million of New Testaments to China. The matter was referred to the Madras Committee, who considered the scheme impracticable. It was not therefore carried out. In 1850 a copy of the Word of God was placed in each of the Travellers' Bungalows of the Presidency.

In the year 1853 was celebrated the Jubilee of the British and Foreign Bible Society, which was made memorable by the printing of "Jubilee Bibles" in many of the languages of the world. Madras shared in the blessing and printed its Jubilee editions. The following is an extract from a published account of this special undertaking :—

"The Madras Bible Society was commenced on the 5th May 1820. From that time to the close of 1852, it has expended the sum of Rs. 432,376-6-5, of this amount Rs. 58,787-8-10 having been realized by sale of Scriptures. The sum of Rs. 271,147-1-4, has been supplied by the liberality of friends in India, and Rs. 105,788-1-1, by the bounty of the Parent Society in London. We find the circulation of the Scripture, during three equal divisions of time as follows :—

During the first ten years, from 1820 to 1830 inclusive, 91,546.
 During the second ten years, from 1830 to 1840 inclusive, 270,401.
 During the last ten years from 1843 to 1852 inclusive, 395,662.
 We also find that from its commencement in 1820 to the close of 1852, or as the result of thirty-two years of Bible labour in Southern India, 794,037 copies of the Word of God (chiefly single portions) have been put in circulation. This is a yearly average of about 24,000 copies, or one thousand copies for each million of the population. The proportion is lamentably small, and it is hoped that before the celebration of another Jubilee it will be greatly increased. Schools are increasing in number; there is a decided improvement in the various schemes of Christian effort; additional agencies are coming into operation which will greatly help the spread of the truth; and when the Spirit is poured out from on high, 'the wilderness will be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.'

In 1856 the Rev. Dr. Scudder of the American Board, and the Rev. John Anderson, founder of the Free Church of Scotland Mission in this city, died. For a quarter of a century they had taken an active part in the operations of the Society, and they were foremost in every good word and work. It was resolved this year to introduce the system of selling the Scriptures instead of that of free distribution. A beginning had been made in this direc-

tion as far back as 1804, and a further advance in 1845, but it was not till this year that the new system was fairly established. It is now the almost universal practice, but the prices fixed are so low as to place the Word of God within the reach of the very poorest of the population. The experience of half a century in every part of the world shows that persons value most what they pay for. But while payment is the general rule, free grants are still occasionally made in very special cases, and sometimes vernacular Scriptures are sold at reduced rates. During the famine, portions were given away to those willing to receive them and able to read them. A distribution will shortly be made to the children who are able to read in the Famine Orphanages. An edition of Genesis in Hindustani was this year printed in England from a translation by Major F. H. Scott, and the year following the first Native Public Meeting of the Society in the Tamil language was held in Madras. This is now, like the English Meeting, an annual institution. In 1858 the American Bible Society, as a mark of their sympathy with the work of the Madras Auxiliary, presented it with 600 Tamil reference New Testaments and 4,000 portions. A Bible tour was undertaken by Mr. J. Hunziker through Mysore, Coorg, Bellary and Dharwar, as far as Mangalore. More than 1,100 miles of country were gone over, and over a hundred towns and villages visited for the purpose of distributing the Word of God. This year a farewell address was presented to Lord Harris on his retirement from the Governorship of Madras. During his term of office he was a liberal supporter of the Society, and for three successive years the president of its annual meeting. In 1860 Branches were opened at Ootacamund and Kurnool, and during this year the Rev. D. Sanderson of the Wesleyan Mission undertook a Bible tour through unfrequented parts of the Mysore country as far as Nuggur. The following year Scriptures were distributed to the scholars in Government Schools. Special grants were also made to Mission Schools. Three years later a copy of the New Testament was given to every heathen school-master in the Presidency.

Till the year 1864 the work of the Auxiliary had been directed by an Honorary and an Assistant Secretary. After mature deliberation in Madras, and extensive correspondence with the Parent Society in London, it was resolved to appoint a paid Secretary who should devote the whole of his time and strength to the Society's interests. The Rev. J. Gritton formerly of the Church Missionary Society was the first Secretary, but he held office for a few months only, having accepted a post in London. He was succeeded by the Rev. G. Mabbs, who resigned in less than a year, owing to his wife's illness rendering necessary a visit to England. The Rev. H. Fitzpatrick filled the office from 1869 to 1875, when the present Secretary was appointed. From 1865 to

1878 a number of important Bible tours were made by the Rev. Messrs. Banks, Hutcheon and Hocken to parts of the Mysore district, by the Rev. F. N. Alexander from Ellore to the Nizam's dominions, by the Revs. E. Lewis and W. G. Mawbey through the Bellary and Cuddapah collectorates, and by the Rev. E. Bullard through portions of the Nellore district. The narratives of these tours are deeply interesting, showing at once the vast amount of good that can be accomplished by special efforts of this kind, and the fearful spiritual darkness that still reigns almost supreme among the people of this land. In 1870 was celebrated the Jubilee of the Auxiliary, and the Committee resolved to signalize the event by raising a special fund for the erection of a Bible Hall. A liberal response was made to the appeal, and the Parent Society contributed a grant to the special object. An arrangement was come to with the Committee of the Memorial Hall for occupation of the building as the future head-quarters of the Society's work. Rs. 15,000 were spent in excavating and in otherwise adapting the under part of the premises for the purpose. A smaller building was at the same time erected by the side of the Hall for the Religious Tract and Christian Vernacular Education Societies.

In 1875 Madras was visited by the Prince of Wales when the opportunity was embraced of presenting to H.R.H. copies of the Bible in the Vernaculars of this Presidency. The following account of this event is taken from the *Monthly Reporter* published by the Parent Society:—

“ENGLISHMEN have reason to be proud and thankful as they observe, not only the cordial feeling which their Prince is creating or confirming in India towards Great Britain, but the hearty interest he has displayed in the various efforts made to carry the blessings of Christianity to that vast population of the East. He has spoken without reserve, and in a tone that may well cause rejoicing to those who have at heart the highest well-being of the Empire.

His visit to Madras was brief, but not so brief but that opportunity was taken by the flourishing Auxiliary of the British and Foreign Bible Society to bring its work under his notice—a work that amply deserved recognition, for last year this Auxiliary alone employed 57 colporteurs, issued 120,000 volumes, and printed 83,000 copies of the Bible in various languages. Five specimen volumes were prepared in suitable bindings of Russian leather, ornamented with gilt lettering and plates on either side, while each bore in gold letters the inscription—*Presented to H.R.H. the Prince of Wales, by the Madras Auxiliary Bible Society. December, 1875.* These five books—a Canarese Bible, a Tamil Bible, a Hindustani Testament, a Telugu and a Malayalam Bible—were enclosed in a rosewood

case, lined with blue velvet, and forwarded with the accompanying letter addressed to the Rev. Canon Duckworth, the Prince's Chaplain :—

'On behalf of the Committee of the Madras Auxiliary to the British and Foreign Bible Society, we have the honour to forward to your care, for presentation to His Royal Highness the Prince of Wales, a copy of translations of the Holy Scriptures into the Vernaculars of this Presidency. These translations have been prepared under the direct Superintendence of this Society, and embrace all the languages spoken in Southern India, *viz.*, Tamil, Telugu, Canarese, Malayalam and Deccani Hindustani.

'Instead of entering into particulars of the work that is being done by this Society in Southern India, we send with the Bibles a copy of its last Report. We merely remark that from the date of its foundation in 1820, the Auxiliary has issued 2,486,304 copies of the Word of God in whole and in parts, while the sales last year amounted to 99,070 copies, and realised the sum of Rs. 9,946-8-3.

'The Committee indulge the hope that, when His Royal Highness returns to his native land, these volumes, which represent the anxious deliberations and careful labour of over half a century, may help to recall to His Royal Highness pleasant memories of his visit to this Presidency. They will give him some idea of the vastness of the work carried on by this Society, in thus seeking to diffuse among the thirty-five millions of this part of the Indian Empire, that 'light of life' which, while it brings them into fellowship with 'the Holy Church throughout all the World,' is the surest means of securing an intelligent and loyal attachment to the British Throne.'

"To this communication the following reply was sent to the Bishop of Madras, by command of the Prince :—

'I am desired by His Royal Highness the Prince of Wales to express to the Committee of the Madras Auxiliary to the British and Foreign Bible Society his grateful appreciation of the gift offered on their behalf by your Lordship and Mr. Organe.

'The Prince will treasure these sacred volumes, not only in memory of his visit to Madras, but as a token of the indefatigable zeal and enterprise of the Society under whose auspices they are published, and on whose labours, both in this Presidency and throughout the world, it is His Royal Highness' earnest hope that the Divine blessing may abundantly rest.'

The foregoing is an imperfect sketch of the Society's history extending over the long period of sixty years. The incidents recorded are but specimens of many more of equal interest that might be told. The very fulness of the records have rendered the selection a matter of no little difficulty. The story from

beginning to end is one of struggle and triumph, but never of defeat. The reports of translators and distributors alike breathe a spirit of trustfulness in God, and a holy determination to accomplish the self-appointed task. Here and there the name of some office bearer or translator or faithful worker has come to light, but the very mention of their names seems like an injustice to the long list of noble men, who at various periods of the Society's history have either directed its affairs, or taken a distinguished part in spreading a knowledge of revealed truth amongst the people of Southern India. Theirs was a hard battle with heathen darkness and superstition, and with the many attempts that were made to quench the fire of that Christianity which God had kindled in their midst. The record of their devoted service is on high, and they have left behind them an example that we shall do well to follow. It was not all plain sailing either. Frequent were the interruptions from sickness, removal and death. At times the Committee were harassed for want of funds, and loud calls for the Word of God had again and again to be deferred.

The work accomplished by this Auxiliary proves that by a combination of small and individual exertions the most important results are reached. In the first year of its existence 3,080 copies of the Scriptures were disposed of. Last year 83,512 copies were sold for Rs. 8,773-4-4. The total issues up to the 30th September 1878, were 2,797,943 copies. This is the labour of sixty years, and during this time the complete Bible has been given to the people in five different languages. There are now twenty-three Branches and Depôts, each a centre of influence for a large district. Forty-five Colporteurs are scattering the seed of God's eternal truth in city, town and village. Much has thus been done towards providing the people with God's blessed book, but the merest glance at the state of the mass of the population will show that much more remains to be done. The Committee of to-day cannot therefore sit down like Alexander because there are no more worlds to conquer. Their work in reality is but begun, and it must go forward till the Bible is placed in the hands of every inhabitant of this vast country. This paper would not be complete without recording that the success attained is due in no small measure to the sympathy and generous liberality of the Parent Society, from which the greater part of the resources of the Auxiliary have been derived.

XXXV.—BANGALORE AUXILIARY BIBLE SOCIETY.

By the Rev. B. RICE, *Secretary*.

THE Bangalore Bible Society was first established in 1825. For many years it was united with the Bangalore Tract and Book Society, forming one Association, and conducted by one Committee, as Auxiliary to the Parent Societies in England. In 1853 this union ceased, the Tract and Book Society from that time working separately, and the Bible department becoming connected with the Madras Bible Society, as a Branch of that Auxiliary.

This arrangement continued until 1875, when it was thought desirable by the Bangalore Society that its connection with Madras should cease, and that it should revert to its original constitution as a separate Auxiliary, in immediate correspondence with the Home Committee. The field of operations of the Bangalore Society is understood to be the Canarese country generally, comprising Mysore, Coorg, the South Mahratta district, and North Canara, containing altogether some nine millions of people speaking the Canarese language.

During the connection of the Bangalore Bible Society with the Madras Auxiliary, a new translation of the Canarese Bible was made by a Committee of Missionaries of the London, Wesleyan, and Basel Missionary Societies. This translation occupied a period of sixteen years. A tentative edition was published in the year 1859, in one volume quarto. In 1861 this edition was reprinted with headings to the chapters, and marginal references. At the same time, a duodecimo edition, occupying five volumes, was printed, without setting up the type afresh; the columns of the quarto edition being simply divided and transferred in suitable portions to the pages of the duodecimo edition, while the quarto edition was going through the press. These five volumes were subsequently compressed into two very thick volumes.

Both these editions having been found most inconveniently bulky for general use, a more portable edition had long been a *desideratum*. This want has been supplied by the newly constituted Bangalore Auxiliary, which has issued a portable edition, in one volume demy octavo, beautifully printed at the Mangalore Mission Press, on paper kindly furnished by the Parent Society in London.

The influence which the production of this new portable edition has had upon the circulation of the Bible may be judged of from the fact that in 1874, when the old bulky editions alone were available, only four complete copies of the Canarese Bible were issued from the Bangalore depôt; whereas in 1877, when the new edition also came into circulation, the issues of complete

Bibles from the Bangalore depôt rose to three hundred and one; and in 1878 to three hundred and fifteen. Adding the issues from the Mangalore depôt the circulation was, in 1878, five hundred and twelve.

Nine colporteurs are employed by the Bangalore Auxiliary in selling Scriptures throughout the Mysore Province; whose sales, last year, amounted to 3,905 portions and complete Bibles, in various languages, realizing Rs. 403-5-5.

The total issue of *Canarese* Bibles, Testaments, and portions, during 1878 was as follows:—

	Rs.
Bangalore depôt	6,411
Mangalore depôt	520
	<hr/>
Total...	6,931

To the above are to be added the issues of Scriptures in *other* languages from the Bangalore depôt, *viz* :—

	Rs.
English Scriptures	709
Tamil, Telugu, and Hindustani Scriptures ...	588
	<hr/>
Total...	1,297
Canarese Scriptures	6,931
	<hr/>
Grand Total...	8,228

The income of the Society from subscriptions and collections amounted in 1878 to Rupees 2,455-12-7, and from sales to Rs. 1,325-0-2.

XXXVI.—JAFFNA AUXILIARY BIBLE SOCIETY.

By the Rev. J. BROWN, *Secretary*.

PROTESTANT Missions were commenced in Jaffna in the year 1814, when the Wesleyan Missionary Society sent two agents to begin operations there. The following year "The Jaffna Sub-Committee to the Colombo Bible Society" was formed, composed of the Colonial chaplain, the Wesleyan missionary and the Government Collector. Six years afterwards this title was changed to the "Jaffna Branch Bible Society." Up to this period Jaffna had been dependent upon Colombo for its supply of Scriptures, but with the consciousness of increasing power and growth, the feeling pervaded the Jaffna Committee that they should seek for an independent organization and work out for

themselves a new line of things. Accordingly in 1835 with the fullest consent of the Parent Society and with the most cordial good wishes of the Colombo Auxiliary, the Jaffna Committee adopted a new name as indicative of a new state of existence upon which it now entered. This action of the Committee was ratified at a public meeting held at Jaffna, January 29th, 1836, when a series of resolutions were adopted and the new Auxiliary was launched upon its voyage. The officers for the first year were—*President*, the Rev. W. Adley; *Treasurer*, the Rev. P. Percival; *Secretary*, the Rev. J. Knight; *Committee*, the Rev. Messrs. Meigs, Scudder, and Hutchings with Messrs. Anderson, Ward and Minor.

One of the first acts of this Auxiliary was the printing of 10,000 copies of Proverbs and 10,000 copies of the Acts of the Apostles, towards which the Parent Society gave them 600 reams of paper. Not satisfied with existing versions of the Tamil Bible they appointed a Committee of Revision, composed of the Rev. Messrs. Adley, Eckard, Hutchings, Percival, and Spaulding, and placed themselves in correspondence with the Madras Committee and the Rev. Mr. Rhenius, in order to secure a version which should be acceptable, if possible, to the whole Tamil field. One of its members, the Rev. P. Percival, was deputed to meet the Madras Committee in 1839, to discuss and agree upon certain principles of translation, so that a standard version might be produced, and he brought back a good report of the prospects for united action. Meanwhile the local Revision Committee diligently prosecuted its arduous task, keeping up a regular correspondence with the local Committees of Madras, Palamcottah, Nagercoil, Tanjore, &c. It is not necessary to travel very leisurely over the ground covered by this correspondence, with its misunderstandings and reconciliations, mistakes and rectifications. In 1846 the Rev. P. Percival was set free from mission work and set apart entirely to the reading of MSS. and passing the revised version through the Press; and in October 1850, an entire copy of the Tamil Bible, commonly known as the "Tentative Version," was placed upon the table of the Madras Committee. Mr. Percival spent fourteen years upon this work.

The excellencies of the version were very generally admitted, but its defects were as clearly pointed out; and the Jaffna Auxiliary expressed itself willing to co-operate with the local Committees in South India in correcting these defects, and in bringing out a new version that should be regarded as a "Standard for the whole Tamil field." The reports of this Auxiliary year after year are full of references to this burning question. Lengthy correspondence took place between the Madras and Jaffna Auxiliaries and the Parent Committee upon this all-important subject. For a time the Jaffna Committee

was determined to bring out a revised edition of the Tentative Version, and had proceeded a considerable way with the New Testament. An edition of 5,000 of St. Matthew's Gospel revised was struck off and distributed among the missionaries, native ministers, and the best native scholars in the Tamil field. Other portions of the New Testament were prepared, and the Sub-Committee, composed of the Revs. Dr. Spaulding, Messrs. E. P. Hastings, C. C. McArthur and J. Kilner, were vigorously prosecuting their work when this Auxiliary was induced to unite with the Madras Auxiliary in the production of the present "Union Version," of which Dr. Bower was principal reviser and editor. In April 1869, Dr. Spaulding and the Rev. J. Kilner were delegated by this Auxiliary to meet Dr. Bower and Dr. Caldwell in Madras, to agree upon certain common principles that might be regarded as a basis for the production of a version that would be acceptable in India and Ceylon alike. This meeting took place and was crowned with success. If in future editions of the Tamil Bible the principles then laid down be rigidly adhered to, and if the defects, which like spots upon the sun mar the beauty of the present version, be removed, the Tamil nation will be placed under lasting indebtedness to those who with much labour, research and expense produced the present translation. The printing of the next edition is anticipated with much interest and not a little anxiety.

The operations of this Auxiliary extend over the northern and eastern portions of Ceylon, in which there is a *Protestant Christian* population of not less than 10,000. In the town of Jaffna there is a depôt which has sold during the past ten years 2,083 Bibles, 1,976 Testaments and 20,073 Scripture portions, and realized the sum of Rs. 3,842-15-0.

XXXVII.—COLOMBO AUXILIARY BIBLE SOCIETY.

By the Rev. D. Wood.

THE origin of this Auxiliary of the Bible Society dates as far back as the year 1812. For many years it was the only Auxiliary of the kind in this Island, but, as the necessity for such a course arose, separate Auxiliaries were formed at Kandy and at Jaffna.

The object of the Society is to disseminate, as widely as possible, the Scriptures of truth in the various languages of the inhabitants of Ceylon, especially in the Western and Southern Provinces. Supplies of Scriptures in English and other Euro-

pean languages, but chiefly the former, are obtained from London. To meet the wants of the large Tamil-speaking population of Colombo and other places, Scriptures in the Tamil language are procured from Madras. The great mass of the people are, of course, Singhalese, and to meet their needs editions of the Scriptures in the Singhalese language are from time to time printed under the direction of the local Committee, and at the expense of the Parent Society. Editions of the Scriptures in Indo-Portuguese are also printed locally, as necessity requires. Appended to this notice will be found a list of the Society's publications since its formation in 1812.

The Society's stock is on sale at the residences of the Secretaries, where considerable sales are effected; at the Fort in a room kindly lent for the purpose by the Chamber of Commerce; at the Book Depôt of the Wesleyan Mission Press, Colpetty; and at the Church Missionary Society's room in the Pettah. There is also a small Depôt at Richmond Hill, Galle. A large number of Singhalese Scriptures are sold at some of the Mission Stations in the Western and Southern Provinces. The Society also employs two Colporteurs, one Tamil, the other Singhalese. The latter sells Scriptures in Colombo and the neighbourhood, while the former makes long journeys, thus carrying the Word of God to places which might not otherwise be reached.

A movement has been set on foot to secure a site in some central part of Colombo, on which a suitable building may be erected to serve as a united Depôt for the Bible Society, the Religious Tract Society, and the Christian Vernacular Education Society. The proposal is still under consideration, and it is to be hoped that so desirable an arrangement may be speedily carried out.

Frequent and earnest efforts have been made to secure a version of the Bible in Singhalese which might be sufficiently acceptable to be used by all; but those efforts have not yet met with success. The Society's records show that, while the first translation of parts of the Scriptures into Singhalese was made by the Dutch, the earliest efforts of the British and Foreign Bible Society date from the year 1812. The first edition of the Bible brought out under the auspices of this Society was the one translated by W. Tolfray, Esq., and known as Tolfray's edition, in 1817-19. In 1821 the Church missionaries, being of opinion that the style of the existing version—though acceptable to the learned amongst the Singhalese—was not intelligible to the mass of the people, desired that a translation might be set on foot to which this objection could not be attached. In 1825 a revision of Tolfray's version was commenced, and, at about the same time, a new version was begun by Mr. Lambrick of the Church Mission. Both editions were eventually recognized by

the Society and published at its expense. "Tolfry's Revised" edition appeared in 1830 and the "Cotta version," the one commenced by Mr. Lambrick, in 1832.

The great desirability of one standard version was ever before the Committee, and another effort was made to secure one. The result was what is known as the "Ad Interim" version, prepared by the Rev. D. J. Gogerly, of the Wesleyan Mission, who for many years took a leading part in Singhalese translation. This edition was prepared on the basis of that of 1830, revised in accordance with rules laid down by the Committee. It was published in 1856, and is the edition still issued by the Society. Since then various other attempts have been made to bring about a standard version, but without success. There are now three Singhalese versions of the Scriptures in use in Ceylon, *viz.*, the "Cotta version;" a version prepared by the Rev. C. Carter of the Baptist Mission, and the "Ad Interim" version of this Auxiliary.

A List of all the Society's Publications since its formation in 1812.

Date.	Titles.	Bibles.	Test.	Parts.
1813-1818	The Saviour's Discourses; Sermon on the Mount; Parables and Miracles; of each 2,000 copies: Singhalese ... ..	...	...	8,000
"	The same as above, in Tamil ... ..	...	...	8,000
"	Ostervald's Abridgment ... ..	...	...	2,000
"	Green's Principles; Prayers selected from Book of Common Prayer; Folly of Idolatry; of each 2,000 ... ..	...	...	6,000
"	Creation; Folly of Idolatry: Tamil, each 2,000 ... ..	...	...	4,000
1815	St. Matthew and St. Mark, specimens of Tolfry's style ... ..	...	...	2,000
1817	The Serampore edition ... ..	...	2,000	...
	Calcutta New Testament in Tamil. ... ..	...	8,000	...
1817-1819	Tolfry's Ed. Bible in 4 vols.; 3 to Old Testament and 1 to New Testament, quarto	1,000	...	...
1819	Genesis, old style, quarto ... ..	...	...	1,000
"	Proverbs, Armour and Newstead—Portuguese ... ..	...	...	1,000
1820	Armour and Newstead's Edit. Portuguese, Psalms ... ..	...	...	1,000
"	Tolfry's version, 1 vol., small type ... ..	...	3,500	...
"	Sellon's Abridgment ... ..	...	...	1,000
"	Psalms, old type ... ..	...	...	2,000

A List of all the Society's Publications, &c.—(Continued).

Date.	Titles.	Bibles.	Test.	Parts.
1821	Genesis, reprinted from 1819, Tamil ... ..	...	...	1,000
1822	Gospel of St. Luke, Tamil, by Government Press ... ..	...	...	4,000
1825	Psalms and Proverbs ... ..	...	...	500
1830	Tolfry's Revised Edit. 1 vol., 8vo. Clough's Edit., New Testament, Portuguese	2,500	...	...
"	Do. do. Pentateuch ... ..	...	5,000	...
"	Do. do. Psalms do... ..	...	...	2,500
"	Revised New Testament ... ..	...	3,500	...
1832	Cotta Bible, 8vo.	5,000	...	...
1833	St. Luke's Gospel, at Madras, Tamil ... ..	...	...	5,000
1835	Páli New Testament ... ..	...	500	...
1840	School edition, in five parts, 8vo. School edition, in two parts	2,500	...	...
"	Cotta New Testament ... ..	...	3,500	...
1841	Do. Bible, 8vo.	2,000	...	...
1846	Gospels and Acts ... ..	...	...	5,000
1847	New Testament, Portuguese ... ..	...	1,000	...
1848	Genesis to Ruth ... ..	...	...	2,000
1849	New Testament ... ..	...	3,000	...
1854	Do. Portuguese ... ..	...	2,000	...
1856	"Ad Interim" edition, 4to.	3,000	...	...
"	New Testament and Jubilee Grant 5,000 ... ..	...	10,000	...
"	Pentateuch and Joshua ... ..	...	...	3,000
"	Psalms and Proverbs ... ..	...	...	3,000
"	Gospels and Acts... ..	...	...	3,000
1860	Bible, another edition of "Ad Interim" version 8vo... ..	3,000	...	...
"	Gospels and Acts ... ..	...	...	3,000
"	Gospel of St. John ... ..	...	...	3,000
1864	Do. St. Mark ... ..	...	...	2,000
1868	New Testament, (Pocket edition). Gospels and Acts ... ..	...	5,000	...
1869	Pentateuch and Joshua ... ..	...	...	3,000
1871	Gospel of St. Luke ... ..	...	...	2,000
1872	Gospel of St. Luke ... ..	...	...	3,000
1877	Gospels and Acts ... ..	...	...	4,000
1878	New Testament ... ..	...	1,000	...
	Total...	19,000	51,000	87,500

XXXVIII.—THE TRACT SOCIETIES

AND

CHRISTIAN VERNACULAR EDUCATION SOCIETY,

SOUTH INDIA AND CEYLON.

By JOHN MURDOCH, Esq., LL.D.

THE object of the following paper is to give a short sketch of the operations of the Societies in South India and Ceylon, whose main duty is the supply of Christian literature. The Basel Mission publishes on a large scale, but its work under this head is noticed in the papers on each language.

A list may first be given of the various Tract Societies established in the field under review.

The first application received by the English Religious Tract Society from India, for the benefit of the native population, was from the Rev. J. Gordon, Vizagapatam, in 1813. The first Tract Society in India was established by the Rev. J. Hands at Bellary in 1817, which was followed in 1818 by the Madras Tract Society. In 1822 two Branch Tract Associations were formed on the same day at Nagercoil and Palamcottah, followed next year by the Jaffna Tract Society. In 1825 the Bangalore and Colombo Tract Societies were established. The Malayalam Tract Association seems to have been formed about 1830; the Vizagapatam Tract Society in 1840; the Quilon and Trevandrum Religious Tract Society about 1844.

The various Societies will now be noticed.

THE MADRAS RELIGIOUS TRACT AND BOOK SOCIETY.

This is the oldest existing Tract Society in India. It had completed its fortieth year when the Ootacamund Conference was held in 1858. In reviewing its work, two divisions will be made—the first forty and the last twenty years.

A statistical summary in decades will show the changes in printing and circulation :—

Years.	PRINTING.							Total Copies.	Total Circulation.
	Tamil.	Telugu.	Portuguese.	Hindustani.	Malayalam.	English.			
1818—28 ...	258,000	32,000	9,000	.....	.....	.....	.....	299,000	330,124
1829—38 ...	893,979	357,900	.....	.....	.....	500	500	1,252,379	1,298,274
1839—48 ...	1,170,000	278,250	.....	3,000	.....	850	850	1,452,100	1,259,018
1849—58 ...	915,700	353,000	.....	1,500	.....	.....	.....	1,270,200	1,556,282
1818—58 ...	3,237,679	1,021,150	9,000	4,500	.....	1,350	1,350	4,273,679	4,438,698
1859—68 ...	741,500	147,700	.....	26,500	.....	4,000	4,000	919,700	1,057,197
1869—79 ...	4,380,636	810,048	.....	7,000	252,743	425,650	425,650	5,876,077	4,957,735
1859—78 ...	5,122,136	957,748	.....	33,500	252,743	429,650	429,650	6,795,777	6,014,932
1818—78 ...	8,359,815	1,978,898	9,000	38,000	252,743	491,000	491,000	11,069,456	10,453,630

It will be seen that the production continued to increase till the third decade, falling off in an increasing degree during the next two decades, but rising rapidly the last decade. During 1869—78, the number of publications printed was 5,876,077, against 5,193,379 during the first half century.

The decline for a time is mainly attributable to the following causes : 1. The establishment of local societies : 2. The reaction against lavish gratuitous circulation. A grant of 20,000 tracts was made at one meeting of Committee to a single missionary : 3. The appointment of Secretaries unacquainted with the vernacular. In 1868 the Rev. R. C. Macdonald became Secretary, and through his energy there was soon a very great increase both in the production and circulation.

There have been changes in the languages. Portuguese disappears after the first decade. There was first an increase and then a falling off in Hindustani printing. Latterly supplies of Hindustani tracts have been obtained from North India. Malayalam appears for the first time in the last decade. The increase in English is very marked, the spread of education in that language leading to a much larger demand.

There have been changes in the sizes of publication :—

	Tracts for Adults.	Tracts, Children's Series.	Hand-bills.	Books.	Miscellaneous.	Total.	Annual average.
1818—58...	159	34	23	37	32	285	7
1859—76...	158	122	230	34	20	564	18
	317	156	253	71	52	849	14

Of the above 849 publications, 501 were Tamil, 146 Telugu, 4 Portuguese, 13 Hindustani, 94 Malayalam, and 91 English.

For nearly forty years tracts, as a rule, were given away. The success of the selling system in Bombay led to a half-hearted attempt at Madras in 1855. Missionaries received grants of tracts, but were told to "sell them if possible." Some tried to sell; others looked upon it as hopeless, and continued the gratuitous circulation. The people would not buy from some missionaries while others gave away freely. In 1860 there was a return to the gratuitous system.

The Rev. R. C. Macdonald, while itinerating in Tinnevely, had been very successful in selling tracts, and in 1868, after he became Secretary, the Madras Tract Society made another effort to introduce the system. No grants of tracts were made, but missionaries could purchase them at half price. If a person

wished to give away tracts, he must buy them. This put a stop to the gratuitous circulation of tracts, and led to a great increase in the sales.

	Gratuitous Circulation.	Circulated by Sale.	Total Circu- lation.	Proceeds.
				Rs.
1868 ... ..	...	...	95,347	92
1869	169,611	106,858	276,469	1,503
1878	417,736	183,645	601,381	2,131

It will be seen that the issues rose nearly threefold in 1869. More were sold than the total circulation the previous year, which was nearly all gratuitous.

The great increase in the circulation is largely due to the issue of a monthly handbill in Tamil for free distribution after preaching. As the cost of printing, exclusive of paper, is only about Rs. 1¼ per thousand, they may be widely scattered at a small expense. They are useful in keeping alive any impressions produced by the spoken word. Their circulation in this manner is now pretty general in Southern India. It might be adopted with advantage in other parts of the country.

More narrative and fewer didactic tracts have been published during the last twenty years. Attacks on Hinduism are less frequent, and more mildly expressed, though from the proneness of the people to accept the most contradictory statements, it is necessary to show that Christianity and Hinduism cannot both be true.

Among the larger publications of the Society in Tamil may be mentioned *The Test of Religions*, *Paley's Evidences*, *The Annotated New Testament*, *Trench on the Parables and Miracles*, *The Pilgrim's Progress*, *The Holy War*, *Baxter's Saint's Rest*, *Smith's Daily Remembrancer*, and several *Hymn Books*. The larger Telugu publications consist only of a *Hymn Book* and a *Church History*.

The sale of the Religious Tract Society's English publications was commenced in 1832, the first list containing nine titles. The English sales during 1878 amounted to Rs. 3,906.

It is to be regretted that the subscriptions to the Society are less than they were fifty years ago, being Rs. 1,473 in 1878 against Rs. 2,002 in 1828. Formerly civilians and other laymen, in some cases, subscribed liberally; now the Society is mainly dependent upon the contributions of missionaries and native Christians.

The Society's Jubilee year in 1868 was marked by the collection of a Special Fund for printing books, which realized Rs. 3,075, and enabled several valuable works to be issued.

Till 1873 the Society occupied rented premises. In that year a handsome and convenient Depository was erected within the

Memorial Hall Compound in conjunction with the Christian Vernacular Education Society.

A full account of the Society's operations till its Jubilee year will be found in the *Jubilee Memorial*, by the Rev. R. C. Macdonald.

THE BANGALORE TRACT SOCIETY.

The Bangalore Tract Society was first established about the year 1825. In 1840 a School Book branch was added; and the united Societies now bear the name of the *Bangalore Tract and Book Society*.

The objects contemplated by the Society are: (1) The publication of Christian tracts and books in the Canarese language: (2) The keeping on hand a stock of Christian publications in the other languages of South India: (3) The circulation of the publications of the Religious Tract Society and of other approved English works: (4) The sale of stationery suitable to the wants of schools, and of the friends of the Society.

The Depository, which occupies a central position in Bangalore and has a Branch in the native town, was erected in 1855, and has lately been considerably enlarged.

The entire profits of the Depository are devoted to the printing of Canarese Tracts and Books; and of English publications suitable for educated Hindus; the paper for the purpose being furnished gratis by the Religious Tract Society.

No accurate record exists of the number of publications printed by the Society from its commencement; * but since 1873, Reports have been regularly issued, from which it appears that there have been published by the Society from 1873 to 1878 inclusive:—

	295,000	Tracts,
	306,000	Handbills,
	48,750	School Books,
	4,950	Books for Native Christians.
Total	<u>654,700</u>	

The Circulation during the same time has been as follows:—

	370,662	Tracts,
	365,518	Handbills,
	76,858	Schools Books,
	19,570	English Publications.
Total	<u>832,608</u>	

* In 1872 the Rev. S. Dalzell, Secretary, reported that during the ten years ending in 1871 the total number of publications was 343,400.

Nine colporteurs are permanently employed in the sale of Tracts and Books at various stations throughout the Canarese country. Their sales last year (1878) amounted to 33,091 copies, realizing Rs. 856-5-11. The total amount of sales in the Depository for the same year was Rs. 12,575-1-0.*

THE SOUTH TRAVANCORE TRACT AND BOOK SOCIETY.

It has been stated that two Joint Tract Associations were formed in 1822 at Palamcottah and Nagercoil. During the first ten years the number of tracts printed was 261,000, and the income, chiefly from the contributions of Native Christians, was Rs. 8,648. About 1830, the Neyoor Branch formed itself into a separate Society, called the *Neyoor Tract Society*. In 1844 a friendly separation took place between the Palamcottah and Nagercoil Branches, the funds and tracts being equally shared. The Palamcottah Branch was then termed the *Tinnevelly Tract Society*. After a useful course of twenty years, the *Tinnevelly Tract Society* was affiliated in 1864 to the *Madras Tract Society*.

In 1855 the Nagercoil and Neyoor Branches were united under the title of the *South Travancore Tract and Book Society*, and the two printing presses of these places, which are only about ten miles apart, were brought together to Nagercoil. The late Rev. F. Baylis was Secretary for many years of the united Society, and contributed greatly to its success.

The South Travancore Tract Society has published a number of tracts and several useful books; but of late years its principal work has been the monthly issue of 10,000 handbills, and nearly 2,000 copies each of two monthly Magazines. One Magazine, *The Christian Messenger*, is on the plan of *The British Messenger*; the other, *The Missionary Gleaner*, gives news of the progress of the Gospel.

The Rev. W. Lee, the present Secretary, gives the following summary of its operations. Since 1855 the Society has published 803,400 monthly Magazines, 169,000 tracts, 14,500 catechisms, 13,500 books, and 1,267,500 handbills in Tamil; 2,267,000 publications.

The native contributions in 1878 amounted to Rs. 312-7-3.

OTHER SOCIETIES IN SOUTH INDIA.

The Tract Societies now in active operation in South India have been briefly described. A few remarks may be made on others noticed in the introduction.

The *Bellary Tract Society* was formed in 1817. The establishment of a very efficient press at Bangalore by the Wesleyan Mission rendering the London Mission Press at Bellary less

* The notice of the Bangalore Tract Society was furnished by the Secretary, the Rev. B. Rice, mainly through whose efforts the average annual production has risen in a few years from 34,000 to 110,000.

necessary, it was given up about 1854; and the Society seems about the same time to have ceased operations. The Bangalore Tract Society and the Basel Mission supply its place.

The *Vizagapatam Tract Society*, commenced in 1840, sent out on an average 20,000 tracts a year. In 1860 the mission press was sold, and the missionaries looked to the Madras Tract Society for Christian publications in Telugu.

The *Malayalam Tract Association* for all the Malayalam districts of Cochin and Travancore, occupied by the Church Missionary Society and the London Missionary Society, seems to have been formed about 1830. During 1833 the number of publications printed was 73,320. In 1842, there was a separation into the *North Travancore and Cochin Tract Association* and the *Quilon and Trevandrum Tract Association*. The former was affiliated to the Madras Tract Society in 1864, and the latter in 1869.

When communication was difficult, local Tract Societies were advantageous. Now, when most of the principal towns are connected by rail or steam navigation, central Societies are preferable.

THE JAFFNA RELIGIOUS TRACT SOCIETY.

This Society, for North Ceylon, was instituted in 1823; but active operations were not commenced till 1825, when the first tract, *Spiritual Light*, was struck off at Nellore, a suburb of Jaffna. In 1834, the American Missionaries purchased the Church Mission Press, which they enlarged and improved. The American Tract Society gave large grants of money, amounting up to 1866 to Rs. 65,650. In 1837 the number of publications printed was 409,300. As far as can be ascertained, the total number of publications printed till 1867 was 3,841,012. The ravages of cholera interfered for a time with the Society's operations, but they were resumed and carried on afterwards with a fair measure of success.

The notice of the Society applied for has not been furnished, and the latest Report received is for 1877. In that year 112,400 publications were printed. They include tracts and handbills, a monthly magazine for the young, Bible lesson papers, a calendar, and a volume with coloured illustrations, *The Children of the Bible*. The sales realized Rs. 1,205.

THE TRACT SOCIETIES IN SOUTH CEYLON.

The *Colombo Auxiliary Religious Tract Society* was established in 1825. It issued about sixty tracts and two valuable books, the *Pilgrim's Progress* and the *Mirror of the Scriptures*, by the Rev. R. S. Hardy. Some tracts were published by the *Cotta Religious Tract Society* between 1830 and 1841.

In 1847 the *Kandy Religious Tract Society* was established. In 1849 the Rev. D. J. Gogerly, of the Wesleyan Mission, was asked

for information regarding the Colombo Tract Society. His reply was:—"We print tracts on the Society's paper, but I am sorry to say we have neither Treasurer nor Secretary, subscribers nor funds. In reality there has been no Tract Society in Colombo for many years." The title of the *Kandy Tract Society* was therefore, changed to the *Singhalese Tract Society*. In 1859 the Singhalese Tract Society united with the Christian Vernacular Education Society, the former taking religious tracts and books; the latter school books and periodicals. The principal publications are noticed in the paper on Singhalese Christian Literature. The printing during 1878 amounted to 118,050 copies; the circulation was 145,567. The sales realized Rs. 8,775. Since 1847 the total numbers printed are as follows: Tracts 1,643,000; Religious Books, 131,650; School Books, 777,350; Periodicals, 1,145,313: Total, 3,697,313, containing 88,266,980 pages.

The notices of the different Tract Societies are necessarily very brief. Fuller accounts of them, with lists of their publications up to 1869, will be found in the *Catalogue of the Christian Vernacular Literature of India*, on sale at the Tract Depôt, Madras.

THE CHRISTIAN VERNACULAR EDUCATION SOCIETY.

The Christian Vernacular Education Society for India was established in 1858 as a memorial of the Mutiny. Its objects are thus defined:—"The primary objects of the Society shall be to establish in the great towns of India Christian Vernacular Training Institutions, male and female, and to supply as far as possible in each of the native languages of India, School Books and other educational works, prepared on Christian principles. The General Funds shall be applicable to assist in the establishment of vernacular schools in India. Instruction in English may be given at the discretion of the Local Committees."

In 1874 it was decided, in friendly concert with the Religious Tract Society, to extend the Publication Department by adding to educational works, "all books of a healthy moral tone, possessing a Christian tendency, which treat of subjects affecting the social or moral improvement of the people."

Mr. William Yorke, of the Training College, Westminster, was sent out in 1860 to train teachers in South India. The Practising School was commenced at Madura, in May 1862, and early the following year the Training Institution was opened. In 1866 the Institution was removed to Dindigul, where, with the exception of a furlough of two years, Mr. Yorke laboured zealously till the beginning of 1878. His efforts in connection with the Famine Relief aggravated the disease from which he suffered latterly, and he had to proceed to England, where he died, about the end of the year, after a very painful illness.

The last Report says that there were 47 students in the Institution, and that 287 had been admitted since the commencement. The day schools in South India were 17 in number, attended by 740 pupils.

The South India Christian School Book Society, instituted in 1854, was merged in 1858 into the Madras Branch of the new Society, and formed the beginning of its Publication Department. The number of publications printed during the last twelve months was 433,050. The total number since the commencement amounts to 2,897,940 School Books ; 1,159,896 Periodicals ; 409,375 Miscellaneous ; 4,467,211 in all.

On an average, 16 colporteurs were employed in 1878, who sold 65,078 publications, realizing Rs. 3,250.

In Ceylon the Society's work is confined to the publication of school books and periodicals. The total number printed amounts to 1,501,375.

The Society publishes in sixteen languages, but this notice of its work is confined to South India and Ceylon.

VERNACULAR CHRISTIAN LITERATURE.

I.—TAMIL CHRISTIAN LITERATURE.

By JOHN MURDOCH, Esq., LL.D.

ONE of the best Tamil scholars in the country was originally selected for this paper ; but, on his declining, it was allotted to the present writer without his knowledge.

Tamil is spoken from Pulicat, about twenty miles north of Madras, nearly to Trevandrum, and from the Bay of Bengal to the Ghats. It is also the language of the northern half of Ceylon, and there are scattered Tamil communities in different parts of the world. The area of the Tamil country is about 60,000 square miles,—nearly the same as that of England and Wales. The language is the vernacular of about fifteen millions.

Bishop Caldwell characterises Tamil as “ probably the earliest cultivated of all the Dravidian idioms, the most copious, and that which contains the largest portion and the richest variety of indubitably ancient forms.”*

The first book printed in Tamil is supposed to have been the *Doctrina Christiana* of Giovanni Gonsalvez, who first cast Tamil characters in 1577.† Tamil type was cut at Halle in 1710, when the Apostles' Creed was struck off. Tamil typography owes much of its present excellence to the late Mr. R. P. Hunt of the American Mission, Madras.

The different classes of Tamil Christian Literature will first be briefly reviewed, and a few suggestions offered, indicating books required. From the limited space available and the extent of the subject, many existing works must be passed over unnoticed.

I. PROTESTANT PUBLICATIONS.

The Scriptures :—In 1688 the Dutch in Ceylon commenced a translation of the New Testament, but the first edition printed

* Comparative Grammar of the Dravidian Languages, page 9.

† Bartolomeo's Voyage to the East Indies, page 395.

was by the Tranquebar Mission in 1715. The Old Testament followed in 1728. Fabricius carefully revised the early translation. His New Testament was printed in 1772, and his Old Testament in 1777. A revision of the New Testament by Rhenius was printed in 1826, and a revision of the Bible, principally prepared by the Rev. P. Percival, Jaffna, was printed in 1850. A meeting of delegates, appointed by several Missions, met in 1856 to consider the best means of obtaining a standard version of the Scriptures. The work was entrusted to the Rev. H. Bower, aided by delegates from the principal Missions. The printing of the New Testament was completed in 1864; the Old Testament in 1866. Several editions have since been published. One with references is passing through the press. The same Tamil Bible is now used throughout all the Protestant Missions, except the Leipzig Mission which adheres to Fabricius. A stereotype edition of the New Testament by Fabricius was printed at Tranquebar in 1878.

A Roman Catholic version of the Gospels and Acts, with notes appended in some cases, was issued at Pondicherry in 1857.

Commentaries :—No complete Commentary on the Bible yet exists in Tamil. The principal work under this head is the *Annotated New Testament*, by the Rev. W. T. Saththianadhan. A Commentary, by Bishop Sargent, on the *Gospels and Acts* has been published; also translations of Barnes' *Notes on Matthew and John*. There is a full Commentary on *Galatians* by the late Rev. E. Lewis, and a briefer one on *Hebrews* by the Rev. J. O. Whitehouse. A Commentary on about half the book of *Psalms*, in three volumes octavo, was published by the Rev. A. F. Cæmmerer.

The chief want is a Commentary on the Old Testament. Fuller expositions of particular books are also needed, especially of *Genesis, Psalms, Isaiah, Romans, Ephesians and Hebrews*.

Bible Dictionaries, &c.—A *Concordance to the New Testament*, the labour of three Missionaries, has lately been published. One to the whole Bible can stand over till the text is settled. A translation of the *Dublin Scripture Text-Book* quotes important passages under certain heads, and is of great value to preachers.

There is an *Analysis of the Bible*, by Rhenius. The translation of Pinuock's *Analysis of the New Testament*, issued by the Rev. A. F. Cæmmerer, is now out of print. A teacher in the C. M. S. Theological Institution, Palamcottah, has published a large volume, containing notes of Bishop Sargent's Lectures, full of valuable information. Separate text-books on each subject are also desirable. An *Introduction to the Bible*, somewhat like the "Companion to the Bible," would be useful. The works of Angus and Barrow would yield materials.

The valuable *Biblical and Theological Dictionary* of the Rev. Dr. Bower, has long been out of print. A revised edition is

greatly needed. The only Bible Dictionary available at present is a small volume by the late Rev. Dr. Spaulding.

Evidences of Christianity:—Works under this head may be arranged in three classes:—

1. *Translations from the English*:—Rhenius's *Evidences*, chiefly from Horne, Paley's *Horte Paulina*, and *Expositions of Prophecy*, from Newton and Keith, are out of print. Paley's *Evidences*, by Bishop Sargent, Butler's *Analogy*, by Dr. Bower, Blunt's *Undesigned Coincidences*, by the Rev. J. Cornelius, and Whately's *Elementary Lessons*, are available. A good translation of the *Philosophy of the Plan of Salvation* would be useful.

2. *Written for Hindus*.—One of the earliest Tranquebar publications was a tract by Ziegenbalg against Idolatry, printed in 1713. A valuable original work, *The Test of Religions*, by the Rev. R. Bren, contains numerous quotations from native works—a feature which it has in common with *Dialogues between a Christian and a Cusi Pandarum*, by a Wesleyan Catechist. *The Three Way-marks*, by Bishop Caldwell, shows the divine origin of Christianity from its tendency to promote education, happiness, and virtue.

There are several works as *The Bazaar Book* and *Jewel Mine of Salvation*, by the Rev. Dr. H. M. Scudder, Bower on *Caste*, &c., pointing out the errors of Hinduism, and contrasting them with Christianity. Bishop Sargent has translated the chapter on Hinduism in Mitchell's *Letters to Indian Youth on the Evidences*; but a translation of the whole would be useful.

New tracts and books on the Evidences will be required from time to time to meet the varying phases of native religious thought.

3. *For Muhammadans*.—Very few publications have been issued for this class. A small volume against Islamism by Walther was printed in 1728. The principal existing work is a treatise on the Divinity of our Lord, entitled *The Glory of Christ*, published by the Madras Tract Society. In addition, there are only two or three tracts. *A Life of Mahomet*, by the late Rev. P. P. Schaffter, is out of print. An abridgment of Muir's *Testimony of the Koran* would be of value.

Dogmatic Theology.—Several treatises of this description have been published, from the *Theologia Thetica* of Ziegenbalg, printed in 1717,* down to the present time. Among works now available may be mentioned an abridgment of Pearson *on the Creed*, by Dr. Bower, the *Christian Instructor*, from Hopkins, and *Lectures on Theology*, by the Rev. J. Cornelius, partly from Dwight.

There is an *Exposition of the Thirty-nine Articles*, by Bishop Sargent, and several of the larger Missions have published their own theological text-books. This is to be expected at present, whatever may be in the "Indian Church of the Future."

* A second edition was printed at Halle in 1856.

Nearly all the theological works are from European or American authors. A good original treatise, written specially for India, is wanted. A small work for the instruction of inquirers would be useful. The *Dialogues* of Schwartz might be consulted.

Pastoral Theology.—The only Protestant treatise seems to be *The Christian Minister*, by the Rev. W. Clark. *Beschi's Instructions to Catechists* contains some earnest appeals. A small work on *Homiletics*, by the Rev. J. Duthie, based on Porter, is now out of print.

Sermons.—The Rev. A. F. Cæmmerer published several volumes of *Sketches of Sermons*, for the use of catechists, now out of print. There is a collection of this kind, by the Rev. S. Mateer, still available; as also *Sermons on the Gospels and Epistles* by Schanz, sermons by the late Rev. E. Lewis, and four series of sermons by Dr. Bower. Under this head may perhaps be classed two volumes by the Rev. J. Cornelius, on the *Parables* and *Miracles*, from Trench.

A series of sermons adapted from Spurgeon, Moody, and others, would be of service. Another useful work would be a collection of sermons by Native Ministers in the style of preaching best suited to an Eastern audience. Some might be for Christian congregations; others, bazaar addresses. A volume of each class might be issued.

Practical Theology.—Books of this description are comparatively numerous. Among the earliest was a translation of Arndt's *True Christianity*, printed at Halle in 1750, and reprinted at Tranquebar a few years ago. Several other valuable translations from the German were made at Tranquebar, as Müller's *Hours of Spiritual Refreshment* and Bogatsky's *Golden Treasury*. Among translations from the English may be mentioned *The Pilgrim's Progress* and *Holy War*, Baxter's *Saints' Rest*, Doddridge's *Rise and Progress*, *The Anxious Inquirer*, *The Faithful Promiser*, *Come to Jesus*, Smith's *Daily Remembrancer*, &c. An abridgment of Wayland's *Moral Science* treats of the practical duties of life.

Some good books out of print might be republished with advantage. A small daily *Scripture Text-book* is needed, although there is a larger work, *Daily Light on the Daily Path*.

While translations from the best European and American writers, from time to time, will be useful, good original works are also necessary. *The Christian's Victory over Death*, is one of the few existing books of the latter class. Pike's *Guide for Young Disciples* would furnish some materials. The only treatise on the Lord's Supper appears to be a *Companion to the Holy Communion*, by Bishop Caldwell, specially adapted to members of the Church of England. Another volume of about the same size and a tract are wanted.

Liturgies, &c.—The *Danish Ritual* was translated at Tranquebar in 1707. The *Book of Common Prayer*, with the *Psalter*, translated by the Rev. C. David of Jaffna, was printed at Serampore in 1818. Another translation, by Dr. Rottler, was printed by the S. P. C. K. at Madras in 1819. There have since been numerous revised editions, both complete and abridged. A translation of the *Dutch Reformed Liturgy* was printed in 1862.

Arndt's *Garden of Paradise*, first printed at Halle in 1749, consists of prayers and thanksgivings. A tract containing *Prayers for a Week* is on the Madras Tract Society's Catalogue; a volume of *Family Prayers*, issued at Jaffna, is still available. More might be done in providing publications of this class, both large and small.

Hymn Books.—Of these quite a number have been issued. For many years missionaries sought to use only the tunes to which they themselves were accustomed. Nearly every important mission had its own hymn book. The first was printed at Tranquebar in 1713. A successful effort has lately been made by the Madras Tract Society to provide a hymn book for general use; but the Leipzig missionaries prefer a German collection.

Vathanayaga Sastri, the Christian Poet of Tanjore, wrote many songs and hymns in native metres, which were very popular. The Rev. E. Webb, of the American Madura Mission, strongly advocated their use in public worship, and a volume of *Christian Lyrics*, selected by him, was printed for the Madura Mission in 1853. Hymns in native metres met with a good deal of opposition at first from some of the older missionaries, partly on account of the associations connected with the tunes; but they are now largely used in public worship throughout the Tamil country. The Madras Tract Society has three collections of different sizes.

Poetry.—Small publications in verse, too numerous to mention, have been issued by several Native writers. One of them is a *Compendium of Paradise Lost*, by the Rev. A. Vethekan.

Scripture History and Biography.—The three principal works on *Scripture History* are translations from Kurtz and Watts, with a compendium by the late Dr. Spaulding. The only existing Scripture biography, beyond tracts, seems to be the *Footsteps of St. Paul*, from Dr. Macduff.

A good *Life of Christ*, in the preparation of which Farrar might be consulted, is desirable. *Elijah the Tishbite*, based on Krummacher, *Daniel* and others, might form other biographies, in addition to a volume of *Scripture Characters*.

Church History and Missions.—In 1735, Walther published a *Church History*, partly as a defence against the Roman Catholics. A translation of Barth's little work is now out of print. The two treatises available are an abridgment of Kurtz, and a good original work by the Rev. W. T. Saththianadhan. There

is a short biography of Luther, abridged by A. L. O. E. from d'Aubigne. An abridgment of d'Aubigne's *History* would be useful; as also perhaps a translation of *The Book and its Story*.

Dr. Bower has recently supplied a want—a *History of Christianity in India*. There is a history of *Missions in Western Africa*, by the late Rev. P. P. Schaffter. The late Rev. F. Baylis, edited a volume based on Williams's *Missionary Enterprises*, and there is a short *Life of Julson*, by the Rev. G. O. Newport. Other interesting and important Mission fields might be described, as Greenland, New Zealand, Madagascar, &c.

Tracts.—Some remarks on this head are given in the paper on Tract Societies.

Books for the Young.—Numerous Catechisms have been issued, as well as Reading Books for schools. The Madras Tract Society commenced a Children's Series of Tracts in 1834. A few larger works have been published; as Todd's *Lectures, The Children of the Bible, &c.* There is a wide field open in the direction of providing reading for the young. Some of the books of Dr. Newton of Philadelphia might be freely translated.

A good series of lessons for Sunday Schools is a great want. There are translations of *Peep of Day* and *Line upon Line*, as well as some other works, which may be used as substitutes; but lessons prepared specially for Sunday Schools, with helps for teachers, are required for village schools. The International Series is admirable for schools of a higher class. Coloured Sunday School Tickets are available: cheap ones are also needed, and short tracts for rewards.

Books for Women.—With the spread of education, there will be an increasing demand for books of this class. Only a few are available; as *Phulmani and Karuna*, from Mrs. Mullens, *The Good Mother*, by Mrs. Sathianadhan, *The Dawn of Light*, from Miss Leslie, and *Women of the Bible*, by the Rev. S. Paul. A. L. O. E. has written a series of tracts, some of them specially adapted to women.

The wives of missionaries and ladies engaged in zenana teaching, both European and Native, might aid in supplying the want under this head.

Periodicals.—The first Christian periodical in the vernacular issued in South India seems to have been *The Tamil Magazine*, commenced in 1831, by the Madras Tract Society. The oldest existing periodicals are *The Morning Star*, of the American Jaffna Mission, and *The Missionary Gleaner*, printed at Nagercoil, both established in 1841. *The Friendly Instructor* of the Church Mission, Tinnevely, is now in its thirty-first volume. *The Mission School Magazine*, commenced in 1858, was followed in 1861 by *The Desopakari* for adults, both published by the Christian Vernacular Education Society. *The South Travancore Christian*

Messenger and the *Arunodayam*, of the Leipzig Mission, were both commenced in 1863. In addition to the above may be mentioned the *Desabhimani*, edited by the Rev. W. T. Saththianadhan, *The True News*, a weekly newspaper, printed at Pasumalei, Madura, and a monthly Magazine for the young, *Palier Nason*, published by the Jaffna Tract Society.

Several Magazines have appeared for a longer or shorter time. At present there are six Magazines for adults and two for the young issued monthly, and two Christian newspapers.

Almanacs may be noticed under this head. They have a very large circulation among Hindus for astrological purposes. The absence of details of this nature has greatly limited the sale of Christian almanacs. The Madras Tract Society published almanacs for several years, but latterly they have been dropped. They might be revived with advantage. At present the Tranquebar Mission and the Jaffna Tract Society alone seem to issue almanacs.

General Christian Literature:—Several volumes of anecdotes have been published, but on the whole there is a great want of interesting reading, leavened with Christian truth. It must, however, be admitted that the desire for it is still small: a taste for reading has yet been awakened only in a few. Descriptions of countries like England and China, biographies like those of Palissy and Livingstone, Oriental Christian biography, and other subjects, would be useful.

Summary:—In the Catalogue of the Christian Vernacular Literature of India, prepared in 1869, the following Protestant Publications are enumerated in Tamil: Tracts 738; Books 248; Periodicals 19; total 1,005. Since that date the Madras Tract Society has issued 238 new publications. The total number of different Protestant Publications published in Tamil must be at least 1,500. Many of them, however, are now out of print.

II. ROMAN CATHOLIC PUBLICATIONS.

Pondicherry is the chief source of supply of Roman Catholic publications in Tamil. The printing of the *Refutation of Heresy* led to the establishment of the press there in 1840. The two most celebrated Roman Catholic writers in Tamil are de Nobili, named *Tattuwa Potheagar*, the True Teacher, and Beschi, styled *Viramamuni*, the Heroic Devotee.

In 1865 the very Rev. J. L. Dupuis, Director of the Pondicherry Press, favoured the writer with a list of the publications, containing eighty-three titles, exclusive of school books. The Rev. J. Bergez, the present Director, forwarded a Catalogue, the titles of which, exclusive of school books, &c., may be classed as follows: Theology 21; Practical Theology 54; Church History and Lives of the Saints 21; Sermons 3; Poetry 10; total 109.

A few of the publications may be noticed.

Several books are on the controversy with Protestants. One of the earliest is *The Splendour of the Veda*, by Beschi, "in eighteen sections, being eighteen arrow-like arguments to pierce the Lutheran heresy." In *The Destruction of Schism*, also by Beschi, the Tranquebar Missionaries are said to have written, in reply to the preceding, a small pamphlet, in vulgar Tamil, of 13 pages, in which they contrived to include 78 lies. Another work, the Life of Luther, is entitled *Medicine for the Cure of the Poison of the Black Cobra*. An *Examination of the Ancient Veda* is intended for Hindus.

Among the works on Practical Theology may be mentioned translations of à Kempis and Loyola's *Spiritual Exercises*, with a volume by Father Bouchet.

The principal poetical work is the *Tembavani*, The Unfading Garland, assigned to Beschi.

The American Missionaries reprinted, with a few changes, Beschi's *Instructions to Catechists*. Probably some other works might be similarly used. A short descriptive list of the principal is given in the *Classified Catalogue of Tamil Printed Books*.

III. NATIVE PUBLICATIONS.

One division of the subject is the extent to which the press is employed by the people themselves.

The Rev. W. Taylor states, that up to 1835 the only Tamil writings printed by natives were the Kural and some trifles by Auaiyar. In that year Sir Charles Metcalfe removed the restrictions on printing, and soon afterwards native presses began to be established. There are at present about thirty-five in Madras, but most of them are on a very small scale. Telugu and Hindustani presses are included, as well as those which print in Tamil.

In 1865 the writer published a *Classified Catalogue of Tamil Printed Books*. As a first attempt it was very defective, and gave the titles of only 1,755 different publications, of which about one half were issued by Europeans. The principal native works enumerated may be roughly divided as follows:—Sivite 237; Vaishnava 95; Vedantic 101; Muhammadan 37; Astrology and Divination 28; Medical 38; Ethical 45; Poetry 77; the Drama 27; Prose Fiction 40; Educational 27; against Christianity 15; total 767.

Several of the classes run into each other, and it is sometimes doubtful to which a work belongs. Thus the majority of the books are in poetry; many are more or less religious; some of the books on ethics are used chiefly for school purposes.

The absence of works on History, Geography, and Natural Science has often been remarked. Dr. A. Burnell, in a letter to *The Academy*,* thus refers to the numerous almanacs:—

* December 28, 1878.

“Every book-vendor has an immense stock of almanacs... These almanacs are purely astrological, and are full of the grossest superstitions. It is plain from them—as may also be inferred in other ways—that the Hindus of South India at the present day are completely ruled by astrological superstitions. It is in this way I think, that the impossibility of understanding the motives of the Hindus is partly to be explained. Besides the almanacs there are numberless books on fortune-telling, &c., to be found in every native bookseller’s shop, and they are largely purchased and read. In such a book I found lately traces of evil influences from Europe. A small Tamil tract I saw in an educated man’s hand puzzled me much by the title, but with the owner’s aid I at last found that it was merely a Tamil translation of *Napoleon’s Book of Fate*, a way of fortune-telling, which seems to have been in favour in England years ago, among kitchen wenches.”

The publications against Christianity were chiefly issued about thirty years ago, when the baptisms from English Institutions excited the native community. One of them is entitled, *The Sun illuminating the Darkness of Christianity*. A Musalman work is styled, *A Diamond Club of Destroying Christianity!* The Muhammadan works have an infusion of Hindustani words.

The native books are widely circulated. A missionary at Combaconum obtained a list of 296 publications sold in the bazaar: a similar inquiry at Tanjore secured 420 titles.

Dr. Burnell says that taking the publications of 1877 as a basis, so far as they are concerned, “the University and High Schools might as well have never existed.” The Madras Registrar of Books thinks there is some improvement on the whole, “a growing inclination on the part of printers and publishers to go out of the beaten path of merely reproducing old authors, though their first literary efforts are in many instances of a humble kind.”* One direction of these first literary efforts is to dramatise old classical works.

While everything really valuable in the ancient literature of India should be carefully preserved, whatever is objectionable should be allowed to fall into oblivion. *The Madras Journal of Education* refers to a recent publication from the Sanskrit, in which the sympathies of the readers are sought for those who, “to gain an object, perhaps lawful in itself, make use of the basest falsehoods, and descend to the meanest and most wicked of stratagems.” *October, 1878, p. 158.*

IV. GENERAL LITERATURE.

Tract Societies and Missions will provide Christian tracts and books, but a general literature of a healthy character is a great want. The Madras School Book and Vernacular Liter-

* Quoted in the Madras Public Instruction Report for 1875-76, p. 268.

ature Society has already done good service in this direction, and will yet, it is hoped, do much more. Its Tamil Monthly Magazine, *Janavinodini*, is beautifully got up, and contains many useful articles. Among the publications of the Society may be mentioned translations of *Robinson Crusoe* and some of Lamb's *Tales from Shakespeare*, lives of Columbus, Clive, George Stephenson, &c.

Attention may be directed to a valuable series of medical works, translated from the best English and American treatises, under the editorship of Dr. S. F. Green, of the American Jaffna Mission. Among them are *Surgery*, from Erichsen and Druitt, and Hooper's *Physician's Vade-Mecum*, &c. Dr. Green has given much attention to the rendering of scientific terms. The principles recommended are explained and exemplified in his works.

V. MEASURES NEEDED.

The concluding part of the subject is : "The measures needed to promote efficiency in this department." Remarks under this head will be brief, and they lay no claim to novelty, for they are nearly all taken from the Ootacamund Conference Report.

1. *Care as to the style of Publications.*—At the Calcutta Conference the Rev. J. Long complained that "our religious tracts and books seem to have been written rather among the fogs of London or the ice of St. Petersburg, than in a country with the associations of the gorgeous east. The oriental mind must be addressed through oriental imagery." One of the Ootacamund Conference Resolutions comprises so much sound advice in little space that it may be quoted :—"That it is essential to the acceptableness and usefulness of vernacular books and tracts for the masses that they be original compositions, or, at least, carefully executed and free translations by men well acquainted with oriental modes of thought and reasoning, imagery, and illustrations, and whose knowledge of the language is not that of the mere student, but that of the practical man in daily familiar intercourse with all the different classes of the people, and that they be written in a pointed, lively, and interesting style." p. 280.

2. *Working on a Plan.*—In secular concerns the man is generally most successful who marks out a course for himself, and seeks to carry it out with energy. Tract Committees should not simply wait for tracts and books to turn up hap-hazard. Books, in this way, of third or fourth rate importance have been printed, while those most wanted have been overlooked. As suggested at the Ootacamund Conference, "lists of tracts and books most required should be published." The determination of the Madras Tract Society to issue a monthly handbill led to a great increase in its circulation.

3. *Setting apart Qualified Men.*—The Rev. J. Hoch remarked at the Ootacamund Conference: "We should commit a great

mistake if we were to assume that all missionaries—or most missionaries *ex-officio*—are called by their Divine Master to write books." But Missionaries, European or Native, specially qualified for the work should be set free to a large extent from other duties, that they may devote themselves to the preparation of tracts and books, and the Secretaryship of Tract Societies.

Out of about six hundred foreign missionaries in India only three or four are allowed to give themselves to the press as their main work. This should be recognised as a branch of evangelistic effort as much as education. The Calcutta Tract Society has a paid Bengali editor, and the Punjab Religious Book Society has a similar arrangement for Urdu. All the principal languages of India should have such officers attached to the Tract Societies.

4. *The Encouragement of Native Talent.*—The Rev. B. Rice suggested at the Ootacamund Conference that educated natives who possess the necessary qualifications should be encouraged to write on given subjects that may appear suited to their tastes and capacities.

Tamil Christian Literature already owes much to Native effort. Daniel Pillai, grandfather of the late Rev. J. Devasagayam, Tinnevely, was educated by the Tanquebar Missionaries, but he accepted the post of translator to the Danish Government. He resolved, however, to devote one hour a day to the translation of Christian books. For forty years this resolution was faithfully observed; and he translated Bogatsky's *Golden Treasury*, with several other books of great value. His great-grand-daughter, Mrs. Sathianadhan, has written an excellent work for women, *The Good Mother*, and the valuable contributions to Tamil Christian Literature of her husband, the Rev. W. T. Sathianadhan, have already been noticed.

The writings of the "Tanjore Poet" have exerted a wide influence. Among other native authors may be mentioned the Rev. J. Cornelius and the Rev. S. Paul of the Church Mission; the Rev. A. Barnes, the Rev. S. Winfred, and the Rev. C. Yesudian, of other Missions. The Rev. R. M. Bauboo, of the Free Church Mission, Madras, has written several books, and Mrs. Bauboo has produced an interesting Life of Queen Victoria. Many others might be mentioned. Nearly every volume that has been published in Tamil is more or less indebted to native talent.

Daniel Pillai showed how much might be done even by a person in secular employment. His example is worthy of imitation. Translations, or rather transfusions, may be made from time to time of some of our best Christian books for the use of the Native Church; but an effort should also be made to produce original works, through which alone the hearts of the masses can be stirred.

II.—TELUGU CHRISTIAN LITERATURE.

By the Rev. EDWIN LEWIS.

A BOOK is an attraction to Hindus. They have a reverence for books. What is written in a book carries great weight. There are but few amongst the respectable middle classes who do not desire to read, and that their children should be taught to read. The proportion of those who are able to read is, in many parts of the country at least, high.

The people have a profound regard for their own books—the Vedas, Shastras, and the great books of Poetry: and there are popular works containing verses which have become household words, and which to them have all the authority of law, as the verses of Vemana and other more local poets.

As more attention is paid to the development of indigenous schools in the country districts, and the people are more interested in getting information about things out of their own immediate sphere, books will become a more powerful means of spreading knowledge than they have been.

Looking at the making and circulating of books from a missionary point of view, and considering the few men we have or are likely to have, to preach amongst the millions of the population, there is great necessity that we should employ this agency with the greatest skill, so as to extend religious knowledge.

We have often been surprised to see the eagerness with which the people gather round a parcel of books opened in their village, and as far as they can examine the contents of one book after another to see whether they are of such a character as they may venture to take them. Very many people are on the alert in regard to our Christian literature. They have naturally a prejudice against strange books containing strange teachings, especially such as denounce their gods, condemn what they hold sacred, and aim to uproot caste. Yet the books are read and will be read. Some people read from mere curiosity, others from a love of argument, others to learn something new, and a few from an earnest wish to know and understand the truth.

The books we circulate will be criticised by shrewd men, as it is right they should be, and we should be careful to make such books as will bear criticism. Every book and tract and leaflet should contain as much as possible of practical teaching, clear thought, sound argument. In regard to style, the words used should be forcible, the sentences brief, illustrations should be numerous, and have reference to popular notions and current beliefs: and fitting extracts from well-known authors may be introduced with advantage. We should strive to show the evil of what we would condemn without bitterness; and give positive instruction in a way to educate thought and not to

excite opposition. Let there be no compromise with truth to conciliate prejudice, but let the truth be so put, as to win the people away from error.

The classes who read most, and who will be likely to read Christian literature, amongst the Telugu people, are the Brahmins, the Komaties, the Goldsmiths, and Weavers.

We need more than tract literature for them. They are prepared for more; they often ask for more; I have often felt it a great drawback that I had not more to put into their hands.

We want a well written attractive book that will set forth the principles of Bible teaching, especially the Christian system, the life and work of Jesus, as the Saviour of men, treated from different outlooks of their own social, moral and religious life. Such a book written as far as possible in native form, language and illustration would be of great value.

We want another that will show the state of the morals of the people, which I believe is increasingly felt by all thoughtful men amongst themselves to be most unsatisfactory. In it should be shown the connexion between this state of morals and their mythology, their notions of fatalism, the traditions of the elders, and kind and judicious references to caste customs and requirements. Every point should be eminently practical, and bear upon the individual life of the people.

I have often thought that a good novel would be most useful. There is one in Canarese translated from Mahratti which bears upon one point, *viz.*, the evils of early marriage and the treatment of widows, called *The Wanderings of Yamunabai*. This has been extensively read and very useful. Other most important topics for books will easily suggest themselves if there be only a prospect of our getting them.

I believe there are many men, who are anxious to enquire and learn about Christianity, who are obliged to do so in private, because of their friends and caste prejudices, to whom such books would be the very way of life. They would be easily understood, and could be referred to, read, and studied, when it is simply impossible that recourse could be had to a Christian teacher.

For the multitude of agriculturists and people of a similar social position, who cannot read so freely, and who have not the time or disposition to read a larger treatise, nor the power to appreciate it, a series of short, racy tracts, each one enforcing some special truth, teaching something practical, is needed. These may take the form of parable, story, biography. If the writer of such a tract could read it, before it was printed, to two or three different groups of people and observe its effect, it would help him to re-write with advantage, cutting out what proved inappropriate or inapt, and laying stress upon those parts that laid hold of the people.

Literature for Native Christians.—In this department our need is most imperative. Good books are most important means of instructing the numbers of our Christian communities, and keeping them from many evils. We have village teachers and preachers who have no access to English books, not knowing English nor being likely to learn; their numbers will probably increase; for these agents and the leading members of the congregations, a few good books on Christian truth, Christian life and experience, are necessary to help them personally to supply themselves with thought and information that they may help others: they need a treasury of Christian knowledge that will enable them to guide those whom they have to teach, that will show them how in social life they may best exhibit Christian charity and large-heartedness.

A fair amount of general knowledge has been, and may be expected to be, supplied in books published by the Government School Book Society and the Christian Vernacular Education Society.

It is not an uncommon thing for young men and other members of our Christian congregations to meet together of an evening to sing, to talk with each other, and for one of their number to read aloud any book they may find interesting. This practice is worth fostering. I have known *The Pilgrim's Progress*, *Peep of Day*, and *Church History* in Telugu read in this way. We need other books in which the manifest weaknesses of native Christians and Christian Churches will be noted and kindly dealt with, and which will lead them on from strength to strength. Smaller tracts containing Bible teaching, illustrated in an attractive style and practically enforced, will be a great power amongst native Christians.

It is worth while to pay attention to Christian Hymns, especially Lyrics in the native metres. A good lyric will be learnt and sung by very many and find its way among the non-Christian population. A few of our best lyrics are often sung by Hindus in villages where no Christians reside.

What has been done to supply a Christian Literature in Telugu? The answer to this question will be brief, for comparatively little has been done. It is cause for sorrow that the list of Tracts and Books available in Telugu is so short. I have been repeatedly asked by Hindus and Christians for books of the descriptions I have mentioned above, but with sorrow have been obliged to answer: "We have no such books except the few you have already seen."

Some of our Telugu Tracts are very valuable; they have been much read and have been known to lead some, at least, to embrace Christianity. The most popular of these have issued from the Vizagapatam Press, and some of them have been reprinted of late by the Madras Religious Tract Society. The first Telugu

Tracts were printed as early as 1809 and 1810 in Vizagapatam and circulated in manuscript. Considering the number of years that have since passed, very slow progress has been made in the supply of Christian Literature. The most that has been done has been the publication of a new tract now and then, sometimes an original one, more generally a translation of one that has been printed in some other vernacular or of an English tract.

Forty years ago when it was contemplated by the London Missionary Society to establish a Theological course in Telugu for native Teachers, a few books were translated into Telugu and published at the Bellary Press, viz., *Lectures on Theology*, *Evidences of the Christian Religion*, and *Scripture History*. These are now out of print.

Several Telugu Tracts were printed by the Bellary Tract Society, four or five of which have been reprinted in Madras. Between forty or fifty tracts were issued by the Vizagapatam Society, whose press was sold in 1869: the work is now more easily accomplished by the Madras Religious Tract Society, which supplies nearly all the Tracts in circulation at present. The S. P. C. K., The Baptist Mission at Nellore, and the Nursapur Mission have supplied a few, and a very few have been published by private individuals.

With the last two years, through the exertions of Dr. Murdoch, a good number of new tracts have been printed in Telugu, are finding a ready sale and likely to be useful.

The tracts we possess are for the most part short. At one time a gratuitous series was published, but this is no longer thought necessary. The children's series has done good, and the recently published pictorial series is very attractive. The most important of the few books we have in Telugu are *The Pilgrim's Progress*, *Peep of Day*, *Line upon Line*, *Church History*, *Books of Common Prayer*, *Scripture Lessons*, *Catechisms* and *Hymn Books*.

Telugu Almanacs were published for three years by the Madras Tract and Book Society. A monthly Magazine was for some time published in Vizagapatam, but the expense was found too great. From 1862 to 1865 a monthly periodical, the *Hitavadi*, was published by the C. V. E. S. and edited by the Rev. J. E. Sharkey.

It seems to me that a good periodical, which might contain interesting Essays on religion, literature, medicine, trade, commerce, science, art, history, biographies and topics of general importance, might be made the means of doing a great deal of good.

I do not think a monthly publication necessary. It would put too heavy a tax upon an editor; it might be quarterly. It would be quite a treasury of information for our native Christians, and it would be of very extensive importance to non-Christians.

The Native Press.—A considerable number of books have, of late years, been issued by the Native Press; these are chiefly reprints of works that have long been used by Hindus, or extracts from them: in some instances old stories have been recast, put into modern popular form and published. Now and then a book intended to help students in acquiring a knowledge of Telugu Grammar or Literature, an original essay, or a poem, is sent forth.

The style of some of these books is very attractive and pleasant, and many read them. Some are of a decidedly immoral tendency, and had better never have been written.

Periodicals have been begun and after a short time given up, either from want of enterprise on the part of the publishers, or from being inadequately supported, or from both.

Native Almanacs are published and sold in great numbers all over the country, every year. A few years ago I met in different parts of the country districts several men engaged in selling books issued from the Native Press, and they seemed to be successful. Lately this has much diminished and the enterprise is not flourishing.

If we are vigorous in supplying an attractive Christian literature, we have a large and open field for its free circulation. If brethren who are able will volunteer to write, and the funds necessary for printing are provided, I see no reason why the Madras Tract Society should not publish and send forth throughout the Telugu country a large supply of good, healthy and popular Christian Literature.

III.—MALAYALAM CHRISTIAN LITERATURE.

By the Rev. E. DIEZ.

MALAYALAM, an offshoot of the Tamil, but for a few centuries back an independent Dravidian language, is spoken in the long and narrow slip of land between the Arabian Sea and Sahya mountain range, including the Pêrârú (or Vrahannadi or Ponnani river) valley as far as the so-called "Gap." It is bounded on the north by the Kânyarôdu (or Kâsirâgudi or Chandragiri)* river, and on the south by Tiruvanantapuram (Trevandrum). The Vayanâdu (Wynaad) beyond the Ghats (between Coorg and the Nilgiris) and the Lakshadvîpas are to be included. A straggling Malayalam population is to be found in South Canara from the Chandragiri river to Udupi. The area in which Malayalam is spoken and the population it contains are as follows:—

* Or Payasvini river.

	Sq. M.	Population.
1. Malabâr, including the Vayanâdu (125,938 souls) the Lakshadvîpas (9,243 souls) and Sultan Ali's Karâr Lands (22,504 souls)	6,002	2,261,250
2. South Canara, Kasiragudi Taluq*	1,064	102,154
3. Do. other Taluqs	2,838	27,636
Amindivi Islands ... ..	...	3,669
4. Tiruvitânkodu (Travancore)	6,731	2,311,379
5. Cochin, Native state	1,988	601,114
6. French Enclave, Mahé	3	3,000

... .. 5,310,202

1. Census, Madras Presidency, 1871.

2 and 3. Census, Madras Presidency, and private information.

4. Census of Travancore, 18th May 1875, communicated by the Rev. S. Mateer.

5. Report of the Administration of Cochin for 1875-76.

Deducting for Tamulians, Telugus and Canarese and other nationalities 13 lacs, we arrive at a round sum of 4 millions of Malayalis.†

Let us attempt to arrange the inhabitants of the foregoing list according to their religion :—

	Hindus.	Muhammadans.	Christians, Total.	Protestants.
1. Malabar pro- per	1,637,914	581,609	41,642	<i>circa</i> 3,000
Buddhists	85	...	...	...
2. S. Canara, Kas. Taluq	63,514	38,440	200	<i>circa</i> 30
3. Do. other Tal. Amindivi Is- lands... ..	...	27,636	...	...
Amindivi Is- lands... ..	...	3,669	...	...
4. Travancore... ..	1,704,449	139,905	466,874	61,284
5. Cochin	421,922	32,479	140,417	5,000
6. Mahé	2,100	800	300	<i>circa</i> 25
Total... ..	3,829,984	824,538	649,433	69,339

Dr. Caldwell, in his Comparative Grammar of the Dravidian Languages, computes the Malayalis at 3,750,000 souls.

Among the population, of whom say 12 per cent. are Christians, 15 per cent. Muhammadans and 72 per cent. Heathen—the Muhammadans of the Laccadives and Amindivi excepted

* Exclusive of Canarese-speaking persons (these included, 203,974 souls).

Note: Part of the Laccadives are under South Canara (Amindivi Islands), and the rest under Malabar.

† Census, 18th May 1875. Of the Christians 109,820 are Roman Catholics; 295,770 Romo-Syrians and Syrians; 61,284 Protestants; (from a Malayalam Manual of Geography, 1878). Of Jews there are in Travancore 151, and in Cochin 1,278.

—three Missionary Societies carry on the work of Evangelization, viz :—

1. The Church Missionary Society since 1816.
2. The London Missionary Society since 1821.
3. The Basel Missionary Society since 1839.

Wheresoever Missionary work has been begun, the translation of the Bible was invariably the first literary work taken in hand, and this was sooner or later followed by the addition of religious tracts and books as well as school-books.

The Church Missionary Society was the first in the field. It occupied Cochin and the North of Travancore; the London Missionary Society occupying the South of Travancore, and the Basel Mission, Malabar proper. The honour of having first translated the Bible into Malayalam and begun the printing of tracts, belongs to the Church Mission.

The Church and London Missions, doing work partly in the same country, seem at first to have formed a Tract Society embracing their whole field. "The Malayalam Tract Association for all the Malayalam districts of Cochin and Travancore occupied by the Church Missionary Society and the London Missionary Society," says Dr. Murdoch, "seems to have been formed about 1830...In 1842 there was a separation into the North Travancore and Cochin Association and the Quilon and Trevandrum Tract Association."* The former was affiliated in 1864 to the Madras Tract Society. The latter was dissolved in 1861, but resuscitated by the Rev. S. Mateer. It is now also connected with the Madras Religious Tract Society.

In 1862 the Christian Vernacular Education Society began publishing in Malayalam, and since 1869 the Madras Tract Society has printed about 250,000 tracts and books in that language. The Church and London Missions now mainly co-operate with these two Societies instead of publishing on their own account.

The Basel Mission began with lithographing tracts, &c., in Mangalore in 1845. A lithographic press was set up in Tellicherry in 1845, from which many prints issued, most of which have been gradually reprinted since 1864 in Mangalore.

Besides these Dr. H. Gundert's Translation of the New Testament from the Greek and of the poetical books of the Old Testament from the Hebrew, have been printed first by the lithographic press at Tellicherry.

It is not proposed to review all the work done up to date. We are to exclude all school books and scientific works as far as they are not of a purely religious character and to confine ourselves to the Religious Books and Tracts of the above-men-

* Dr. John Murdoch, Catalogue of the Christian Vernacular Literature of India, 1870, page 211.

tioned Societies. A few works, printed on private account and known to the writer, will receive attention.

A.

For trying to classify what has been done till now, I have to acknowledge the following sources of information :—

1. Dr. John Murdoch's Catalogue of the Christian Vernacular Literature of India, 1870.
2. The Sixtieth Annual Report of the Madras Religious Tract and Book Society for 1878.
3. The Nineteenth Report of the Madras Branch of the Christian Vernacular Education Society for India, 1877-1878.
4. A Catalogue of Books and Tracts in Canarese, Telugu, Malayalam and English, published at the Basel Mission Book and Tract Depository, Mangalore, 1878.
5. A large Catalogue of the printing done at Cottayam, since 1870, kindly communicated by the Rev. W. J. Richards.
6. Twenty Years' Church Missionary Society Work in Travancore and Cochin, 1858—78, by the Rev. W. J. Richards.
7. A short list by the Rev. S. Mateer.

Many works out of print have been added which I either possess or could get from Native Christians.

We may arrange these religious writings, according to the religious persuasions of those for whom they are intended, into four classes, *viz.*, for Protestant Christians, Roman Catholic and other Christians, Muhammadans and Heathen.

I. Let us consider first the work done for the *Protestant Native Church*.

(a) *Liturgical*.—The Church Mission have a translation and an abridgment of the "Book of Common Prayer" and the "Collects."

The Basel Mission use a Liturgy compiled from the Liturgies and Agenda of the different German Lutheran and Reformed Churches, including the Book of Common Prayer.

(b) *Hymnological*.—We meet here with two kinds of Metres and Tunes.

1. Hymns to European Metres and Tunes.
- (1) The Church Mission Congregations use Malayalam Hymns, fitting L.M., C.M., S.M., 7s, 8s and 7s 8,7,4s, &c. There exists also an edition printed "Quilon, 1840." The editions I possess keep the middle between prose and poetry. "Tunes for the Hymns" have been lithographed at Cottayam.
- (2) The Malayalam Hymn book of the Basel Mission contains 270 hymns, mostly renderings of German Hymns. Most of these are of poetical value and great force. They are to be sung to German and English sacred and secular tunes.

2. Lyrics in Native Metre and to Native Tunes.

The London Mission bordering, as it does, on the Tamil country, has taken more to the Tamil song and the lyric form of poetry. Their congregations increasing rapidly and European tunes being foreign to them, they have made a happy hit during the last decennium or so in turning to native song. The natives not only take more readily to it, but also learn the tunes quicker. In the North lyrics are appreciated by the natives, yet the tunes are not sufficiently known. How far the Church Mission take to them I cannot say for certain.

There exist "Christian Lyrics," 1874, 236 pp.; "Wreath of Sacred Songs," 1872, 12 pp.; "Select Lyrics," 16 pp., published by the Madras Tract Society.

(c) *Devotional*.—The Church Mission have "Short Prayers," "Family Prayers," "How and what to Pray for," 1865, 16 pp. (in words of Scripture); "The Golden Chaplet," Native Metre (praising Jesus); and "Prayers for St. Andrew's Day," by the Rev. H. Baker.

The Basel Mission have "Prayers and Meditations," lith.; "A Garland of Prayers," native metre.

(d) *Eulificatory*.—The Church Mission possess "A Sermon on Justification," 63 pp.; a "Sermon on the Church of Christ," "Sermon on the Creed," "Ordination Sermons," by two different authors; "Two Sermons on Fasting and Repentance," "Persecution and Redemption of the Church of Christ," 1848, 33 pp. 8vo. "Jubilee Sermon," 1866; "16 Short Sermons, No. 12, 1839 in two parts;" "Sermon on John VI. 66—69, by the Rev. J. Chapman, 1842," 23 pp.; "Tract on the Bible Society's Jubilee," 12mo. 20 pp. 1853; "God's Choice the best for His People," 1860, 8vo. 35 pp.; "Extracts from St. Paul's Epistle to the Romans and Ephesians;" "Sermons by the Rev. O. Mamen," 216 pp.; "Sermon by the Rev. J. Caley," 22 pp.

The Basel Mission have printed a few handbill sermons, (4 pp.); "A Catechization, by the Rev. S. Hebich" (on John I, 1—3); "The Sufferings of Christ," composed in Scripture words from the four Gospels, prose and native metre.

The Madras Tract Society, in 1874, printed "Eapen's Sermons," or 25 Sermons by deceased Pastors, 23 being Eapen's.

(e) *Reviving*.—The Church Mission have "The Beginning of Piety," from Doddridge's "Rise and Progress of Religion," 1854; "The Careless Sinner Awakened," 1878; "The Judgment Day," on Heb. IX. 27, and Rev. XX. 11—15, 6 pp. 8vo; "An Enquiry into the State of the Heart;" "An Enquirer and the Bible," 12mo., 18 pp. 1854; "Prayer for the Holy Ghost;" "Christian Records," 28 pp.; "Spiritual Gems," 58 pp.; "Spiritual Food purified," 30 pp.

The London Mission possess "The Sinner's Friend," in 5 parts; and "On Conversion."

The Basel Mission have "The Sinner's Friend," in 5 parts;

"The Heart-book," showing the state of the unconverted, converted, backsliding and persevering.

(f) *Doctrinal*.—(1) By the Church Mission: "The Thirty-nine Articles;" "The Thirty-nine Articles explained by Scripture References;" "Practical Exposition of the Ten Commandments," M. R. T. S., 1835, 36 pp. and 1853, 72 pp.; "On Confirmation," Dial. 1843; "The Lord's Supper;" "The Purport of Scripture," 1856, from the Companion to the Bible; "Gnanadipam," 1845, 28 pp. 12mo., a sort of catechism.

By the London Mission: "The Sacraments," "The Ten Commandments;" "Malayalam Scripture Dictionary" 12 pp. by the Rev. S. Mateer.

By the Basel Mission: "Handbills on the Ten Commandments."

(2) Especially for the Young.—By the Church Mission: "Barth's Bible Stories, Old and New Testaments;" "Short Bible Stories;" "The Church Catechism;" by the Rev. R. H. Maddox, 72 pp.; "Watts's First and Second Catechisms;" "The Assembly's Catechism;" "History of Christ," in Native metre, from Puttan Pana, 104 pp. 12mo.

By the London Mission: "Catechism for Children" 12 pp.

By the Basel Mission: "Barth's Bible Stories, New and Old Testaments;" "Short Bible Stories, Old and New Testaments," (abridgment of Barth's), "Short Bible Stories" (Translation from the Bible Stories for the deaf and dumb); "A Collection of Scripture Texts" for four classes of children to be learned by heart; "Luther's Smaller Catechism;" "Catechism for Confirmation;" "God's Answers to (598) Human Questions," (an enlarged catechism.)

(g) *Theological*.—By the C. V. E. S.: "Commentary on St. Matthew," 4to. 111 pp.; "Commentary on Romans and 1 Corinthians," 8vo., 230 pp.; "Watts's Scripture History," (2nd edition), 12mo. 321 pp.; and "The Scripture Text-Book," 8vo., 348 pp. By the Church Mission: "Butler's Analogy," abridged, 12mo., 120 pp.; and "Chronological Table of all the important Events of the Bible," 8vo., 8 pp., 1847. By the Madras Tract Society: "Baker's Introduction to the Scriptures," 140 pp.

"The Malabar Syrian Church and Community," a prize essay by three authors, *viz.*, the Rev. F. Eapen, 1871, the Rev. G. Curian, 1872, the Rev. K. Kuruwella, 1872, (this printed at Cochin), deserves to be mentioned.

By the London Mission: "Sketches of (fifteen) Sermons," 28 pp., 1864; by the Madras Tract Society, "Fifty-two Sketches of Sermons," 354 pp.

By the Basel Mission: "Bible History 1—5" (Creation to Judges) 8vo. 173 pp.; "Sacred History," by Kurtz for students—lithograph; "Christian Doctrine," by Kurtz (for students and teachers—a guide to the Catechism) lithograph; "The His-

tory of the Church of Christ," 8vo., 364 pp. 2nd edition; "The Life of Christ," a Gospel Harmony, (The N. T. Text in English, there existing no New Testament version received throughout Malabar) 339 pp. royal 8vo; "The Biblical Doctrine of Reconciliation," an essay, 20 pp. 8vo; "The Promises of God concerning Jesus Christ our Saviour and their Fulfilment," an essay, 56 pp. 8vo. 1878; "Outlines of Gospel Harmony," 1874, royal 8vo. 32 pp., an essay.

Appendix "Hints to Teachers," 58 pp. by the Rev. Koshi Koshi, Church Mission; "Directions to Teachers," 38 pp. by the Rev. J. M. Speechly; "Lecture on Vernacular Education."

(h) *Emblematic and Narrative*.—By the Church Mission: "The Pilgrim's Progress;" "The Holy War," 1865, by the Rev. Koshi Koshi; "Early Fathers," 8vo. 63 pp., Rev. E. V. John; "Life of King Edward VI.," 1845.

"The Slayer Slain," a tale by Mrs. Collins, 82 pp., 1878 (a praiseworthy attempt at introducing tales relating to the soil). "The Man who killed his Neighbour," 49 pp.; "Church History," 1865, 44 pp.; "The Ayah and the Lady," 62 pp.; "The Prince of the House of David," 46 pp. the Rev. K. Koratha.

By the Basel Mission: "The Pilgrim's Progress;" "The Pilgrim's Progress" (abridged); "The Reformation in Germany," 12mo. 103 pp.; "Life of Rev. S. Hebich;" "Life of Rev. J. Ramavaruna;" "Life of Polycarp;" "Life of John Baptist Dasalu," lithograph (a converted African); "Life of Africaner," (a converted African) lithograph; "Life of General Havelock," lithograph.

By the C. V. E. S.: "The Gospel in New Zealand," 166 pp. 12mo.; "The Pink Chaddar," by A. L. O. E., 32 pp.; "The Precious Trust," by A. L. O. E., 32 pp.; "Wreath of Stories," by A. L. O. E., 57 pp.

(i) *Ethical (Moral and Social) Duties*.—"On Self-support" (of native Churches) 1869: Basel Mission: "God's Tenth," 1878, Church Mission; Basel Mission: "Rules for the Congregation," lithograph. Church Mission: "The Christian Mother" or "The Mothers of Malabar," 1860, 65 pp.; "Advice how to bring up children in the fear of the Lord." Church Mission: "The Shield of Truth" 1863; "Duties of Parents to teach children to speak Truth,"—a prize essay of the Travancore Government.

Church Mission: "Presence of Mind and its Absence," illustrated, 10 pp., 1845; London Mission: "Against Discouragement," a story, 20 pp.; Madras Tract Society: "A Turban with a Border of Gold," (A. L. O. E. against getting into debt) 1878; Basel Mission: "On Indebtedness" its evils—how to avoid them, with story of one paying off his debts, 1878; Madras T. S.: "Poem on Intemperance," "Drunkness" or "The Fruits of Drunkness" 1839, 8vo. 8 pp.; London Mission: "Advantages of Drunkness," 1844; Church Mission:

"Honesty the best Policy," 1854 (story of an honest and thrifty couple); Church Mission: "Important Duties," 1842, 30 pp.; London Mission: "On Marriage," 1847.

(h) *For Children (besides p. 397).*—Madras T. S.: "Prayers for Children," 1878, 19 pp. 12mo. Basel Mission: "Coloured Picture Books" about 7 pictures, 12 numbers; "Hymn book for Children," 114 pp. 12mo. (containing also moral songs); C. V. E. S.: "Mrs. Sherwood's Tales for Children," 12mo., 102 pp. 2nd ed. and "The Children's Friend," 112 pp. 2nd ed.; London Mission: "Story of two Lambs," a foolish lamb and its troubles, 20 pp. fiction; Church Mission and Basel Mission: "Little Henry and his Bearer;" Church Mission: "Stories for Children," 56 pp., 1878, Miss Blandford; C. V. E. S.: "Phulmani and Karua," 193 pp. 1858; Madras T. S.: "The Mango Story," 23 pp.

Tracts.—London Mission: "Don't touch those Mangoes," 1864, 11 pp.; Basel Mission: "Stealing the Mangoes," 1874, 24 pp. 32mo. Basel Mission: "Randall, A Story stranger than Fiction," (God's work among the Bedonins) 20 pp.; "A Letter to Children;" "A Call" (story of a Negro boy kidnapped, rescued, taken to Sierra Leone, and joined afterwards by mother and sister); "Thou shalt not steal," (story of a boy tempted to steal a gold watch fleeing from the object of temptation); "The Fruits of bad Company" (exemplified by a boy who at last breaks his leg and is converted); "The Runaways," (story of three boys running off to the gold mines), 20 pp.; "Kapiolani," (The Queen K. descending boldly into the crater of the Kilaureya in Hawai, in order to turn her people from the worship of the goddess), 19 pp.; "The Plantain Garden," (a boy in great distress obeying his mother's order not to eat other people's plantains and his reward), 16 pp.; Madras Tract Society: "The Little Substitute;" "The Story of a Child," 13 pp.; "The First Man," 10 pp.; "The Leper Cured," 10 pp.; "Queen Esther," 11 pp.; "The Wolf Story," 10 pp.; "The Fiery Furnace Story," 13 pp.; "The Story of Love," 11 pp.; and "The Debt Cancelled," 12 pp.

II. Efforts made to enlighten Roman Catholic Christians and others. The following Tracts have been prepared:—

(a) *For Roman Catholics.*

By the Church Mission: "Peter and Popery" (pointing out the chief errors of Romanism); "Identity of Popery and Heathenism;" "Prayer to Saints," 1868; "A Letter to the Romish Clergy by English Clergymen," 1836; "The Pope," 18 pp. 1846, N. T. M. R. T. S.; "Dialogue of an Evangelist and a Roman Christian," 19 pp. 1841, M. R. T. S.; "Dispute of Andrew Dunn with his priest Dominique," 1839, M. R. T. S.; "The Corban Mass," 1839, M. R. T. S., 8 pp.

By the London Mission: "The Priest and the Bible."

By the Basel Mission : "The True Cross."

(b) *For Syrian Christians.*

By the Church Mission : "Errors of the Syrian Church."

"A Letter to Syrians," extracted from a book by the Rev. S. Hobart, "The Superstitions in the Abyssinian Church;" *Diary and Dialogue*, 1835, 24 pp.

(c) Exposing the errors of the so-called "*Six Years' People.*"

"The Press was found signally useful during the rampant stage of the Six Years' commotion. By its means tens of thousands of copies of suitable and original Tracts, chiefly by the Rev. J. Caley and some by the Revs. W. J. Richards, K. Koshi, and R. Kuruwella, were issued freely, widely and so rapidly that the simple country people were utterly astonished at seeing the latest prophesies exposed to the light with a suddenness, which appeared to them magical. The value of the Press at this period cannot easily be over-estimated."*

"The number of Six Year Tracts of which copies were printed amounted to 18, besides three by the late Rev. H. Baker, which he had struck off at Cochin, the average number of pp. in each being 8; and the size of each edition 1,000 copies."†

III. To convince *Muhammadans* of the errors of their religion, the following tracts have been edited:—

By the Church Mission : "Christ and Mahomet," 1856; "On Religion," 1846; N. T. M. R. T. S. (a reprint of Basel Mission Tract).

By the London Mission : "History of Mahomet;" "Conversation between a Christian and a Muhammadan."

By the Basel Mission : "The History of Mahomet," "Mahomet and Jesus Compared;" "On Religion," (a dialogue between a Brahmin father and son and a Muhammadan on the merits of the Christian, Heathen and Muhammadan religions).

IV. The following table will show that, next to the building up of the Native Church, a great deal of exertion has been devoted to the enlightening of the *Heathen*. The works edited may be classed as follows:—

(a) *Exposing Error or Polemic.*

(A list of about fifty publications follows, which is omitted on account of its length. The titles of most of them will be found in the Catalogues of the Basel Mission and the Madras Tract Society. One may be mentioned, "The Axe of Heathenism," 12mo. 159 pp., "A masterly work in poetry,—not to be forgotten though private property.")

(b) *Paraphrases of Scripture.*

All the Bible Histories and the Extract from *Puttan-pāna*.

* Twenty Years' Church Missionary Society's Work in Travancore and Cochin, 1858—78, by the Rev. W. J. Richards.

† According to a list kindly furnished by the Rev. W. J. Richards.



Poetry.—Basel Mission : Bible Songs, Old Testament (Creation and Fall). Gospel Songs, New Testament I. and II. (eight songs—to Jesus conversing with the Samaritan woman).

Basel Mission : “The Lord’s Prayer” (explained).

(c.) *Of Miscellaneous Character.*

Church Mission : The Christa Sangita in Sanscrit.

(A list of about sixty tracts follows, which is omitted for want of space.)

To particular classes :—

By the Madras Tract Society : “The Zemindar and the Ryot,” “Advice to Shopkeepers,” “To Coolies on Estates,” “Medical Hints for the Poor.”

By the London Mission : “To a Prisoner,” 12 pp. 1872, 2nd edition. (Bringing home guilt, pointing out the bondage of the soul—advice how to behave in prison.)

V. I have, lastly, to record *Periodicals* for the foregoing classes of readers :—

As regards the Church Mission, Mr. Richard says : There has always been either a Magazine or a local semi-religious Newspaper printed and published at Cottayam.

There was first a *Treasure of Knowledge*, from 1848—1852, forty-eight numbers (scriptural, religious, and political information) ; *The Cottayam College Magazine*, with Malayalam and a few English articles, taking its place in 1864. This again had to be discontinued ; *The Friend of Malabar*, a semi-religious newspaper appearing instead of it, since 1878.

The Christian Vernacular Education Society had a small illustrated Magazine, *The Children’s Lamp*, of which only 3 vols. 192 pp. each, have been printed. Although this Magazine was very cheap (two annas a year without postage) it had to be discontinued for want of subscribers.

The Basel Mission had two small monthly papers of 4 pages, royal 8vo. each. The one was devoted to History, Geography, &c. (October 1847 to December 1850), the other to religious news (July 1847 to December 1850). This had to be discontinued in May 1874, and the *Keralopagari* was begun in their stead. This is a monthly Illustrated Magazine, 16 pp. 8vo., 12 annas a month, postage 2 annas. Since 1879 the Magazine as a trial has been enlarged to 24 pp. every other month.

An *Almanac* after having been edited in 1854, 1855, (or later still ?) was discontinued but resuscitated in 1866, and issued since then yearly without interruption. Its character is semi-religious—8vo. and about 80 pp. on an average.

Summing up the books and tracts mentioned in these pages we have :—

			Books.	Tracts.
For the Native Church	..	...	37	108
Roman Catholics	...	...	...	10
Syrians	...	...	...	2
Six Years' People	...	...	...	21
Muhammadans	...	...	...	7
Heathen	...	...	6	105
Total ...			43	253

There are also a yearly Almanac by the Basel Mission; *The Malayala Mitram*, a bi-monthly paper, by the Church Mission; and *The Keralopagari*, a monthly illustrated Magazine, by the Basel Mission.

On the whole *more energy, time and money* has been spent on the prosperity of the *Native Church*, than on the conversion of the Heathen.

When we ask about the *authorship* we find, the farther we go back, the more the European Missionaries were the sole authors. Of late years this has changed a little. Mr. Richards, in a private letter, informs me, that, "latterly, as many of our clergy (*i.e.*, the Church Missionary Society) know English well, we have allowed them to do most of the *translation*; another reason is the paucity of missionaries for our work." The Church Mission have, including new men, seven, excluding them, five missionaries only. The Basel Mission has, including learners, 13, excluding them, 12 missionaries, and can devote one man for literary work. They have besides a Literary Sub-Committee to examine into the manuscripts. Also in this mission the natives have come a little more to the front. Of course all the works in *native metre* are by native authors.

B.

Before saying a few words about the use of the Press by Natives, I must not omit to mention that the Portuguese and Italian Jesuit Priests of Verapoli have been printing books, it seems, as far back as the 17th century. After their establishment had been destroyed by Tippoo, they again set up a printing press at Kunnumâvu, near Cottayam, which supplies *devotional* and *doctrinal* books for Malayalam-speaking Roman Catholics.

As regards the extent to which the Press is employed by the people themselves, there exist at present three presses, *viz.*, Vidyavilasam at Calicut, the Vidyasantanam, at Telli-cherry and one at Mattonchery (Cochin), where the heathen Sastras from Bhagavatam down to the smallest songs are printed. The colporteurs of these presses may be found on all heathen festivals and on the fairs.* A very few songs excepted, by far the largest portion is printed in types.

* There was formerly a press at Manchêry which has been discontinued.

The Mappilas of Malabar have not been idle. They have two lithographic presses at Tellicherry and Cannanore. It is a well-known fact that they write Malayalam with Arabic letters.

The Koran and many of the *old* thread-bare stories against Christianity are being printed. Yet another novelty is to be recorded. Ussan Kutti Hajee Slaya, one of the husbands of the nieces of Ady Rajah, has translated the Koran into Malayalam and carried it through the Press (written of course in Arabic letters).

There exists a Literary Society at Calicut, but I have not been able to see even one of the books they have edited. Whether there exists any other Malayalam Newspaper, besides the *Paseimataraga* and *Kerala Patûga** I cannot tell for certain.

Till now no tract attacking Christianity has been printed in Malabar.†

C.

What Books and Tracts are needed for the benefit of Christians, Muhammadans and Hindus?

I venture to give a few hints, though I am well aware that it is impossible to do justice to the wants of such an extensive territory by the assistance of a scarcely more than local knowledge.

(a.) For Christians.

1. A Commentary of the Old and New Testaments ought to be taken in hand; the beginning to be made with the New Testament, and denominational teaching and theological hobbies to be avoided. Explain what requires explanation.

2. Have at heart the gradual formation of a good library for the young. Give preference to the Narrative series and bring as much as possible indigenous stories, e.g., *The Slayer Slain*, before their minds. This is necessary to dissuade the young from the idea that only Europe can produce really good and great men. To avoid another source of disheartening influence, do not over-do the hero of your story.

I may be pardoned when I take the liberty of asking to discard the name "Protestant," which sounds horrid in the Vernaculars. I would propose to adhere to "Evangelical Christian," which in Malayalam is "Suvishesha Krestîânan" and in Tamil "Suvartteî Kristavan."

(b.) For Muhammadans.

The tracts which exist do not lead the Muhammadans to a comprehensive knowledge of their own and the Christian religion. A series of tracts written circumspectly and in a friendly spirit is, in my opinion, required.

* Printed at Cochin at the *Western Star* Office.

† A Muhammadan, I learn, tried hard with the Vidyavilasam Press at Calicut to get a tract printed, but did not succeed.

(c.) *For Hindus.* As they make such free use of the Press, and as their writings are known far better now than twenty years ago, it seems expedient to point out the errors of their *Shastras à la* "Errors of the Ramayana" or "Truth and Error in Nala." If native poetry be called in, let it be in well known tunes and in an inspiring manner, as the *Ajnákutháram*.

D.

As to the measures needed to promote efficiency in the department of Christian Literature, with such an able book before me as Dr. Murdoch's "Hints on the Management of Tract Societies in India," I had almost better refrain, as I am afraid only to repeat. I will try, however, to give a few hints.

1. Although the number of readers and the sales have increased of late years, the question arises, whether the sales are in proportion to the reading public. I fear this is not the case, as also that the rising generation are not so fond of reading their own language as European children, and young people are generally. This then is to be remedied by *creating a desire for reading*.

2. I am inclined to look (beginning in the south) at the *Children's Lamp*, the *Malayala Mitram* and the *Keralopagari* as means to create and foster a desire for reading. The experience of late years having shown how difficult it is to keep these papers alive, owing to want of interest, money, &c.—many have had to be discontinued, the last of which was the *Children's Lamp*. I beg to enlist the sympathy of the Conference on behalf of these three papers. They should petition in Conference the Committees of the Religious Tract and Book Society and the Christian Vernacular Education Society for a yearly subsidy to these papers till they are able to pay their own expenses. The three papers being of a semi-religious character, the assistance of both the above-named Societies will be required. Thus the *Children's Lamp* can be resuscitated and the two other papers (*Malayala Mitram* and *Keralopagari*) can better make head.

3. All those who belong to the staff of the Mission should take a new and redoubled interest in the prosperity of these three papers.

4. The Editors of these papers should make it a point to notice any new publication in the line of books and tracts, and if possible to give a concise outline of their contents. By these means not only the members of the different Missions, but also others, may know what is going on. Thus a serious want of information will be supplied.

5. As regards Books and Tracts, the different Native Christian Communities ought to take a livelier interest in making themselves acquainted with the *contents* and in *helping* towards

the *spread* and *sale* of tracts. Thus persons would buy books or tracts, who send away colporteurs with whom they are not particularly acquainted. Every congregation, however poor, should *contribute* yearly something towards Tracts for Heathen and Muhammadans. If a person be ever so poor, he might at least give the commission earned in the voluntary sale of tracts.

6. It is pleasing to see that all books and tracts appear now with an English title besides the Malayalam one. It is desirable, however, that *in cases* where the Malayalam title hides the contents, the English one should be a little *more outspoken*.

7. Whenever a tract or book is a translation, the source from which it is taken ought to be mentioned somewhere, if it be even in English.

8. In translating Books and Tracts not enough care can be taken to secure purity of idiom. Stiffness and heaviness of style are not only to be guarded against when translating from English, but even from another Dravidian tongue. To translate faithfully and yet idiomatically is the greatest praise persons in Europe earn when translating from one European language into another. This we have to aim at in India till we too have attained the perfection of accomplished European translators.

9. Books and tracts ought to be patterns of the language in every respect. When the writer reflects that he is speaking to thousands, even after his death, he ought to spare no pains to turn out something really good. Let him never overrate himself and underrate those for whom he writes. This is, however, very difficult, especially nowadays, when the language is influenced in many ways by the school, courts, secular press, and many other agents. People in South India at present evidently favour the Sanscrit, and instead of enriching the language partly impoverish it. We must consider this as one of the stages of development and try to secure for the Christian literature its place as Teacher of the Nations. Books and tracts attractively and idiomatically written will find favour with young and old.

10. Lastly, I would ask a return to the old tracts many of which are lost or forgotten. Whatever is good and useful ought to be handed down to posterity. The coming generation will have to preserve that which has been of service in our days.

I conclude by asking once more the members of the Conference to advocate the claims of *The Children's Lamp*, *The Malayala Mitram*, and the *Keralopagari*.

May the Lord bless the efforts of His children also in this branch of work to the honour of His holy name and the conversion, building up, and salvation of many millions!

CANARESE CHRISTIAN LITERATURE.

By the Rev. B. RICE.

CANARESE is spoken throughout the Mysore Province; also in Canara on the Western coast; in the South Mahratta country; and northward as far as Beder in the Nizam's territory. The area of the Canarese country may be roughly estimated at 65,000 square miles, and the population at nine millions.

Dr. Murdoch, in his Review of Christian Vernacular Literature in India, published ten years ago, commences his reference to Canarese literature with the remark that, "in proportion to the number of European Missionaries, its Christian literature appears to be the poorest in India." Canarese Missionaries have, since then, to some extent, redeemed their character in this respect; still, however, very much remains to be accomplished.

Looking back at the entire history of the past on this subject our first enquiry must be:—

I. WHAT HAS BEEN DONE ?

As might be expected the earliest Christian publications in the Canarese language were portions of the Holy Scriptures. We find it recorded that when the Rev. John Hands, the first Canarese Missionary, settled at Bellary, in the year 1810, the difficulties with which he had to contend in acquiring the language were great, no grammar or dictionary being then available; still in two years after his arrival, he succeeded in issuing the Gospels of Matthew, Mark, and Luke, in Canarese.

These were followed by other portions; and, seventeen years afterwards, the translation of the whole Bible was completed, and published, having been the joint work of Messrs. Hands and Reeve. Subsequently it was felt that a new translation was needed. This was undertaken in 1843, by a Committee consisting of Missionaries of the German, London, and Wesleyan Societies, who finished their work in 1859; since which time this has remained the only version in use throughout the Canarese country.

In 1815 a Tract Society was formed at Bellary: and, in 1825, a Printing Press was set up there by the London Missionary Society, which continued in operation for many years, sending forth thousands of Scriptures and Tracts, which were widely circulated. Two other Mission Presses were afterwards established in the Canarese country; one at Bangalore by the Wesleyan Mission in 1840, and another at Mangalore by the Basel Mission in 1841. A Tract Society was also commenced in Bangalore in 1825; to which were added, a School Book, and General Literature Depôt, in 1840. From these sources, aided by liberal grants of paper from the London Religious Tract

Society, and sustained by the efforts of Missionaries, has sprung all the Canarese Protestant Christian Literature now existing.

The London Mission Press at Bellary was closed some years ago, and the Wesleyan Press more recently; Canarese printing at Bangalore being now executed at local printing establishments. The Basel Mission Press, however, continues to pursue its very useful course, and to send forth publications in Canarese and other languages, unequalled for beauty of execution by any other press in India.

The total number of Canarese Christian publications, to which the above Mission Presses and Tract Societies have given circulation, cannot now be accurately ascertained. Some of the publications formerly existing have either gone out of print, or been superseded by others. The numbers now on the lists of the Bangalore and Mangalore Societies are as follows:—Bangalore 248, Mangalore 118.

These may be thus classified:—

BANGALORE TRACT AND BOOK SOCIETY.

- (a.) *Canarese Tracts*.—General Series 75; Biblical Series 14; Children's Series 14; Handbills 33.
- (b.) *English Tracts for Educated Hindus*.—General Series 7; Biblical Series 41; Handbills 5.
- (c.) *School Books*.—(Canarese) General Series 23; Pictorial Series 15; English and Canarese 8.
- (d.) *Native Christian Literature*, 13.

BASEL MISSION BOOK AND TRACT DEPOSITORY.

- (a.) *Canarese Tracts*.—Biblical 25; Narrative 8; Apologetical and Doctrinal 18; Social 12.
- (b.) *School Books*, 32.
- (c.) *Native Christian Literature*, 23.

The Tracts and School Books intended for the general enlightenment of the people it seems needless here further to specify; but in order to show to what extent the wants of Native Christians have been provided for, it may be stated that the Native Christian Literature, published at Mangalore and Bangalore, supplies the following works:—

MANGALORE—(Canarese)—

- (1.) *A Commentary on the Bible*: Vol. 1. *The Pentateuch*; Vol. 2. *The Historical Books*; Vol. 3. *The Poetical and Prophetical Books*; Vol. 4. *The New Testament*. (2.) *Doctrines of the Christian Religion*. (3.) *Sacred History*. (4.) *History of the Church of Christ*. (5.) *History of the Reformation*. (6.) *A Collection of Sermons*. (7.) *Prayers*. (8.) *Liturgy*. (9.) *Hymn Book*. (10.) *Monthly Magazine*.

BANGALORE—(Canarese)—

(1.) *Pilgrim's Progress*, Parts 1 and 2. (2.) *Spiritual Meditation*. (3.) *Christian's Victory over Death*. (4.) *Faithful Promiser*. (5.) *Daily Bread*. (6.) *Paranjoti and Krupi*. (7.) *Liturgical Series*. (8.) *Hymn Book*. (9.) *Christian Lyrics*. (10.) (English)—*The Elements of Church History*.

This is not the place to enter upon any thing like a review of the character of the work above-named. Suffice it to say that the publications are, for the most part, well suited to the object in view. Of some of the older tracts, however, it must be said that they are 'rather dry,' and need to be replaced by something in a livelier style. The tracts recently published are, in general, an improvement upon many of the older ones.

II. WHAT MORE IS NEEDED ?

While thankful for what has been accomplished in the Canarese literary department, it is evident that much yet remains to be done.

1. *For Hindus generally*: While we have perhaps sufficient tracts and handbills in the controversial and sermonic style, we want more (1) narrative tracts, and (2) tracts setting forth Christian truth after the manner of the religious tales with which English periodicals abound; the tales, however, should be oriental in their aspect. Those lately written in English by A. L. O. E., are the kind intended. (3) Choice selections from the Bible, with brief and pointed explanatory remarks, would be very useful.

2. *For Native Christians*: There is needed (1) an adaptation of the excellent Annotated Paragraph Bible of the London Tract Society. The Commentaries published at Mangalore are more suitable for students than for general readers: (2) biographies of eminent Christians: (3) works of various kinds on practical religion.

3. *For the Young*: (1) A good series of books suitable for Sunday Schools: (2) small cheap publications supplying interesting and profitable reading: (3) books fit for prizes at annual examinations of Vernacular Schools.

4. *For all classes alike*: I believe that an Anglo-Canarese Magazine would be much appreciated, and be the means of diffusing important information that cannot otherwise be so well communicated. Such a Magazine was published at Bangalore some years ago, which reached six volumes, and had a good circulation. It was stopped not for want of readers, but from inability on the part of the Editor to carry it on, owing to the pressure of other work.

The *Subhapatra* (Church Magazine) published at Mangalore partially supplies what is needed, but it is specially intended for Native Christians, and is, therefore, not exactly suitable for general circulation. It is also entirely in Canarese, but the educated portion of the community are more attracted by a mixture of English and Canarese.

Further, the external appearance of all our publications should be carefully attended to. Dingy-looking covers should be avoided, and lively colours selected. Wood-cuts, if given at all, should be good ones, not the queer-looking things one often sees. When the get-up of a book is attractive, the sale is likely to be thereby increased.

III. HOW IS THE WORK TO BE DONE ?

How are suitable books to be produced ? And how is the money to be found to pay for their publication ? These are two questions which press for solution.

With regard to the first question I remark (1) that the work must be a *gradual* one. Any thing like a complete literature in Canarese, or in any other language, cannot be expected to spring at once into being. It must be a *growth*, as circumstances, and pressing needs, require. But, (2) by all means let all those who have a good knowledge of the Vernacular and of the people, and who discover a *tact* for producing suitable books for native readers, be set free, as much as possible, from other work, that they may give the more attention to this. I say, those who in addition to other qualifications have a *tact* for book-making, for it is not given to all, however able and useful they may be in other respects, to write a good book ; so that wherever this talent is discovered, it should be utilized to the utmost.

With regard to the second question, I can only reply :—1. No money should be expended in printing either tracts or books, especially big books, respecting whose necessity, or fitness for usefulness, competent judges are in doubt. Resources should be carefully husbanded. 2. It is open to question whether the time has not arrived when all Christian publications, except, perhaps, religious tracts, might be somewhat raised in price, so as, by their sale, more nearly to repay the original cost. 3. The increasing claims of India for assistance in this department should be urged upon the Societies at home. Most fully do I endorse the remarks with which the Report of the Punjab Religious Book Society recently issued concludes :—“ There is apparently no lack of funds for almost *every other* kind of Missionary work in India ; nor is there apparently any lack of means for the publication of Christian religious books in *Europe*. But, as regards religious books for *India* the work is almost starved. After the greatest efforts it would seem as if the

Church could give only very meagre supplies for this very important work, which all unanimously recommend in the strongest expressions that can be made use of. We know the great interest which is taken in it by very many influential friends at home, and we would ask them to use the means that the wants of India may be supplied in this respect also. Whether new Societies for India are needed now at home, or new Committees for India are needed in our old Societies, we do not know; but the present poor state of things seems to show that considerable improvement is necessary, and that more special efforts are urgently required if we really desire to influence this country by means of books."

IV. CIRCULATION.

It does not fall within my province to say any thing on the best method of circulating Christian books. This will be treated by the competent hand to whom this subject in the programme has been assigned. But I may be allowed to make two or three remarks:—1. That the employment of Colporteurs to carry Christian books about the country, and bring them to the notice of the people in their own homes, is *essential*. 2. That the cheapest and best way of prosecuting this work is, not to confine Colporteurs to a single class of books, but to allow them to sell Scriptures, Tracts, and other Christian books, *together*. The variety will attract buyers, and the cost of Colportage will be proportionately less than when the work is subdivided. 3. The pay of a Colporteur should be moderate, and the commission allowed him liberal, to stimulate to increased diligence.

V. IMPORTANCE OF THE WORK.

There is evidently a vast field opening out in this country for bringing the influence of the press to bear upon its people. Education is rapidly spreading. The people are waking up from the slumber of ages. Their own presses are beginning to be active. And the aspect of events generally points unmistakably to the great importance of endeavouring, by every possible means, to guide the movement now taking place in native society in the right direction; and for this purpose there is no mightier agency than the Press, which silently does its work where the living voice cannot reach.

Many are running to and fro, and knowledge of all kinds is being rapidly increased. Be it ours to seize the golden opportunity, and see to it that, so far as in us lies, the multitudes around us shall not live and die destitute of that higher knowledge of the living and true God, and of His Son Jesus Christ, in which alone consists life eternal.

SINGHALESE * CHRISTIAN LITERATURE.

By JOHN MURDOCH, Esq., LL.D.

THE population of Ceylon, by the last Census in 1871, was 2,406,262, of whom 1,670,207, about 70 per cent, were Singha-
lese. Among the Singha-
lese, Christians, of all denominations,
numbered about 150,000; the remainder were Buddhists. The
Tamulians amounting to 540,685, occupied chiefly the Northern
and Eastern Provinces, but 115,000 were engaged on the coffee
estates in the Central Province. The Singha-
lese inhabit the
central and south-western districts of the Island. The Tamil
population is certainly increasing. Time will show whether the
Singha-
lese can maintain their ground.

Though Singha-
lese is spoken by few compared with the princi-
pal languages of India, it is of considerable interest. "In almost
all points of grammatical structure, especially in the order of
words in a sentence, and in the use of relative participles instead
of a relative pronoun, it manifests a striking affinity to the Dra-
vidian sub-division of the Mongolian stock, while the vocabulary
is predominantly Aryan, often presenting closer analogies than
are found elsewhere to the tongues of Western Europe."†

It was disputed for some time whether Singha-
lese should be
classed as an Aryan or a Dravidian language. Bishop Caldwell,
the highest authority on the subject, settles the question.
Singha-
lese is not included in his list of Dravidian languages,
and he says in addition: "There is no direct affinity, however,
between the Singha-
lese language—the language of the Sin-
gha-
lese, properly so-called, who appear to have been colonists
from Magadha—and the language of the Tamilians."‡ The
Singha-
lese believe that their ancestors came from Magadha, the
modern Behar, in the sixth century B.C. Caldwell says:
"Though the date of the arrival in Ceylon of the colony from
Magadha is uncertain, it is quite certain that some such colony
must have arrived in Ceylon several centuries before the
Christian era."§ Cust says: "The existence of this language
has been taken back at least two thousand years by the inscrip-
tions found by Goldschmidt of the Archæological Survey. This
places it on a much higher level than the other Aryan Verna-
culars, and entitles it to rank as a Prakrit with Pali."||

As in Tamil, the language of poetry, called Elu, differs so
much from spoken Singha-
lese as to be almost unintelligible
except to those who have made it a study.

* For the sake of uniformity, the old spelling has been retained. The
word is now usually written Sinhalese, with or without a diacritical mark.

† *The Church Missionary Intelligencer*, January 1859.

‡ *Grammar of the Dravidian Languages*, p. 111.

§ *Ibid.*, p. 121.

|| *The Modern Languages of the East Indies*, p. 62.

The character resembles Canarese or Telugu.

The earliest existing literature of Ceylon is in Pali, the sacred language. "Pali bears the same relation to Sanskrit as the Romance languages, in their earlier period, to Latin." Rough sounds are eliminated; the Sanskrit *dharmā* becomes *dhamma*.

The Buddhist scriptures are said to have been brought by Mahendra to Ceylon about 245 B.C., and the commentaries on them are said to have been translated by him into Singhalese. They were handed down orally till 80 B.C. After a further period of 500 years, the commentaries were rendered back again into Pali.* The sacred books of the northern Buddhists, in Sanskrit, were first made known to western scholars about 1828 by Mr. B. H. Hodgson, British Resident at Nepal. The Buddhist scriptures of Tibet and China were translated from the Sanskrit. Translations from the Ceylon Pali standards are used in Burma and Siam.

The Buddhist literature of Ceylon, both in Pali and Singhalese, is copious. The Rev. D. J. Gogerly, of the Wesleyan Mission, South Ceylon, made numerous translations from the Pali; while the Rev. R. S. Hardy, of the same Mission, published elaborate works on Buddhism, based mainly on Singhalese sources.

But Pali and Singhalese have also attracted the attention of European scholars from their historical works. The absence of such from the literature of India has long been a cause of regret,—legends taking their place. On the other hand, Caldwell characterises the early Singhalese writers as, "on the whole, the most truthful and accurate of oriental annalists."† In 1837 the Hon. G. Turnour published the first volume of the Pali text of the *Mahawansa*.

The older work of that title gives the history of the Island from the earliest period to about 300 A.D. Its date is uncertain, but it must have been composed before 477 A.D. A later work of the same name and other treatises bring down the history of the Island to recent times. Turnour's translation attracted notice in Europe from its aid in Indian chronology. The Ceylon Government is now completing the work.

The Singhalese Native literature is extensive. A grammar, *Sidath Sangarawa*, bears a high reputation among the people. Perhaps the most popular books are the *Jatakas*, containing legends regarding the 550 births of Buddha. Poetical works, as in other oriental languages, are numerous. Astrology has a considerable hold upon the Singhalese, and to their own treatises on the subject, they have added, like the Tamulians, a translation of *Bonaparte's Book of Fate*.

Buddhism is a purer creed than Hinduism, and the literature of Ceylon, as a rule, is free from the licentiousness which sometimes disgraces Indian compositions.

* Weber's *Indian Literature*, pp 291, 292.

† *Grammar of the Dravidian Languages*, p. 121.

A good sketch of Singhalese literature, with illustrative specimens, is given by the late Honorable J. de Alwis in the Introduction to his translation of the *Siduth Sangarawa*. The Ceylon Government is forming an Oriental Library in Colombo, and employing a distinguished native scholar, L. de Zoysa Mudaliyar, to collect MSS. A Descriptive Catalogue, by the late Honorable J. de Alwis, has been partly issued. The Archæological Survey now in progress will shed much light on the language and history of the Island.

The Christian Literature in Singhalese will next be noticed.

The Dutch had possession of the maritime districts of the Island from 1658 to 1796. Their zealous but misdirected efforts for the spread of Christianity have often been exposed. Catechisms, Prayers, and one or two Gospels were circulated in manuscript till 1736, when a press, with Singhalese type, was obtained by Government. The first Christian work printed in the language seems to have been a *Collection of Prayers* in 1734. The four Gospels were issued in 1739, and the New Testament was completed in 1776. The Pentateuch followed, 1783-89. The next edition of the New Testament was printed at Serampore, about 1812, by the Calcutta Bible Society. A full account of subsequent editions of the Scriptures is given in the sketch of the Colombo Bible Society. Latterly the supply of general Christian Literature has been mainly left to the Ceylon Religious Tract and Christian Vernacular Education Society, but at the commencement it had to be provided entirely by the Missions.

The *Wesleyan Mission* established a press at Colombo in 1815. The following year the presses of the Colombo Auxiliary Bible Society were removed to the Wesleyan Printing Office, and from that time the Wesleyan Mission has executed the printing of that Society. The Mission has rendered very essential service by providing improved fonts of Singhalese type of various sizes. The first edition of the Bible occupied four quarto volumes. The neat brevier type enables it to be printed in a single octavo volume of moderate size.

But the improvement of type is far from being the only obligations which Singhalese literature owes to Wesleyan Missionaries. They have prepared every Singhalese Dictionary which has been published under British rule; they have written the ablest and most learned treatises on Buddhism, and the Buddhist controversy; they have had a large share in the translation of the Scriptures; and in various other ways they have materially aided Singhalese Christian Literature.

Numerous tracts and several books have been issued by the Wesleyan Mission. The work which has excited most interest among the people is a treatise on the Buddhist controversy, by the late Rev. D. J. Gogerly, first issued in 1848. This is best adapted to intelligent readers, but a Native Wesleyan Minister,

the Rev. David de Silva, embodied much of it in tracts, written in a conversational style, so that its arguments have been widely diffused. The Rev. R. S. Hardy edited for several years a monthly Magazine, called *The Treasure of Ceylon*. His *Mirror of the Scriptures* has been noticed in connection with the Colombo Tract Society. He also wrote a valuable work on the Buddhist controversy.

The Mission issues a weekly Christian newspaper, which is doing good service.

The *South Ceylon Church Mission* established a press at Cotta, near Colombo, not long after the commencement of the station in 1822. For several years the press had a European Superintendent, and a considerable number of publications were issued. The chief work was the printing of the Cotta version of the Scriptures. The *Book of Common Prayer*, a treatise on the *Lord's Supper*, Sermons, and tracts both for adults and children, may also be mentioned. The press was sold to a native about 1855, since which the missionaries have mainly co-operated with the Ceylon Tract Society. There are still occasional publications to meet the requirements of the Mission, as the *Prayer Book*, *Expositions of the Thirty-nine Articles*, &c.

The *Baptist Mission*, established in 1812, is the oldest existing Protestant Mission in the Island. Its first missionary, the Rev. J. Chater, wrote a Singhalese grammar and several tracts. One of his successors, the Rev. E. Daniel, carried on a long controversy with the Roman Catholics. In 1841 the Mission established a press at Kandy, which was maintained for six years. During that time 155,500 tracts and books were printed in Singhalese, English, and Portuguese. One of the missionaries, the Rev. C. Carter, has devoted many years to a version of the Scriptures in the Singhalese of the present day. He has also published a *Hymn Book*.

The paper on Tract Societies gives an account of the operations of several Tract Societies which, at successive periods, have been in operation. The catalogue of the Ceylon Religious Tract Society includes about 120 tracts and 30 larger publications. Among the latter may be specially mentioned *Annotations on the Gospel*, by the Rev. Messrs. Waldock, Scott, and Jones, *The Scripture Text-book*, by the Rev. S. Coles, a *Hymn Book*, *The Pilgrim's Progress*, *Peep of Day*, &c., with reprints of *Gogerly's Evidences* and the first part of Hardy's *Mirror of the Scriptures*.

Roman Catholic publications may be briefly noticed. The Rev. J. Gonsalves, who came to Ceylon from Goa about 1700 A.D., wrote a considerable number of books in Singhalese, both in prose and verse, which were circulated in manuscript. Till about the middle of the present century, they formed nearly the only Singhalese Roman Catholic Literature. The first work issued from the Roman Catholic Press established at Colombo was an

Abridgment of Christian Doctrine, "translated by Don Domingo Wijeysinhe, and published by the Charitable Society of the Blessed Virgin Mary of Dolours." Among the larger subsequent publications may be mentioned translations of the First Book of the *Imitation of Christ* and Challoner's *Think well on it*.

Mr. Gogerly's treatise and the tracts by the Rev. D. de Silva created no small stir among the Buddhists. Presses were established at Galle and Colombo to print replies as well as attacks upon Christianity, and the *Society for the Propagation of Buddhism* was formed. The late Rev. R. S. Hardy says of the Buddhist tracts: "At first their blasphemies were ribald and revolting; and scurrility was the staple of their productions. But in their later works they have kept within the bounds of decency to a greater extent, though still by no means courteous in their manner or refined in their words."*

Singhalese school books are mainly supplied by the Christian Vernacular Education Society, which also issues a monthly magazine for the young, called *The Children's Lamp*.

The first Singhalese newspaper, the *Iankalokaya*, the "Light of Ceylon," was commenced at Galle in 1860. In a pecuniary point of view it did not succeed, and in about a year it was discontinued. The *Lakminipahan*, "The Lamp of Ceylon," was started by some Buddhists in Colombo shortly after the appearance of the preceding. It was discontinued in 1867. In 1863 the *Lakriwikirana*, "The Sun of Ceylon," was established, which still appears. The Wesleyan weekly paper has already been noticed. The Roman Catholics of Colombo have also a Singhalese newspaper.

Since the commencement, exclusive of Roman Catholic publications, about 470 Christian tracts and 80 books and pamphlets have been issued in Singhalese; but most of them are now out of print. Further information will be found in the "Classified Catalogue of Printed Tracts and Books in Singhalese," sold at the Tract Depôts in Madras and Colombo.

There are two obstacles to the progress of Christian literature in Singhalese—the limited number speaking the language and the spread of English in the Island. Most of the native ministers are now sufficiently educated to be able to use Bible Dictionaries, Commentaries, &c., in English. Hence the demand for such expensive works in Singhalese would be limited. On the other hand, the proportion of readers in Ceylon is greater than in India, so that there is a good field for publications intended for popular use. The Ceylon Government is encouraging education, and the Island is advancing in every respect.

* Jubilee Memorials of the Wesleyan Mission in Ceylon, p. 299.

THE CHRISTIAN KNOWLEDGE SOCIETY.*

By the Rev. C. E. KENNET, S. P. G., Madras.

It is an interesting and encouraging fact that the Missionary spirit was re-awakened in England with the insertion in the Book of Common Prayer (in 1661) of the form of "Prayer for all conditions of men," as a gracious return to the united supplication offered from that time, that God "would be pleased to make His ways known unto men, His saving health *unto all nations.*" And the Church of England herself seems, in faith, to have anticipated such a return to her prayer, for in the preface composed at that period and prefixed to the Prayer Book where it now stands, she expresses the hope that the "Office for the baptism of such as are of riper years," which had become then necessary, owing to numbers not having been baptized in their infancy, may also "be always useful for the baptizing of *natives in our plantations, and others converted to the faith.*" Of course the very insertion of the prayer and the expression of such a hope in regard to the use of the Office of Baptism for adults, show that the old spirit had not died out—that spirit which had animated the Celtic disciples of Columba, and the sons of the newly planted English Churches—holy, hardy, heroic men, who issuing from the bosom of monastic life, won what are now the richest and most populous countries of Europe from barbarism and idolatry to the faith of Christ and the enjoyment of the blessings of Christian civilization. It was a fire, smouldering under the ashes of domestic controversy and strife, whose flame the prayer revived, and it has burnt ever since with varying degrees of brightness.

It was in 1661 that the Missionary petition was inserted in the English Prayer Book. In the *same* year a layman of the English Church, no less eminent in piety than in science, the *Hon'ble Robert Boyle*, whose "Treatise on Seraphic Love: or some Motives and Incentives to a Love of God," reveals the deep principle of his exertions for religion, undertook to conduct a company, for "*the propagating of the Gospel amongst the heathen natives in New England and the other parts of America*"—which probably first suggested the name of the Society for the Propagation of the Gospel, so familiarly known throughout the English world.

In 1698 the Society for Promoting Christian Knowledge was founded, and to it belongs the credit of having been the *first* English Society after the Reformation, to assert the Church's duty in the cause of Missions to the heathen world, by the

* This and the three following papers were received too late to be printed in their proper places.—Ed.

interest it evinced in, and the fostering care it extended to, the missionary work, which was, early in the following century, undertaken by the Danish missionaries, who were sent out to India by the piety and munificence of Frederick the Fourth of Denmark. The primary purpose, however, which the Society had in view was the Christian education of the home population, but it recognized its duty to the heathen world as well, as soon as an opportunity for doing this presented itself.

The history of its formation is thus told. On the 8th day of March 1698, five men whose names are deservedly held in honour in the annals of the Society, met together at the house of one of their number, "to consult, under the conduct of Divine Providence and assistance, how they might be able, by due and lawful methods, to promote Christian Knowledge. They were moved," as they said, "by the consideration that the growth of vice and immorality was greatly owing to gross ignorance of the Christian religion." They were Lord Guildford, a peer; Sir Humphrey Mackworth, and Mr. Justice Hook, two eminent lawyers; Colonel Maynard Colchester, a brave soldier; and Dr. Thomas Bray, a parish priest, who was in fact the starter of the whole movement. The Society thus formed was then called "The Society for 'Propagating' Christian Knowledge," its present title having been adopted ten years later, to distinguish it the better from the sister "Society for the Propagation of the Gospel in Foreign Parts," which had been, in the meanwhile, established. The objects proposed by the Christian Knowledge Society, as expressed in statements subscribed by the founders and other early members, were—(1) the education of the poor in England; (2) the care of the colonies; (3) the printing and circulating books of sound Christian instruction, especially the Bible and Prayer-book. Accordingly we find that Dr. Bray was requested to lay before the Society "his scheme of promoting religion in the colonies, and his accmpts of benefactions and disbursements towards the same." Within a short time we find the Society in correspondence with Jamaica, Barbadoes, Virginia, Maryland, New York, New England, Newfoundland, and even with English captives in Ceylon. Dr. Bray had meanwhile gone to Maryland as Commissioner for the Bishop of London.

On his return we find him in conjunction with the Archbishop of Canterbury (Tenison) and the Bishop of London (Compton) endeavouring to form a distinct branch of the Society to which the care of their missionary work should be committed. For the Christian Knowledge Society had been set on foot a very short time, when it became aware of the necessity for some authorized and permanent Board of Missions to sustain and direct the missionary operations which had to be carried on in places beyond the seas. This was the more

requisite from there being at that time no Bishop of the English Church in any of the foreign possessions of the Crown. It was determined, therefore, to apply for a Royal charter incorporating the English Bishops and some of the members of the Christian Knowledge Society into a new and more authorized organization denominated "The Society for the Propagation of the Gospel in Foreign Parts." This charter was dated 16th June 1701; and in February 1704, the Incorporated Society issued a *Report*, the first publication of that description that appeared in England.

In pursuing the work of educating the poor the Christian Knowledge Society had, by May 1704, established fifty-four schools in and about London alone; and it is an important fact, ascertained from original documents, that some of the earliest Parochial and Ward schools arose on the recommendation, and under the auspices, of this Society. But what is more interesting to us here is, to trace the connection between this branch of the Society's work and the interest it soon began to maintain in missions to the heathen in this country. Owing to a lack of experienced teachers qualified to conduct the education of the country at the close of the seventeenth century, the Society was led to consult foreign correspondents, men such as Francke of Halle, Osterwald of Neuchatel, Saurin of Utrecht, and others.

The connection thus formed with foreign correspondents had important results in regard to the Society's missionary work. Denmark had acquired Tranquebar, a district on the Coromandel Coast, from the Rajah of Tanjore, in 1618. Among Francke's pupils at Halle was Bartholomew Ziegenbalg, who, accompanied by a fellow-student, Plutsch, accepted the offer of Frederick IV of Denmark to go as a missionary to Tranquebar, and having embarked in November 1705, arrived there on the 9th July 1706. Ernest Grundler and two others followed in 1709; and in 1718, Ziegenbalg, with the true missionary spirit, sought to extend his work by way of Cuddalore and Fort St. David to Madras. The great work which was being carried on by this Danish mission became known in England through Boehm, Chaplain to Prince George of Denmark, and himself a member of our Society. It naturally kindled much enthusiasm, and so early as 1709 a separate Committee of the Society for Promoting Christian Knowledge was formed to carry out the design and to extend the work to Madras, Cuddalore, Trichinopoly, Tanjore, and even northward to Calcutta. We may think that this was the special work of the younger society, but the wisdom of Archbishop Tenison saw that it was already fully occupied with its colonial work, and that the continental connections of our Society gave it a special power to assist and guide these Indian missionaries. Among the earliest gifts, an earnest of its future

Indian work, we find that in 1711 the Society, besides contributions of money and books already made, sent out to the missionaries a Press, types, paper and other stores, with a liberal grant of money. It is interesting to note the fact that from this Press, in 1714, issued the first translation of the New Testament which had ever been published in the Tamil language. The reception given by the Society to Ziegenbalg on his return to Europe in that year, and the material assistance ever after continued to the missions formed by him in this country, helped to give encouragement to the labourers themselves, and stability to the work they were doing. In 1724 three missionaries Bosse, Pressier, and Walther, the first engaged by the Society in response to the touching appeals for more men written by Archbishop Wake who succeeded Tenison, sailed for India under its auspices, and were commended to the mission by a letter from the Archbishop himself. The Madras mission in 1728, the work here of Schulze, Sartorius and Geisler; the return of Schulze only to hand his mantle to Christian Frederick Schwartz, whose first visit to Tinnevely in 1775 laid the foundation of the present flourishing church in that province; the quiet unobtrusive labours of Jænicke, who struggling with sickness established a mission at Ramnad, now rising into strength and activity by equally quiet and unobtrusive labours; the strenuous exertions of Gericke for the extension of Christ's kingdom in South India, and the fatherly pastorate of Kohlhoff at Tanjore, are all matters of history, and I must pass over its bright pages.

Simultaneously with the interest felt in direct missionary work among the heathen was that felt in educational efforts for the benefit of the country. So early as 1711 we find the Society for Promoting Christian Knowledge offering to the Court of Directors at home to provide and maintain at Madras one or more charity schools through the agency of the Danish missionaries at Tranquebar. In 1713 the Madras Government replied that they would do all in their power to aid these schools, and would not spare their own purses.

The Danish missionaries only arrived here in the early part of the year 1717, when, says the Proceedings-book of the Madras Government, Monday, 27th May, "the President lays before the Board a paper of proposals delivered him by Mr. Grundler, one of the Danish missionaries lately arrived from Tranquebar, for erecting two charity schools in this city. It is agreed that liberty be given for erecting two charity schools—one for Portuguese in the English Town, and another for Malabars in the Black Town." Here we have the first missionary enterprise in Madras, either in the way of preaching or teaching, and it is worthy of note that in Madras, where education has become perhaps the most important missionary agency, its work should have begun with a *school*. It is also seen that the very first

public effort to educate the "Malabars" or Tamil people was at the hands of missionaries.

When these schools were established, the pastors and others here were very sore at the teachers being Danes or Germans, and repeated protests were made, to which the C.K.S. authorities always replied that no Englishman could be persuaded to go out for the work. It was not till 1746 that English was employed as the language of the mission, and its introduction then by Geisler was the cause of much dissatisfaction among the other missionaries, but it was already so evident that the English were to be permanent masters that, before long, the German language was forgotten, and the missionaries themselves became anglicized.

To return to the history: the activity of Ziegenbalg and his colleagues stirred up the English authorities, and in 1717 the Company established a school for native children at Cuddalore, and this is the beginning, as far as can now be traced, of the great system of Anglo-vernacular education under the patronage of Government in this Presidency.

The Malabar or native school opened at Madras under Ziegenbalg's directions by the Danish missionaries seems to have soon ceased to exist, for there was no public appreciation of the value of education, while the natives held aloof from the school because of its Christian character. When the Missionary Schultze settled in Madras in 1726, he re-opened this school, and under his energetic management, it soon filled with scholars, and was the origin of the present Vepery Anglo-Vernacular High School, which has enjoyed, I believe, an almost continuous existence ever since Schultze's school was first located in Black Town. The C. K. S. approved of Schultze's undertaking and gave the necessary aid to promote the interest of this early school. In 1734 Schultze informed the Society that in a recent visit of Sartorius, another missionary to Fort St. David, the Governor had expressed his willingness to co-operate in the establishment of a mission in that neighbourhood. The Society immediately authorized Schultze to take the necessary steps for the execution of the proposed measure; and to prove their readiness to promote the full efficiency of their new Missions sent at the same time a munificent contribution towards the erection of a church and two schools at Madras. The amount of money sent out by our Society in the years 1736 and 1737 was £3,200, which liberality enabled the missionaries to establish themselves effectually at Cuddalore, to which place Sartorius and Geisler now removed.

The schools thus founded were maintained for many years entirely from funds provided by the Christian Knowledge Society, and for a long period this Society was "the main mover and supporter of all that concerned popular education in Madras." [*Government Educational Census Report*, p. 41.]

It had for some time been felt that the Christian Knowledge Society, from the nature of its constitution and its peculiar objects and principles, laboured under several disadvantages in its attempts to conduct so extensive a Missionary establishment as it had helped to form in this country, and in the year 1825 the Society's missions were by mutual agreement transferred to the Society for the Propagation of the Gospel in Foreign Parts, a district Committee of which was established in Madras in 1826. And from that day to this the two Societies have worked hand-in-hand, the S. P. G. providing missionaries, the C. K. S. helping them in maintaining schools, building churches, supplying vernacular translations of the Prayer Book, and promoting Christian knowledge generally by its Press and Depository which are in active operation.

PUNRÚTI MISSION.

By MISS C. M. READE.

THIS little Mission was commenced in May 1871 by my father Mr. C. W. Reade, M. C. S., who was led to it in a remarkable way but too long to enter upon in detail here. It was at first carried on by native missionaries, but their method of work and other circumstances not proving quite to our satisfaction, it was decided that I should come out and take charge of the Mission. At the last the Lord raised up a valued friend and wise counsellor to join me in Miss Lowe, daughter of the late General Sir Hudson Lowe. For three years she remained with me, till her health completely breaking down she was obliged to return home. Our desire being that the Mission should be purely evangelistic, from the time Miss Lowe and myself came out until the commencement of the famine in August 1877, our whole energies were expended in open-air preaching in Punrúti and the many villages around, instruction of inquirers who invariably followed these open-air services and Bible classes, together with medical work, which though at times, in visitations of cholera and fever, it became very heavy, we have only looked upon as quite secondary to the evangelistic work. Punrúti, the head station of the Mission, is a large native town 16 miles west of Cuddalore in the South Arcot District, chiefly inhabited by Chetties, though it contains a small number of the various other castes and a tolerably large community of Musalmāns who have a mosque there. There are many villages surrounding it all sunk in the grossest heathen darkness, and about a mile east of it is a large town named Trivady, which contains heathen temples of remote antiquity.

When we first came out, not one high caste or Musalmán house would allow us entrance. Now free access is allowed us to nearly all save the Brahmins, who are very bigoted; but some even of their houses are open to us, and whereas for the first year I was not permitted even to enter their street, now I am able to do so at any time. The number of converts is but few at present, about twenty from amongst the heathen, and one female from amongst the Muhammadans. The latter is a widow of good family, though rendered poor through the famine; but as yet save from amongst the famine orphans, we have had no converts of caste from the heathen. Many have forsaken idolatry, and acknowledge themselves to be Christians in heart, but have not courage to take the final step. Through the kindness and liberality of a friend in the Civil Service then stationed at Cuddalore, to whom we owe more than can be told in a brief account like this, we have been enabled to add an orphanage and a dispensary to the Mission. We have also been greatly helped in building a proper Mission House through the kind generosity of the same friend and others in England, India, America and Australia. A branch Station has also been established at Sélampett, a village ten miles south-east of Punnúti, for the sake of a young convert who stands quite alone there as a Christian, through funds received from Sweden by Madame de Rainsay; and another at Devananampett near Cuddalore through a gift from another friend.

The work at the latter place is temporarily suspended through want of a suitable agent.

There is also a Bible Depôt at Pondicherry in connection with the Mission, and jointly supported by its founder and the Bible and Tract Societies.

On dear Miss Lowe leaving me this year two other ladies joined me; one of these, however, left soon after, owing to ill-health; but the other lady, Miss Groom, has remained and has taken up the Medical Branch of the Mission, still, however, holding the medical entirely subservient to the evangelistic part of her work. As soon as funds permit us to have a Hospital we hope to have a training-school for native girls and women in medical and nursing work. Meantime Miss Groom is seeking to do what she can in this line with the elder orphan girls, and one or two women.

Mission Agents.....	7
Foreign Missionaries.....	2
Communicants	28
Baptized and Communicants.....	36
Pupils in Anglo-Vernacular School—	
Boys..... 10 }	
Girls..... 35 }	45
Pupils in Sunday Schools.....	76

N.B.—Though not actually “Brethren” the principles on which the Mission is carried on being much the same as those of the “Brethren” (open) there are no ordained Agents, and the number of baptized does not include children baptized in infancy, nor does the number of converts include the younger children of converts.

The number of pupils in the Sunday school includes those of the Mission School.

THE BAPTIST MISSION, MADRAS.

By the Rev. S. J. CHOWREYAPPA.

THE Tamil and Telugu Baptist Mission at Madras was established in the month of February 1875. Though the work for the above cause was carried on for several years prior to 1875, yet the Church was not established till that year. The number on establishing the above Church was eight, with Mr. J. Keirnan who also is an evangelist, from which time the Lord has pleased to add one and another from time to time, so that the above Church, now under me, numbers sixty-eight members in full standing. Eight of this little number have passed away with a full hope of eternal life to join the Church above.

From the above work I started a sub-station at Tirnamalai, 145 miles south of Madras, where I built a little Chapel and Mission houses for teachers and readers. This was begun in 1877, and since that time I have baptized twenty-seven. This number are in full standing in communion. An orphanage was also established in the same year, with both boys and girls from the ages of two years and under fourteen years; the number fifty in all. This number was kept up though vacancies occurred by deaths. The number of deaths that occurred since that time from famine gout were thirty, but the number of fifty boys and girls still remains. These children are taught to read and write Tamil only, and are also taught the several duties of farming and cultivation in the field. The members of both these Churches being extremely poor in circumstances were able to contribute Rs. 10-8 for the Madras Bible Society. They also contribute towards the support of a Reader in a small way and for clearing off the incidental expenses in connection with their respective churches.

SOUTH CEYLON WESLEYAN MISSION.

By the Rev. JAS. NICHOLSON, Colombo.

THE Church has always received her call to labour, after the Spirit had anointed and qualified her for exertion. "Here am I; send me," was only uttered when the live coal from off the altar had touched the prophet's lips. The command to conquer the world for Jesus, was purposely united to another: "Tarry ye, until ye be endued with power from on high." The same law was obeyed in the revival and reformation of the eighteenth century. The churches of Wesley and Whitefield were themselves filled with the holy flame before they began the era of modern missionary toil; and all the grand movements which cluster round the closing years of the last century and the opening of this age, were the direct fruits of the spiritual power which rested on the churches of Britain.

No one can feel surprise that the Rev. Thomas Coke, LL.D., should have led the way in founding our Asian Mission; he was the only man in the Methodist Church, at that day, who could have made such a venture; and the honour rested quite naturally upon the veteran who had crossed the Atlantic Ocean eighteen times upon missionary errands and duties. He had, moreover, been consecrated a Bishop, by the greatest man of his age; and was fitted, too, by scholarship and wealth to undertake this enterprise. He never lived to see an eastern land, for his bright spirit escaped from its cabin to the paradise of God, as the vessel entered the regions of the rising sun. The six young ministers who took up his work, began their careers in Ceylon; five arrived at Point de Galle, from Bombay, on the 29th of June 1814, the other joining them in this Island, shortly afterwards. They decided their stations by ballot, at Galle, and each brother instantly accepted his appointment as that assigned to him by the Great Head of His Church. Benjamin Clough, at Galle; George Erskine, at Matura; William Martin Harvard, on his arrival, at Colombo; William Hult at Batticaloa; James Lynch, and Thomas Hall Squance, at Jaffna; were eminently suited for their positions, and we doubt whether any one of them could have changed his circuit, without loss to himself, and injury to the mission cause. "The lot is cast into the lap; but the whole disposing thereof is of the Lord;" never was this so wonderfully fulfilled, as in the stations given to our earliest eastern missionaries. We have to follow the course of the first "three mighties," and that of their successors, as they engaged in their conflict with atheism, ignorance and evil. Each station then occupied has a history of its own, and bears a bright name on our scroll. The sweet courtesies of life came quite naturally from the handsome

and saintly man who opened our Colombo Mission. Brave, generous, painstaking, yet fervent in spirit, the valiant minister had a remarkable divine seal upon his labour. Living himself in the enjoyment of "fellowship with God," the Madura missionary soon diffused a winsome attractiveness, which struck even the demon-worshipping populace with admiration. The work thus commenced has steadily grown; and some startling conversions gladdened the hearts of our missionary fathers. This paper is to be a history of the last twenty years of our South Ceylon Mission; but we cannot separate that period from the forty-four years which preceded it, any more than we can divide the leaf from its stem, or the tree from its root.

For above forty years, successive bands of missionaries studied, taught, and preached among the people, and the full record of their labours is only known to Him, by whom they were commissioned to toil. But we first recognize our obligations to those noble men, whose exertions were never in vain, or grudgingly given to the cause. During the past twenty years, this Mission has passed through four distinct, yet interwoven periods, each having special features of interest, and each revealing signs of progress.

The first epoch was one of bitter *controversy* with the Buddhists, which broke upon our native churches like a typhoon in its fury and desolation. The second was one of *discipline* co-eval with the first, yet carried on within the Church, in purifying and strengthening our members. Then came the glowing and glorious years of *revival*, when the spirit of conviction, renewal, and blessing carried on his highest and most enduring work. After these eras, the churches were ready for their new exertions, in *extension*, to carry the message of peace into distant and needy centres of Ceylon.

Christianity is the only religion which dare assert its claims upon every human being, and in all lands; and those who place the word of God higher than the dicta of men, are alone able to meet or conquer false systems of faith. Human invention and aspiration have never produced a more attractive and subtle creed, than that ascribed to Gótama Buddha.

The monastic order was established in Ceylon, long before the Redeemer of man was born at Bethlehem; tradition declares that Buddha himself visited Lanka thrice; and do not millions believe, that some holes in the rock, encircled like a horse-shoe with chunam, represent the footprint of the sage? Kings, queens, princes, nobles, and even emperors have accepted the tenets of Buddhism, and bowed to his image. Age after age, this faith has been received by successive generations of Singhalese: and monuments yield their testimony to its influence. The yellow-robed friars shewed no alarm, when a new race of men arrived from the West, to teach the Christian religion: for they

felt secure in their hold upon the people. Had not the Portuguese and Dutch ruled in Ceylon, from A.D. 1505 to 1796? But their laws, customs, and teachings had made no abiding impression upon the crowds who worshipped in the wiharas, and took the precepts of Gótama. Moreover, had not the Brahminical faith once been dominant on the throne, in the temple, and among the tribes of Lanka? But instead of being destroyed by the Vedic rites, Buddhism patronized, permitted and then subdued them. Thus, while Buddha occupied the central position, Vishnu, Siva, Ganesha, and one of the demon tribe Kataragama were allowed their shrines, as supporters of the atheistic philosopher. Nay, even the demon priests, charmers, and astrologers flourished, unrebuked and unhindered by the professors of Buddhism.

Sometimes the missionaries heard of individual protests and vexation, as one after another forsook the idols, to worship in the Church; but no real opposition was shewn to their operations by the Buddhists during the first ten years. Every mission had been tried and hindered, by the loose and insincere pretensions of the people to be Christians, when they still remained atheists and demon-worshippers. Nothing could exceed the self-complacency with which Buddhists acknowledged that Christianity was a very good religion, while they fed the mendicant priest of Gótama, and trembled before the profane exorcist.

But these days of compromise and hypocrisy were soon ended, when the brave missionary, Benjamin Clough, published in the year 1826, a large sheet, giving some "Reasons why I am NOT a Buddhist." That bold defiance of the ancient and mighty system awakened the priesthood, and excited the whole Colombo district; but the first daring protest was soon followed by other tracts and pamphlets, all tending to keep alive the spirit of enquiry. Gradually the priests and the people began to perceive, that this religion was one with which no truce could be made, but that they would need all their skill, if its progress was to be stayed. That conviction really began the controversy. And it was soon developed into an unmistakable opposition, in various forms. But the greatest era of aggression was yet to come. We will let the Rev. R. Spence Hardy tell us, in his own striking sentences, of our princely scholar, the Rev. Daniel John Gogerly, and his assault on the godless philosophy of Gótama. "Mr. Gogerly, through a period of years, was seen poring over the old leaf, with some learned priest at his side, whom he puzzled by the intricacy of the questions he asked, or the doubts that he threw out, relative to some point that had never been disputed, but which, when passing through his penetrating mind, seemed to assume an entirely new aspect.

“ These questions were put, and doubts expressed, not for the purpose of exposing religious error, but to find out what were the real teachings of the system, as to its principal speculations and tenets. The priests were flattered rather than otherwise by the interest he took in their literature, and were ready to render him all the assistance he required.

“ When he first propounded his discoveries relative to personal identity, moral retribution, and the non-existence or non-continuance of the same agent after death, he was assailed by nearly every Pali scholar in the Island, and his conclusions were denied *in toto*. But he calmly defended his position by numerous quotations from their most authoritative writings; and the grand spectacle was presented, of a student from the West, alone and unaided, taking the professors of the most transcendental of all systems, into the midst of its deepest mysteries, and explaining them with a clearness and force that had not been seen for ages, and revealing to its most profound investigators, and most learned expositors, that they were utterly wrong in their estimate of some of its most essential principles, until there was not a priest of any note in the Island, who denied the conclusions to which he had come.

“ In the year 1849, there was a rumour that Mr. Gogerly was about to break his long silence, and no little consternation was thereby caused among the priests. But when his work came out, it was only a pamphlet, and in outward appearance, not much unlike many others that had preceded it. Its title *Kristiyāni Prangnyapti*, or Christian Institutes, seemed to intimate that it was rather for the instruction of Christians than an attack on Buddhism. But it was soon discovered that it was no common-place production, thrown off with a dash by a rapid thinker, to be easily refuted, and then to pass into oblivion for ever.

“ Its importance is well seen in the fact, that there is now scarcely a single publication issued from the Buddhist press, in which there is not some notice of it. It was here that he first brought prominently forward the discovery he had made previously, that the words of Buddha, when logically carried out, not only lead to the conclusion that there is no infinite, eternal, and self-existent Being in the universe, no being whatever who exists from everlasting to everlasting, but that there is nothing about man, except the abstract merit or demerit of his actions, that will continue to exist, after the breaking-up at death of the elements of which he is composed.

“ The Tathāgata does not say in so many words, that there is no God; but he lays down premises, and enters upon arguments, that, if true, render the existence of an Almighty God, an eternal Creator, an impossibility. There is no evidence that the theistic idea ever entered into his mind. There is no

position in his system in which God can be placed : it includes all existences, but is complete without either a Creator or a soul."

The controversy raised by this book was ten years in reaching its climax ; but in 1859 there was united action on the Buddhistic side, and a determined assault was made upon the Bible by the priests and partisans of Gótama. This movement turned attention from the godless system of philosophy, so terribly injured by the pelting logic of the *Prangnyapti* ; but it was no answer to that withering exposure of atheism contained in those seventy-two pages of Mr. Gogerly. A few minor matters were carped at, and ridiculed ; but the arguments of the *Prangnyapti* have never been touched ; and they remain still, a mighty, unanswered protest against the soul-less teachings of Buddhism.

For at least five years, the whole of South Ceylon was deeply moved by this strife. Pamphlets were issued from the printing offices of Colombo and Galle, established and controlled by the Buddhist priests ; lectures were delivered in Colombo, Galle, and villages around, against the Christian religion, and thousands of excited Singhalese cried " Sâdhu "—bravo ! to the most revolting blasphemies ever uttered by man or demon, " against the Lord, and against His Anointed." Far away in the jungles of Ceylon, the writer found these tracts of the priests, and people ready to argue against the Bible. The Wesleyan Mission Press published constant replies to these attacks upon our faith ; and a monthly Magazine was commenced in July, 1862, called : *The Banner of Faith*, edited by the Rev. David de Silva, a Wesleyan native minister, and the life-long pupil of Mr. Gogerly. The Christian Vernacular Education Society took a noble position in this movement, by printing 5,000 copies of the *Prangnyapti* ; and a number of excellent replies to Buddhist objections were issued by the Religious Tract Society.

One of the most thrilling scenes of this period, was that of a meeting in the old bungalow on Galle Face, Colombo. The priests had challenged one of the statements of the *Prangnyapti*, relative to the hesitation of Buddha to preach his doctrines, because the people would not understand them. The priests declared they could " prove that the quotation said to be made," in the *Prangnyapti*, " from the *Maha-waga*," a sacred book of Buddhism, " was not in that book, and asserting, that in no Buddhist work of authority was there anything about the alleged assertion of Buddha, or the thrice-repeated request of Sahampati." Full notice was given of this gathering, and on the appointed day, " the priests were requested to be present at it, and substantiate their charges against the *Prangnyapti*. No priest came ; but Mr. David de Silva, in a speech that occupied nearly two hours in the delivery, addressed the persons assembled," proving, that in one Sutra, or discourse, " there are no fewer

than forty-nine instances in which the request of Sahampati is said to have been repeated three times."

With this era of hostility and bitterness from the Buddhists there was joined one of discipline and division in our native churches. For centuries there had been a mere profession of Christianity, by successive generations of the Singhalese people. The cause of this insincerity was the union of Government service with an adherence to the Christian faith, by the Portuguese and Dutch Governments. Thus employments in official life and favour with the ruling powers were looked upon as inseparable from certain Christian rites and formulas. Hence the fashionable course was, to belong to the "Government Religion," and submit to baptism, or receive the Lord's Supper, while utterly destitute of regard for the religion of Jesus. Every Mission in Southern Ceylon had this perverted view to combat, and throughout each native Church this old view still lurked and worked its evil course. Explanations were given by the missionaries, and accepted by their various agents; protests were publicly read in the congregations, by teachers, visitors, and other workers in their stations; even solemn oaths were taken in Jehovah's name, by paid members of the mission staff; yet after all the fatal malaria remained in the Churches, destroying and marring true Christian growth.

But with the controversy came the solution of our problem; the people were compelled to shew their real sentiments, when every village became a centre of blasphemy and hatred, such as our century has seldom seen. The mighty cry which once rang through Israel was heard in our eastern Church, and "who is on the Lord's side?" flew like an electric shock into companies of professing Christians, scattering the fearful and insincere. Then we found that the Buddhists had done for us what we could never accomplish for ourselves; and we could "discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not." We did not mind our reduced congregations and diminished returns; our hearts did not tremble when whole families shrunk away into the darkness, leaving but two or three loyal worshippers, where a hundred had assembled in the holy place. Some of our members knew the meaning of those words: "a man's foes be they of his own household;" and they proved, too, that He who led the Hebrew youths through the fire was still able to save, deliver, and bless those who were faithful to God.

With that time of trial and tumult outside the Church, there was another test applied within; and we resolved to keep our rules more strictly, only retaining on the registers those who obeyed our laws and fulfilled their vows. Wilful and continued neglect of the class meeting; open or secret submission to hea-

then ceremonies, in the family, the field, or the store; weak and unworthy yieldings to worldliness and bad custom in the marriage feasts; and any compromise with things directly unchristian: all such violations against purity and usefulness were banished from our churches, homes, and toil. Through this severe discipline no circuit passed unscathed. Year after year our membership was reduced, and our circle of adherents lessened; offence was given in hundreds of cases by one act of faithfulness in reproving sin; and what our native ministers endured during those years of manly, brave, yet gentle protests against evil and inconsistency, will only be told, in that day, when the secrets of all hearts are known. But after such a grand, united, bold resistance on the part of our Singhalese pastors let the charge of cowardice never again be heard or accepted against them. The ministers who carried their banners through that campaign were true successors of those who stood up in the Jewish Council, saying, "We ought to obey God rather than men." No oriental converts would have made that stand, year after year, in the cities, villages, and hamlets of South Ceylon, unless they had the same power resting upon them, which sent the martyrs to the rack, and upheld the confessors in the flame. Hard, indeed, was their lot, when assailed by the bitterest social persecution and the most malignant misrepresentation; but it was borne, willingly and well, for the Master's sake, and for the good of that Church wherein they had themselves found the love of Jesus.

The result of all this trouble, discipline, and controversy was, that while we returned 1,736 members of our Church in January 1862, these were reduced to 1,171 in three years, with a corresponding decrease in our congregations also. It really seemed as though we had been forsaken and forgotten by Him whose cause we had sustained, and whose honour we had endeavoured to uphold. Satan and man united to hinder, depreciate, or destroy our work; and every force was used which could bear against our progress.

Another feature of depression was, that our senior experienced ministers were removed by death, or disabled by disease, during that season of conflict and loss. All eyes were turned to the revered and gifted man, whose pen had raised the controversy, when the Buddhists were aroused, and their press was at work. He lived to see the marshalling of the foe, to hear the clang of arms, and knew what the points of contest would be; in the very room where the writer now works at this paper, he sketched with acute and prescient foresight the line of argument which Buddhists would take, and the probable effects of the controversy. But, to our surprise and sorrow, God said to His servant: "Your work is done:" and the spirit of Daniel John Gogerly passed away, September 6, 1862, just when his learning,

courage, and devotion seemed most needful for the Church to which he had given forty-four years of unbroken service.

When the atheism and superstition of Lanka were asserting most of their force, another intrepid heart ceased to beat on earth. A romantic loving interest centres round the name and memory of William Alexander Lalmon, who found the Saviour during the first service held by the Wesleyan missionaries in 1814, and lived to work for his Redeemer until Good Friday, 1862. Simple as a child, yet brave as a lion; earnest in youth, and zealous to old age; bold in reproofing sin, yet tenderly generous to the needy and helpless, Pastor Lalmon, the pioneer of our Methodist Asian Ministry worthily sustains his honoured and honourable position.

A bright youth, of ancient lineage and high rank, was attracted to our first Mission school, at Point de Galle; and the sunny nature of Benjamin Clough soon won the affections of Don Corneline deSilva Wijesingha, who was led to the cross by his teacher, gave up splendid prospects in the world, and joined the pastorate as our earliest purely native minister in Asia. No wonder that the hearts of our fathers were buoyant with gladness, when this true helper was sent to their aid. He never lost the fervency of his early conversion, was present at the Jubilee Meeting of our Mission in Colombo, June 29, 1864, and then calmly waited for Jesus, till his call home came September 2 of the Jubilee year.

Yet again the fatal arrow fell upon the toilers in this wasted field of strife. Pantura has been one of our hardest stations, and suffered bitter opposition during the controversial years; but the spirit of John Raynol Parys never faltered, and his faith was firm as a rock. His people partook of their pastor's triumphant trust and they faced the storm together, as only brave hearts can stand. But this loyal loving man was summoned away from his duty, and went calmly to rest, at his new station, Point de Galle, March 29, 1865.

Here, then, is a picture of depression and discouragement. A third of our Church members swept away, and another third panic-stricken before the onslaughts of the raging atheism around them; four experienced ministers lifted into the brighter day above, making our trials heavier because of their vacated places here; every assailable point fiercely tried by the wily priests of Gótama Buddha; social pressure and violent bigotry active in every circuit; nervous waverers shrinking away into the gloom, not daring to meet the blasts of evil; no wonder if our hearts were sometimes burdened, while we wondered what the results would be. The native Church of that day was like the three hundred of Gideon, but a remnant of those who had once come to the help of the Lord: and like them, too, in simple reliance upon the unseen yet ever present God. There were

some cases in which the civil law had to be enforced for the protection of the Christians ; for desperate haters of Bible truth invaded Christian assemblies, to vent their blaspheming rage.

The next period was one of wondrous grace and power, bringing life and increase to the labourers. No man can tell when the revival really began ; no minister has the right to claim the glory of that work for himself ; no station received a monopoly of the blessing which came with such living and glorious fulness. When the "cloven tongues like as of fire" entered the upper room at Jerusalem, none of the hundred and twenty could tell at which point the first illumined symbol appeared, but they knew that room was filled by the presence which awed Moses in the burning bush, and shone in the holy place of tabernacle and temple. They heard the "mighty rushing wind," the breath of a mysterious Person within that humble dwelling ; they were thrilled by the touch of Omnipotence on every spirit and conscience ; and they all rejoiced with glowing hearts in the rapture of that hour. Thus it was in the South Ceylon Revival of 1865. The same Spirit of power who passed by the temple to enter the unknown private house in Jerusalem, sent His soul-renewing love into rejoicing hearts while in the lower apartment of our Pettah Mission House, not in the adjoining sanctuary. The Lord of Glory did indeed irradiate and change human souls ; but it was done in His own way, to repress all pride, and yield Him the praise.

Those who filled or surrounded that small apartment of our Mission House on the thirteenth of March, 1865, will remember the sudden sharp cry which broke forth from penitent and wounded natures, there struck with conviction of sin, keen and terrible in its reality. Each memory will recall the surprised and ingenuous gladness with which one after another received "joy and peace in believing" on the Saviour. And who does not think with expanding exultation of the sweet impulse which impelled the newly-forgiven to kneel by the side of relative or friend, to tell the story of their own delight, until the seeking ones also found conscious pardon of sin.

And what a scene it was, when the pastor asked those who had received forgiveness of sin, through faith in Jesus, to rise, and twenty persons stood up, whose radiant faces were evidences of the grace they had received.

That memorable night in our mission history marks a new era in our devotion and faith. The sacred fire, once kindled, spread rapidly during that week of services, so that when we met on the 19th of March, for praise and thanksgiving, one hundred and twenty had "received the spirit of adoption, whereby we cry, Abba, Father." Every nationality had been affected by the power which attended these meetings ; English,

Dutch, Portuguese, Singhalese and Tamulians alike, had obtained the conscious sense of pardon, which God alone can impart. "And there was great joy in that city."

Of course there was great excitement, and greater opposition, concerning these things; and, as usual in such seasons, a few cases of mere emotional effects, without any real repentance, or reliance on Christ for salvation. In other instances, the relatives of young converts were offended by their profession of acceptance with God; derided and vexed at every point, the inexperienced ones yielded to doubt and fear, and lost their enjoyment of the divine favour. With others, a sneering worldly companionship put their courage to a test that it was not prepared for, and an open confession of Christ missed, avoided, or feared, soon clouded a bright spirit, and eclipsed the witness of pardon in the heart. There were a few cases, where cruel oppression wrought its own end, and the tormented converts gave way to anger and indignation, thus losing their own rejoicing power. Some, too, were unable to watch and sustain the conflict; they lived in neglect of prayer, and wandered into doubtful ways, till their joy had fled, and their peace was gone.

But the results of that wonderful week in Colombo yet influence this district. Our larger and long-established Singhalese churches felt instantly the current of a warmer, more genial life, which the revival had introduced; the meetings for fellowship, hitherto irksome to cold members, became scenes of glowing fervour and thrilling testimony. And when so many hearts had gladsome news to give, our older members shared the happiness of these lively earnest disciples. The Church took a leap forward in her exertions, and was strong to fight against the foes of truth. The heart renewed and the life consecrated soon opened the hand and the purse; thus our gifts were easily increased, and the Lord's treasury better supplied. Ten of those who found their Saviour in March 1865, were removed after nine months to Kandy. Taking with them their zeal and ardent love, they soon began to work for others. We think of apostolic days, in following that happy band of renewed Christians to Kandy. The simple yet beautiful record of the Acts tells us, that those who "were scattered abroad upon the persecution that arose about Stephen went everywhere preaching the word." They had no commission from the Church to do this; they had not been chosen for the pastoral office, and could claim no right of authority; they went into Antioch without letters of recommendation to any person there: but they carried in their souls the pentecostal fire, and their burning lamps brightly shone in that dark city. And the same power abode upon our lay preacher who went to testify of the grace of God; his words were sealed by the gracious Spirit to those who heard them,

and his heart was thrilled with new gladness, as one after another came to the Great Physician, for healing and blessing : and each one forgiven became a worker in the good cause. Six months after the arrival of that circle of converts in Kandy, they requested the English Conference to appoint them a pastor, and a few families were asked to raise Rs. 1,500 per annum towards his maintenance. Their minister was appointed in 1866, and from that year our Kandy church has paid its appointed share towards the pastor's support. Every member gave the tenth of his income to the Lord ; no faltering faith hindered them, no cold hearts paralyzed their zeal ; all opportunities of usefulness, and ways of sacrifice for God, were heartily embraced, and when that wonderful year of blessing came to an end, the storehouse was filled, and the rich promise of Malachi fulfilled to our Kandian church, the earliest fruit of our Colombo Revival.

Our Singhalese churches rejoiced in these gifts of divine favour, and sought to obtain their share. The village of Morotto returned at that time about 400 members of our Church, many of whom were spiritless and dead : but when some of the Sabbath scholars obtained a sense of forgiveness, their youthful fervid witness awakened the whole Church, until young and old, parents and children, husbands and wives obtained like precious faith, and filled the village with their song. At Kurana, Seedua, and Negombo, this glowing flame was carried by new converts, while in each station pastors and people rejoiced over the mighty work of our ever present Redeemer. Matura and Galle, in the southern province, received bright gleams of life-giving love, and our members were blessed with clearer views of the power which saves to the uttermost, and saves to the end.

The days of controversy were not passed ; the spirit of persecution continued still to harass and destroy ; painful failures grieved and distressed us : but the Shekinah abode upon our churches, and the new force was consciously felt throughout this district. The learned and gifted Rev. R. Spence Hardy said in the English Conference of July 1865 : " Forty years ago, I entered on my duties as a missionary ; therefore what I have to say is not the language of youthful enthusiasm. Forty days ago, I was addressing an audience in another language ; so that the contrast I have to make, between the present and the past, is not drawn from a very distant date. There is now a blessed revival of God's work, and perhaps more souls have been saved during the last six months than at any time during our former history."

Our chief gain from that year was this : after our members had *seen* what the Lord could do, in shewing us His great power they would not sink down to the coldness and deadness of formal religion. They had lived in the sunlight, and desired

to continue in that radiance; they knew, now, the promises were true, and could trust them. They prayed for, and received continuous seasons of revival, so that the rapturous blessedness of a new-found pardon was constantly before their view.

Thus, when the Rev. William Taylor of California came to Ceylon in 1869, he began his Indian career among churches ready for his methods, and prepared for their higher Christian life. His work in Ceylon was a course of marvels; but the fields from whence those harvests were reaped had been long under cultivation, only needing a master-touch like his to respond with golden grain. One of the best results of that tour was the effect it produced upon our native ministers. Their views of faith, their closer fellowship with God, and expectations of success in soul-winning, have made a deep mark upon their ministry, and lifted them in experience of spiritual life. Only those who have come into actual contact with the oriental world, can ever know how hard it is for Buddhists and Hindus to rise beyond their surroundings, and gain the higher level of perfect consecration to God: but those Singhalese converts who realized this great blessing, and have lived in a state of perfect loyalty to Christ, are the living witnesses of a divine and wonderful change. And the majority of those who were thus blessed, were children of native Christians, removed one generation from the darkness of heathendom, and therefore more ready to understand the privilege.

A genuine sign of vitality in this mission, was seen, in the formation of our Extension Fund, in 1873. How strangely this history has run, in a crisis or development every four years! The fierce controversy of Buddhists rose in 1861; the first revival year was 1865; the richer out-pouring of grace came in 1869; and four years afterwards a true missionary effort arises from a mission Church, and was carried into effect the following year. Our Home Committee promised to contribute, for four years, five rupees for every ten raised in Ceylon towards Extension Work, up to Rs. 2,500 per year. That gave us a prospect of Rs. 20,000 to raise, in addition to all other funds, to which the Committee would add Rs. 10,000 more. With unusual efforts this money was obtained, and fourteen new centres of Christian light and purity were opened during that period. Earnest and prayerful Singhalese Christians were found to enter these open doors of service, and the Gospel has been widely made known by this zealous organization. From the wilds of the Veddahs, and the home of ignorance in Bintenne, to the town and district of Hambantota on the eastern coast, Christian workers have found their way. The Morava Korle, the Kandabada, Giruwa, and Wellabada Pattus have been traversed for many miles, by our young and brave evangelists. Another entered the dreaded region of Magal Kanda, an abode

of crime and sin, on our sea-coast ; while Riligala, a centre of malaria and fever, in the North-Western Province, has been nobly undertaken by successive sufferers in the good cause. Bussa and Akmimana, near Galle, have also received the Saviour's light, and are not fruitless stations. Mirissa, near Weligama, is another of these new points of interest, where native Christianity has sustained a development of Christian toil.

The full results of all these efforts and contributions we do not know, and we never expect to find out, in this life ; but many testimonies from varied sources convince us that the better and brighter side of our mission work is the unseen and unrecorded fruit. When the Son of Man shall come in His glory, and the secrets of the inner life are known, we shall all be astonished to find what was accomplished by one career of true devotion to God.

Let it never be forgotten, that oriental fervency glows in the records of Pentecost ; and it was an eastern wealth of love, which broke the spikenard box over the Master's head ; and the brilliant beauty of the eastern sun shines on every page of the holy Book. The men who formed those gigantic systems of Buddhistic and Hindu lore lived in the radiance of oriental sunshine ; and the exquisite touches of skill we see in marble, metal, or pillar, are the productions of eastern hands. And the time is coming, when orient genius, thought, and force, will be attracted round the cross, and bring another Pentecost.

OBITUARY NOTICES.

THE CHURCH MISSIONARY SOCIETY.

By the Rev. M. G. GOLDSMITH, B.A.

THE Rev. NICHOLAS JAMES MOODY of Oriel College, Oxford, came to Madras as Corresponding Secretary of the C. M. S., about the year 1852. After two years of good service ill-health obliged him to return to England. He died while in charge of St. Clement's, Oxford, on July 5, 1858, aged thirty-seven.

The Rev. THOMAS GAJETAN RAGLAND, B.D., Fellow of Corpus Christi College, Cambridge, and fourth Wrangler in his year, came to Madras as Corresponding Secretary in 1846. For seven years he faithfully executed this office, until sickness took him to England. On his return an Itinerating Mission in North Tinnevely was commenced by him in January 1854. In this he, together with Messrs. David Fenn and Meadows, laboured for five years, visiting fourteen hundred villages and hamlets. In the midst of earnest work he was suddenly called away on October 22, 1858, by pulmonary consumption, at the age of forty-three.

The Rev. PAUL PACIFIQUE SCHAFFNER, contemporary of Rhenius and Senior Missionary of the district, died on December 15, 1861. He was in charge of Suviseshapuram. For thirty-four years he had served the Tinnevely Mission. "His paternal conduct among his people and the great gentleness and transparency of his character, apart from his faithful and successful efforts as a patient missionary labourer, will long embalm his memory."

The Rev. JOHN CHAPMAN, B.D., Fellow of St. John's College, Cambridge, came to India in 1840 to take charge of the Cottayam College, Travancore, which he greatly raised in efficiency. In 1850 he removed to Madras to take charge of the C. M. Seminary. Here his health gave way and he returned home, and became a Secretary to the Home Committee. He had carefully studied the nature and evidences of revealed truth, and in India published a work on the subject for his heathen pupils; and on his return to England wrote three very able replies to "Essays and Reviews." He died December 27, 1868.

The Rev. ROBERT TURLINGTON NOBLE of Sidney Sussex College, Cambridge, came to India in 1841 with the Rev. H. W. Fox. He devoted his life to the Anglo-Vernacular School at Masulipatam. Through his influence the school attained a position that caused it to be most honourably mentioned by the Government Inspectors and by the Governor himself. Several remarkable conversions took place amongst the Brahmin students. He died under an attack of diarrhœa at Masulipatam on October 17, 1865.

The Rev. HENRY BARTLETT came to Madras in 1863 to take charge of the Harris school. Weak health necessitated his return and he died in England December 2, 1865.

The Rev. JOHN THOMAS TUCKER came out in 1842, and laboured for twenty-four years at Panneivilei. His work was much blessed. He died in England on September 24, 1866.

The Rev. J. E. SHARKEY died on board a vessel in the Masulipatam roads on May 27, 1867. He commenced work in the Telugu Mission in 1847, and greatly won the esteem of the natives, as well as of his European brethren. He was on his way to Madras for medical advice when he died, aged forty-six.

The Rev. JOHN THOMAS (Senior) died at Mengnanapuram, Tinnevely, on March 28, 1870, aged sixty-one. He was Senior Missionary of the Society and it is to his exertions that the erection of the noble Church at Mengnanapuram is due. He died in the midst of the people amongst whom he had spent thirty-three years of successful and honoured toil.

The Rev. JOHN WHITCHURCH came to India in 1850, and was in 1853 in charge of the Pannikulam District, Tinnevely. He remained here (with the exception of a furlough in 1860) till 1869, when he sailed home in broken health. He died on January 7, 1871.

The Rev. JOHN CONN, Missionary of the Raghapur District, died of cholera at Suravaram, on December 1, 1871, aged twenty-seven. He had come out in 1868, and was actively engaged in working the newly-formed district in which he had been located.

The Rev. ASHTON DIBB died at Southampton, two days after reaching England, on October 15, 1876. He came to India in 1855 and had been (with the exception of one furlough) twenty-one years at work. His theological attainments made him an able, as well as what he was already, a sincere, maintainer of evangelical truth. The last three years of his life were devoted to training men for the native ministry. He was fully alive to the difficulties of making the native Church self-supporting, but loyally threw himself into the plans of the Society for that end, and ever lived as though his motto for missionary work were: "this one thing I do."

The Rev. W. ELLINGTON died at Bezwara of heat apoplexy, on June 13, 1878. He had joined the Mission in 1860, and laboured successively at Bezwara, Masulipatam and Raghapuram. He was in charge of the last mentioned district and earnestly labouring to revive and extend the kingdom of God there, when he was called away.

The Rev. DAVID FENN, M.A., Corresponding Secretary of the Society, died in Madras, on October 5, 1878. He took his degree at Trinity College, Cambridge, in 1849. He came to India in 1852, and was appointed to the North Tinnevely Itinerancy in 1854, there to labour with the Revs. T. G. Ragland and R. R. Meadows. An attack of typhus fever led him to visit Ceylon and Mauritius to recruit his health, and this visit mainly led to the establishment of the Ceylon Tamil Cooly Mission in 1855 and the similar Mission to the coolies in Mauritius in 1856. He was still connected with

the North Tinnevely work up to 1867, though with various interruptions. In that year he undertook an itinerancy round Madras. From 1872 to the end of his earthly course he was Joint Secretary in Madras. He died, as he had lived, in happy assurance and calm, beloved by all that knew him.

The Rev. H. BAKER (Senior) arrived in 1817. While in connection with the Syrian Church, he was engaged in establishing and visiting Vernacular Schools all through the Travancore and Cochin States. He established Pallam Mission and built Pallam and other Churches. He also superintended the Mission Press till his death. One of the Cottayam Missionary trio, Bailey, Fenn, Baker. He died in 1866. Mrs. Baker still works.

The Rev. J. PEET arrived in 1833. He was at first Principal of the Syrian College, Cottayam. After 1837 he founded the Mavelicara Mission. He was a most able, energetic, and eccentric missionary. Speaks of 2,323 converts and 7 stone Churches in 1863. He died in 1865.

The Rev. J. HAWKSWORTH arrived in 1840. He began the Tiruwella Mission, was the first Principal of the Cambridge Nicholson Institution, 1859. He was connected with the origination of the work among the Pulayans. Died of dysentery 1863.

The Rev. H. BAKER (Junior) arrived in 1843, and was Missionary at Pallam. He began the work among the Hill Arrians of whom there were 2,000 converts at his death. He was Chairman of the Church Council, and carried on Malayalam semi-religious newspapers. '*Malayala Mitram*' still flourishes. Very influential and able, had great command of the Vernacular. Died in 1878.

The Rev. J. G. BEUTLER, 1850. Missionary at Kunnamkulam, built the Church there. Retired in 1862. Died, 1878.

The Rev. H. ANDREWS, 1855. Missionary at Cottayam and Pallam. Knowledge of Medicine. Died on board ship, 1866.

NATIVE MINISTERS.

The Rev. PAUL DANIEL was baptized by the Rev. W. Rhenius and was catechist in the Mengnanapuram district in 1838. He was ordained in 1856 to Saththankulam, where he continued until his death, and where his labours were greatly blessed. He died of cholera on November 23, 1860, at the age of fifty.

The Rev. SINIVASAGAN MADHURANAYAGAM died July 18, 1861. He was a pastor at Mengnanapuram. He had begun life as an assistant teacher in the employ of Mr. Rhenius: in 1847 he was ordained by Bishop Dealtry. He was a zealous and faithful labourer.

The Rev. JOHN DEVASAGAYAM died January 30, 1864, in the seventy-ninth year of his age, at Kadachapuram, Palamcotta. He had been a student of Mr. Schwartz in Tranquebar, and was subsequently in charge of numerous schools. In 1830 he was ordained by Bishop Turner, Metropolitan, and after 37 years of great usefulness died greatly esteemed by all who knew him.

The Rev. PARAMANANDHAM SIMEON died at Alvarneri, Palamcotta, on March 18, 1864, aged forty-three. He had been converted in 1835, and ordained in 1851, and laboured for twelve years in Alvarneri.

The Rev. V. SANDHOSHAM died at Perpalankulam, Dohnavur District, on August 2, 1871, of small-pox. He was thirty-eight years of age, and during seven years of faithful service in Black Town, Madras, had been conspicuous for his activity and preaching power. He had been transferred to Tinnevely for the benefit of his health, but was only spared to labour there for twenty months. He had been ordained in 1862.

The Rev. ABRAHAM SAMUEL was baptized from heathenism in 1826, by Mr. Rhenius. After being employed as a catechist and having passed through Dr. Sargent's Institution, he was ordained in 1851. He laboured chiefly in the district of Nallur, and died March 21, 1872, aged fifty-seven.

The Rev. JOHN SAMUEL entered the Ministry in 1837, and for fourteen years worked at Saththianagaram, Mengnanapuram District. He died September 7, 1874, aged thirty-four.

The Rev. M. PAKKIANADHAN was ordained in 1869, and appointed to Perpalankulam, Dohnavur District. He died November 22, 1875.

The Rev. P. ABRAHAM of Dohnavur was ordained in 1874 and died July 8, 1876.

The Rev. VEDAMUTTU ABRAHAM was ordained in 1869, as pastor of Arumuganeri, Mengnanapuram District. He died there December 22, 1876.

The Rev. AINALA BHUSHANAM was one of the Rev. R. T. Noble's early converts at the Masulipatam school. He was baptized in July 1852, and set apart for the Ministry in 1864. In the same year he lost his wife and only surviving child in the great cyclone. His work lay mostly in the district of Masulipatam, where his kindly spirit and winning manner had great effect on the heathen. Eleven years after his conversion his mother also was baptized. He died May 8, 1877.

THE LONDON MISSIONARY SOCIETY IN SOUTH INDIA, 1804—1877.

TAMIL AND TELUGU MISSIONARIES.

By the Rev. F. WILKINSON.

The Rev. GEORGE CRAN: sailed for India from Copenhagen in a Danish vessel, April 20, 1804: arrived at Tranquebar, December 5, 1804, and proceeded to Vizagapatam, July 18, 1805, where he commenced the Telugu Mission. He died at Chicacole, January 6, 1809.

The Rev. AUGUSTUS DESGRANGES: sailed for India from Copenhagen in a Danish vessel, April 1804, arrived at Tranquebar 1804: and proceeded

to Vizagapatam in 1805 to join in commencing the Telugu Mission. Died at Vizagapatam 1810.

The Rev. EDWARD RICHETT: he was appointed to Burmah and arrived at Rangoon in 1810, but being obliged by war to leave Rangoon, he removed to Calcutta in 1811. In that year he removed to Vizagapatam. From March 1818 to March 1819 he was in Madras superintending the printing of the Telugu New Testament. He died at Vizagapatam, June 12, 1820.

The Rev. JOHN HANDS: arrived at Madras, February 5, 1810. After failing to establish a Mission at Seringapatam, he proceeded to Bellary and commenced a Mission in that town. At the end of 1828 he left Bellary for a visit to England. During these eighteen years of labour, after acquiring the Canarese language, without any of the helps which students now possess, he had translated nearly the whole of the Bible into Canarese, besides tracts and books. He returned to Bellary in 1832, but had to visit England again in 1835, on account of ill-health. He returned in 1838, but was compelled by failure of health to leave finally in 1841. He died June 30, 1864.

The Rev. JOHN GORDON: arrived at Calcutta, September 9, 1809: proceeded to Vizagapatam, arriving March 13, 1810. Died January 16, 1828 at Madras.

The Rev. JOHN THOMPSON: appointed to Madras: arrived there in March 1812. Not holding the East India Company's license to reside in India, he was ordered to return to Europe. Before the order could be carried out, he died at Madras, June 25, 1812.

The Rev. JAMES DAWSON: appointed to Vizagapatam where he arrived September 23, 1815. He died at Vizagapatam August 14, 1832.

The Rev. RICHARD KNILL: appointed to India and arrived at Madras in 1816. In 1818 he left for Nagercoil, Travancore, but health failing, he returned the following year to England. During 1820 he travelled for the Society in England and Ireland, and in the meantime was appointed to the pastorate of an English Church at St. Petersburg. There he laboured with much success until 1835, when at the Directors' invitation he returned to England to advocate the cause of Missions. For eight years he was engaged in this work in Great Britain and Ireland. He afterwards accepted pastorates at Wotton-under-Edge and Chester. He died at Chester, January 2, 1857.

The Rev. CHARLES MEAD: arrived at Madras, August 1816. Until September 1817 he was connected with the Madras Mission. In January 1818 he took up his residence at Nagercoil. In May 1825 he removed to Combaconum on account of health and commenced a new station there, but returned to Travancore in 1827. The Travancore Mission being divided into two districts, Mr. Mead was appointed to labour in the western division and accordingly removed to Neyúr in 1828, where he laboured until his connection with the Society was dissolved in 1851. He died at Trevandrum, June 19, 1875.

The Rev. CHARLES MAULT: born in 1791. Having been appointed to

Travancore he arrived at Nagercoil, December 1819. In 1827, on the division of the Travancore Mission into two districts, he took the superintendence of the western division. Mrs. Mault devoted much time and effort to female education and to the general improvement of the native Christian women. With this object she introduced among them lace-making with very successful results. In 1835, her health failing she visited England, and returned to India in 1836. In 1855 Mr. Mault, being much enfeebled by his long residence in India, returned to England, and retired from active service. He died October 17, 1858.

The Rev. THOMAS NICHOLSON: appointed to Madras: arrived at Madras, September 16, 1812: died at Madras of cholera, August 2, 1822.

The Rev. HIRAM CHAMBERS: appointed to Bellary: arrived at Bellary in 1821. On account of ill-health he removed to Bangalore and remained there until 1825, when being unable to bear the climate he embarked at Madras for England, January 6, 1826. On the following day he died.

The Rev. STEPHEN LAIDLER: appointed to Bangalore: arrived there in April 1820. He joined Mr. Massie (then a Missionary at Bangalore) in a scheme for establishing an English College to be called the Mysore College, for which Professors in every department of literature and science were to be obtained from Europe. As the teaching was to be conducted by Christian men, it was hoped that numerous converts would be made among the students. The plan, though supported by many Europeans, was not approved of by the rest of the Society's Missionaries, and the Directors refused their sanction. Mr. Laidler returned to England in 1827, when his connection with the Society ceased. He died in 1873.

The Rev. GEORGE WALTON: born in India and educated in one of the Bellary Mission Schools: became Superintendent of schools in the Bellary District in 1824: was appointed, as a missionary, to Salem in 1832, and was ordained the same year. He died at Salem, January 9, 1841.

The Rev. BANNINGTON HAILL PAINE: appointed as a printer to Bellary, where he arrived in 1826. In 1831 he began to assist in the Canarese services, and in 1832 to itinerate. He visited England in 1839, returning to India in 1841. He died of cholera at Bellary, March 6, 1842.

The Rev. ROBERT JENNINGS: appointed to Chittur: arrived August 1827, at Chittur, where he was the first resident missionary. He died at Chittur, June 1, 1831.

The Rev. JAMES CHARLES THOMPSON. Mr. Thompson was appointed to Quilon in Travancore, and arrived there in 1827. On account of ill-health it was necessary for Mrs. Thompson to visit England in 1831, Mr. Thompson remaining at Quilon. In 1832 she died, and in 1836 Mr. Thompson re-married. On account of failure of health he, with Mrs. Thompson and family, visited England in 1844, returning to India in the following year. Mr. Thompson died at Quilon, May 18, 1850.

The Rev. WILLIAM MILLER. Mr. Miller was appointed to Nagercoil, Travancore. He arrived there October 31, 1827. In 1830, he took charge of the Quilon Mission during the absence of Mr. Thompson on the Nilgiri

Hills. He returned to Nagercoil in 1831. In 1834 the state of his health compelled him to take a voyage to the Cape of Good Hope. He returned to Nagercoil in 1836 and died there April 24, 1838.

The Rev. WILLIAM BAWN ADDIS. Mr. Addis was appointed to Quilon as a Schoolmaster. On his arrival in Madras in 1827 his appointment was changed to Coimbatore, but he was to proceed to Nagercoil to pursue a course of study. In 1828 he was ordained at Nagercoil and in 1830 he, with Mrs. Addis and family, removed to Coimbatore, where he arrived October 20, 1830, and commenced that station. In 1861 he retired through failure of health and resided at Coonoor, where he died February 18, 1871. Mrs. Addis continues to reside there.

The Rev. HENRY CRISP. Mr. Crisp was appointed to Cuddapah. On arriving at Madras in 1827, his destination was changed to Salem, where he arrived October 25, 1827, and commenced that station. He died October 28, 1831.

The Rev. JOHN SMITH: appointed to Madras where he arrived August 28, 1828. In 1829 he became pastor of the Church at Black Town, Madras, and after Mr. E. Crisp's removal in 1829 he took charge of the eastern division of the Madras Mission. He visited England in 1839 for the benefit of his health, returning to Madras in 1842, leaving Mrs. Smith and family in England. In March 1843 he went to Vizagapatam to take part in an ordination service. He embarked on May 15, to return to Madras, and is supposed to have been lost at sea with the vessel and all on board. The respect in which Mr. Smith was held in India, and the sympathy felt for Mrs. Smith and the family, were shewn by a very liberal subscription for their benefit.

The Rev. JOHN REID, A.M. Having been appointed to Bellary, Mr. Reid left England in 1829, arriving at Bellary early in 1830. Soon after his arrival, feeling the need of well-trained native assistants, he established, with this object in view, a Boarding School for boys and girls. In addition to the ordinary work of the missionary, he was much occupied in Canarese and Telugu Scripture translation. He died at Bellary, January 8, 1841.

The Rev. WILLIAM HARRIS, A.M.: appointed to Quilon, where he arrived in 1831. On account of ill-health he left Quilon for England in 1832. He died in England, April 28, 1833.

The Rev. CHARLES MILLER. Mr. Miller was appointed to Neyúr, Travancore, where he arrived early in 1834. In May 1838 on the death of Mr. William Miller he removed to Nagercoil, and there conducted the Seminary. In 1840 he visited Bangalore for the benefit of his health. He died at Panamalli, September 9, 1841.

The Rev. WILLIAM HOYLES DREW. Mr. Drew was appointed in 1832 to Madras, where he arrived the same year. In 1836 he visited Bangalore for the benefit of his health, returning to Madras in the following year. Mrs. Drew died at Madras, February 20, 1838. On account of his health, Mr. Drew left for England in 1840 and returned to Madras in 1846, after visiting

the Society's Mission in Travancore. In May 1856 while visiting Pulicat, an out-station of the Madras Mission, he was seized with cholera. He was removed to Madras and died May 9, 1856. From an early period in his missionary life Mr. Drew gave all his time and energies to preaching in the Tamil language, as well as to the study of its literature. For twenty years he was the pastor of the native church, Pursewaukum, Madras, and during his pastorate 280 persons were added to the membership of that Church. His chief literary work was an edition of the Kural, with an English translation.

The Rev. JOHN SHREVEEN. He was born in India, and appointed in 1836 as an assistant missionary at Bellary. He was ordained in 1845, and in 1847 removed to Cuddapah to supply Mr Porter's place during the latter's absence in England. He returned to Bellary in 1849. He died February 9, 1857.

The Rev. WILLIAM DAWSON. Mr. Dawson was engaged in India in 1838 as an assistant missionary and appointed to Cuddapah. His health failing at that station, he removed to Tripasore and from thence in 1840 to Chicacole. He was ordained in 1843, and carried on his labours at Chicacole until 1852, when he removed to Vizianagram. There for twenty-two years he carried on a course of missionary work. He visited England in 1857, returning to India in 1859. For several years his health had been in a feeble state, and in 1875 he determined again to visit England. He embarked at Madras on the 28th April 1875, and for a few days seemed to derive benefit from the voyage; but shortly after leaving Galle he was seized with an epileptic fit, and expired on the 5th of May.

The Rev. JOHN MICHAEL LECHLER. Mr. Lechler was born in 1804 in Germany. He had been connected with the Church Missionary Society in Tinnevely, having been sent out by that Society in 1835. Having resigned his connection with the Church Missionary Society, he was engaged in 1839 by the missionaries of the London Missionary Society in Madras, and this action was sanctioned by the Board. Mr. Lechler was appointed to Coimbatore, but joined the Salem Mission in 1840. Mrs. Lechler died April 1844. In 1845 he re-married. In 1854 Mr. and Mrs. Lechler left India for England, and after visiting Germany, they returned to Salem in 1855. Mr. Lechler was accompanied by artisans and took out materials for commencing an Industrial School. He died at Salem, June 17, 1861 about the time when Mrs. Lechler, who had been visiting England, was leaving England to return to India. Mrs. Lechler on returning to India went to reside on the Shevaroy Hills.

The Rev. EBENEZER LEWIS. Mr. Lewis was appointed to Coimbatore, and arrived at that station early in 1840. On the death of Mr. Smith he removed to Madras in 1843, where he remained until 1846, when he joined the Mission in Travancore and formed the new station of Santhapuram, as the centre of the district which he superintended. In 1855 his health having failed, he left India with Mrs. Lewis to visit England. They returned to Travancore in 1857. Mr. Lewis then devoted himself very closely to the revision of the Tamil version of the Bible, as a member of the Revision

Committee, and in consequence of the mental labour connected with the work, his health gave way and he was compelled to return to England in 1862. As the state of his health did not permit his return to India he retired from the native service of the Society in 1867. Suffering in various forms was his position during the last twelve years of his life, and a paralytic seizure ended his earthly course on November 30, 1873. He was an eloquent preacher in Tamil, and author of a volume of sermons in that language, as well as part author of a commentary on the Epistle to the Galatians, also in Tamil.

In 1874 Mrs. Lewis, still desirous to promote the welfare of the women of India, offered her services to the Indian Female Normal School and Christian Instruction Society, and was stationed at Palamcottah, where she commenced her work early in 1875.

The Rev. JOHN SMITH WARDLAW, A.M., D.D. He was appointed to Bellary where he arrived in 1844. He became Secretary to the Committee for the Telugu translation of the Scriptures. In 1845, on account of an ophthalmic affection, he returned to England. He there married, and returned to Bellary in 1846, when he devoted himself anew to evangelistic work in and around Bellary, and to the higher department of Anglo-Vernacular education in the Wardlaw Institution which was opened in 1846. Mrs. Wardlaw devoted herself to native female education. Mr. Wardlaw also gave increasing attention to the work of Scripture translation. Early in 1855 he removed from Bellary to Vizagapatam, to co-operate with Mr. Hay in the revision of the Telugu Scriptures. In the following year in connection with Mr. Hay he carried through the press an edition of the revised version of the New Testament and an edition of the Gospels. In 1859 he left for England, and while there, among other occupations, carried on the work of Scripture translation. In 1861, the Directors resolved to establish an Institution in which the students of the Society might spend the last years of their academical course in studies peculiar to Missionary life and labour, and Mr. Wardlaw was in 1863 invited to become the President of the Institution. He accepted the invitation, and conducted the Institution, first at Highgate and afterwards at St. John's Wood, London, until 1871, when it was closed. In 1870 he received the degree of Doctor of Divinity from the University of Glasgow. Early in 1872 his health seriously failed, and on October 9, 1872 he died at St. John's Wood.

The Rev. FREDERICK BAYLIS. Mr. Baylis left England in 1850 for Madras. In 1851 he took the superintendence of a school in Madras for the education of native youths in English, which subsequently developed into the English Institution in Black Town. In 1853 he was appointed to reinforce the Neyûr Mission, Travancore, and in 1854, soon after the arrival of Mr. Hall, he left Madras for Neyûr. On the death of Mr. Leitch in August 1854, the charge of the entire Mission devolved upon Mr. Baylis, who also undertook the general oversight of the medical department, while the management of the Girls' Boarding School was undertaken by Mrs. Baylis. In November 1861 a medical missionary arrived, thus relieving Mr. Baylis of

the medical department. Mrs. Baylis died at Neyúr, February 25, 1864. Mr. Baylis subsequently re-married. By the departure of Mr. Lowe for England in 1868, the charge of the dispensary again devolved upon Mr. Baylis. In 1872 Mr. and Mrs. Baylis visited England and returned to India in 1874. In April 1877 Mr. Baylis having been suffering from an attack of dysentery, visited Muttam, a sanitarium on the sea coast. For some days the change seemed to do him good, but the old symptoms returned, aggravated by liver disorder and fever, and he passed away on the 17th May 1877. Besides discharging the ordinary duties of the Mission, Mr. Baylis did much for Tamil Christian literature by editing translations of English works such as, *The Footsteps of St. Paul, Triumph of the Gospel, Baxter's Saint's Rest, &c.* He also edited a Tamil Hymn book which was used for some years in Travancore and elsewhere, and was the editor of an Illustrated Tamil Magazine, *The Desopakari*. The very last words he wrote were on a proof copy of the Magazine: 'Correct and strike off.'

The Rev. ALFRED CORBOLD. Mr. Corbold was appointed to the Guzerat Mission, and arrived at Mahakantha in 1857. Early in 1860 the Mission was transferred to the Irish Presbyterian Missionary Society, and Mr. and Mrs. Corbold having suffered in health returned to England. Having been appointed to Madras, he returned to India in 1862, when he took charge of the Tamil Church at Pursewankum and the out-stations of the Mission, Mrs. Corbold taking the superintendence of the Girls' Boarding School, and three vernacular day schools for girls. In 1866 he undertook the duties of General Treasurer of the Society's South India Mission. His health again failing, he visited England in 1870, and returning in 1872 resumed his former duties. In 1875, Mr. Corbold again visited England to obtain the best medical advice for the disease from which he was suffering. It soon became evident that his career as a missionary was at an end. He took up his residence at Bedford, and waited with calmness and resignation for the end. After two years of much pain he passed away September 28, 1877.

CHARLES CALDER LEITCH, M.R.C.S.E. Having been appointed as a medical missionary at Neyúr, Travancore, he arrived at Madras in 1851. He remained in Madras for some months, studying forms of Indian diseases in the hospitals and dispensaries of that city, and then left for Travancore. Until February 1853 he resided at Santhapuram, near Neyúr, doing the work of a medical missionary, but not taking charge of the Neyúr Mission. He then went to reside at Neyúr, and took sole charge of the Mission. In March the same year he opened a dispensary at Neyúr, and soon afterwards took steps towards the erection of an hospital. In July 1, 1854, Mr. Baylis arrived from Madras, with whom Mr. Leitch shared the work of the Mission. His health having suffered, he visited Muttam on the coast, for the purpose of bathing. He was drowned while bathing, August 25, 1854.

The Rev. JOHN JOLL DENNIS. Mr. Dennis arrived at Nagercoil, Travancore in 1856, having been appointed to that station. He took charge of the

Printing Press at that place, and from his previous knowledge of printing he was able to carry it on with considerable efficiency and success. He also had charge for a time, of the Jamestown district, and in 1857 the charge of the Nagercoil district and the Seminary devolved upon him, and that of the Girls' Boarding School on Mrs. Dennis. On account of Mrs. Dennis' ill-health, he returned to England with his family in 1862, returning alone to Nagercoil in 1863. In 1864 he was attacked by dysentery and died at Nagercoil on the 15th November the same year.

The Rev. SAMUEL JONES. Mr. Jones received his appointment to the Coimbatore district in 1858, specially with the view of superintending the station at Pullachy. In March 1860 Mr. Addis retired from active service, and the sole charge of the Coimbatore district devolved upon Mr. Jones. In 1867 he visited England on sick certificate. Being appointed to the Travancore Mission, he returned to India in 1870. In the following year he took charge of the Nagercoil district and of the Seminary at Nagercoil. Early in 1872 Mr. Duthie returned from England and resumed charge of the Seminary, but the superintendence of the Nagercoil and Rottarum districts and of the Girls' Boarding School remained with Mr. and Mrs. Jones. In 1877 he became seriously ill, and yielding to urgent medical advice, he hastened to England, where he arrived on the 9th May. On the evening of May 28th his wife and children reached London from India. Mr. Jones was quite conscious and able to speak, although but a few words. On the following morning he passed away.

The Rev. ALEXANDER THOMSON. He was appointed to Cuddapah and arrived at that station in January 1862. In July of the same year, on account of severe illness he removed to Bellary, where he died September 6th 1862.

The Rev. THOMAS HASLAM. Mr. Haslam left England in 1864, having been appointed, as a temporary measure, to the Salem District. In April 1865 he entered upon the work at Pullachy, a new station in the Coimbatore District. At the close of 1866 he succeeded Mr. Jones in the charge of the Coimbatore District and removed to Coimbatore. He died at Coimbatore June 13, 1869.

The Rev. WILLIAM WHYTE, A.M. Mr. Whyte was appointed to the English Institution in Madras and arrived there October 21, 1866, but soon afterwards his health seriously failed, and he died at Madras December 30, 1866. Early in 1867 Mrs. Whyte took the superintendence of Caste Girls' schools connected with the Madras Mission. In February 1871 she resigned her connection with the Society and returned to England the same year.

The Rev. HENRY TOLLER. Mr. Toller was appointed to Salem. He arrived at that station at the close of 1870. His Missionary life was but short, for in March 15th of the following year, he died of cholera at Salem. Mrs. Toller returned to England in the vessel that brought her out.

The Rev. EDWIN MIDWINTER. Mr. Midwinter was appointed to Vizagapatam and left England for India in February 1876. On May 27th, 1877, he died of typhoid fever at Vizagapatam.

The names in the above list are arranged in the order of appointment to Missionary work.

Out of 129 Missionaries appointed by the London Missionary Society to South India from 1804—1877, 45 have died and 53 have retired, leaving 31 in active service.

The average length of service of the above 98 Missionaries was 12½ years.

CANARESE MISSIONARIES.

The Rev. J. TAYLOR. The following reference to his decease is contained in the Report of the Belgaum Mission for 1860:—"It is with sincere regret we notice the death of the Rev. Joseph Taylor, the founder of this Mission, which occurred in Bombay at the residence of Col. Birdwood, his son-in-law, on Saturday the 9th November 1859. Mr. Taylor's connection with the London Missionary Society commenced in 1812, when he joined the Bellary Mission. He was ordained in 1818 at Madras, and removed to Belgaum in 1820, where he continued till 1854, when he was compelled to retire in consequence of the infirm state of his health, and the premature advance of old age. Mr. Taylor was much esteemed by the European and native community, and the Lord blessed his labours, and made him an instrument of much good to both. He was much attached to Belgaum, and it was his anxious wish to finish his earthly career there; but his Divine Master determined otherwise. During his last illness, even when the mind wandered, he seemed to enjoy communion with his God. He died in peace, and his works do follow him.—*Belgaum Mission Report*, 1860.

The Rev. W. BEYNON. "Our beloved friend and venerated colleague closed his long and honorable career, February 5, 1878, after a lengthened service of nearly fifty-three years. A sharp attack of fever, followed by bronchitis, was the cause of his death. From the commencement of his illness he was possessed by a strong feeling that his end was near. The last words that he spoke to us were:—"I think the Lord is calling me home." His work stretched back almost to the commencement of the Mission, and embraced much more than is apparent from published reports. The success of his efforts set a seal upon the declaration which he afterwards took for his motto, and which he added to an inscription which he had himself written out for his tomb:—"As truly as I live, saith the Lord, all the earth shall be filled with the glory of the Lord."—*Belgaum Mission Report*, 1878.

The Rev. E. CRISP. "On the 8th November 1821, Mr. Crisp was accepted by the Directors as one of the Society's Missionaries, and sailed for South India. He laboured successfully at Madras, Combaconum and Bangalore. While residing at the last mentioned station, Mr. Crisp commenced a Seminary for the training of native agents for Mission work, to which he subsequently devoted the chief portion of his time and effort. He returned to England in 1848, whither Mrs. Crisp had preceded him; when, on

grounds of health, his connection with the Society ceased. Mr. Crisp then undertook the pastorate of the Independent Church at Grantham, Lincolnshire; and afterwards removed to Ealing in Middlesex, where he died November 6th, 1877." *Missionary Chronicle*, December 1877.

The Rev. W. CAMPBELL. "Mr. Campbell sailed from England for Bangalore in January 1824. After labouring there for some years, both Mr. and Mrs. Campbell were, owing to impaired health, compelled to return home, the latter in 1832, and the former in 1835. Mr. Campbell for some time aided the Society in England by engaging in deputation-work, and eventually took a home pastorate. He also prepared and published a work entitled *British India*. For some years past, Mr. Campbell lived in retirement in the north of London, where he died, December 14, 1878, in the 80th year of his age. By his will, he bequeathed to the Society the reversion of £2,000, for the purpose of promoting a Canarese Native Ministry at Bangalore."—*Missionary Chronicle*, February 1879.

Mrs. RICE, wife of the Rev. B. Rice, "was early touched with compassion for the heathen, so that it was not simply from a sense of duty, from her alliance with a missionary, but as a matter of choice that she entered upon the work of Christ in India. During her residence in Bangalore, upwards of 27 years, she laboured to the utmost of her strength, in promoting the good of Hindu females. Her attention was principally directed to the Girls' Boarding School, in which many have been trained who have since become intelligent Christian wives and mothers. Mrs. Rice had long been suffering from asthma, and from great debility. A change to the Hills had been determined on, and preparations were in progress for her departure, when our heavenly Father saw fit to lay his hand upon her, and say:—"Come up higher." Throughout her illness her sufferings were distressingly great, but no murmur ever escaped her lips. She sunk at last quietly and gently, literally falling asleep in Jesus, March 11, 1864. The mortal remains of the departed were followed to the tomb by a large number of friends, and many a tear was shed over the grave by the native girls and females of the Mission, whom she had loved with a mother's love, and for whose present and everlasting welfare she had ever cheerfully toiled."—*Missionary Chronicle*, July 1864.

Mrs. COLES. "With deep regret we record the removal of another devoted labourer, who for seventeen years, had aided the work of female education, the wife of the Rev. J. B. Coles of Bellary. The first intimation of Mrs. Coles's illness was received at the Mission House in January 1869. In the beginning of the following month intelligence arrived that her sufferings had assumed a peculiarly distressing form, depriving her of the power of speech. Arrangements were being made for her taking a sea-voyage, when, on the 20th January, she was seized with apoplexy, and calmly fell asleep on the following day. Long and lovingly will Mrs. Coles be remembered, especially by the native Christians to whom she was a helper, adviser, and comforter. Having a warm sympathy with them, and full ability to communicate with them in their own vernacular, her ears and

heart were ever open to their appeals. On not a few also of the girls in the Hindu school, which she superintended in the native town, as well as on the mothers of some of them, did she exert a salutary influence, and in their lives and characters, 'she being dead yet speaketh.'—*Missionary Chronicle*, April 1869.

Mrs. BEYNON. "Mr. Beynon's death occurred on February 5th, 1878, and Mrs. Beynon, who for fifty-three years was a faithful help-meet to her honoured husband, "died in faith" on December 2nd of the same year. She had been an invalid for many years, but retained her mental energy in a remarkable manner to the very last. The prevailing tone of her spirit was thankfulness. She learnt the song of praise on earth, and as a memorial of God's goodness directed that the words, "Goodness and mercy have followed me all the days of my life," should be inscribed on her tomb. "To die was gain." She is now present with her Lord, and the two faithful partners, who laboured steadfastly together through a long life's varied scenes, after a brief separation of ten months, are again united in the presence of the Lord by whom they were redeemed, and whom they loved to serve."—*Belgaum Mission Report*, for 1878.

WESLEYAN METHODIST MISSION.

By the Rev. WM. BURGESS.

The Rev. TITUS CLOSE was brought to God in the year 1815, and soon began to preach with zeal and success. He entered the ministry in 1818, came out to India in 1819, and after labouring for a short time in Madras and Negapatam with prudence and usefulness, he returned to England in a state of ill-health in 1823. He died at Croft, near Darlington on the 10th of June 1833, in great peace, in the 38th year of his age.

The Rev. THOMAS J. WILLIAMSON entered the ministry in 1823. His zeal for the conversion of the heathen induced him to offer himself as a candidate for missionary labour. He landed in India in the year 1825, and his ministry though short was highly acceptable. While his friends were rejoicing in the prospect of his extensive usefulness, he became the subject of a dangerous disease. After submitting to a painful operation, he was advised to try the effects of a voyage to the Cape of Good Hope. He died at sea in the year 1827.

The Rev. ALFRED BOURNE commenced his course as a Christian Minister in our connexion in the year 1823, and in 1826 under the constraining influence of the love of Christ, and of a strong sense of duty to the perishing heathen, he embarked as a missionary for Continental India. In the Madras and Negapatam Circuits he spent about eight years, distinguished by diligent and successful application to the acquirement of Tamil, by an earnest devotedness to evangelical and pastoral labours, and by great

usefulness. Under the pressure of his exhausting labours his health failed, yet for more than three years he continued to prosecute his missionary toils, often under severe pain and suffering. To him the interests of our Indian Mission appeared to require that he should not count even his life dear to himself; and he persevered in his work till the repose, to which he at last submitted, came too late. He returned to England in 1835. For a while the hope of recovery was cherished by his friends, but at length the malady assumed a more alarming form, and on the 27th of May 1836, he resigned his spirit to God in full dependence on the sacrifice of Christ, and in sure and certain hope of the resurrection to eternal life. He died in the 37th year of his age.

The Rev. WILLIAM SCOTT FOX, the son of the Rev. William Buckley Fox, for many years a Wesleyan missionary in the East, was born in the island of Ceylon. In 1837 he embarked for Madras, where, by his successful study of the native language, his uniform piety, and his constant diligence in the Lord's work, he gave promise of ultimate usefulness in no common degree. Having been for some time severely afflicted, it was recommended, as the only probable means of recovery, that he should embark for a more congenial climate. He died at sea on the 18th of March 1841. He was graciously supported and comforted during his affliction; and in taking his final leave of one of his brethren, he said, with respect to his spiritual state: "all is right."

The Rev. JOSEPH ROBERTS died at Palaveram, near Madras, April 14th 1849, aged 54. His vigorous constitution had gradually given way under the cares and toils of mission work, but it was not until within a few days before his death that he became seriously unwell: he then sank rapidly. His departure from earth was tranquil and happy. Mr. Roberts was appointed to Jaffna in 1818: he subsequently laboured in Batticaloa and Trincomallee; and after a residence of fourteen years in Ceylon returned to England. In 1842 he returned to India, and from that time until his death, resided in Madras. His concern for the prosperity of the mission, with the oversight of which he was entrusted, will long be testified by the results of his activity and zeal. He was greatly esteemed and beloved by all, from the highest officers of the government down to the humblest natives. His vigour of mind made the acquisition of the languages of the country in which he had to labour a work of comparative ease. He published a valuable volume entitled *Oriental Illustrations of the Sacred Scriptures*. He also executed some translations from the Tamil language, which were published by the Oriental Translation Society in London. He was a Corresponding Member of the Royal Asiatic Society from an early period of his residence in the East. In addition to his other engagements, he prepared a lucid and comprehensive treatise on *Caste and its bearing on Christianity and Missions*.

The Rev. WILLIAM LONGBOTTOM came of a well known Methodist family, in Bingley, Yorkshire. In 1826 he entered the ministry, and in 1829 embarked for Madras, where his ardent ministry excited the attention of

the Anglo-Indian population. His labours exceeded his constitutional strength, and thus, at the commencement of his missionary career he most unfortunately sacrificed his health, and contracted a chronic disorder which accompanied him through life. For the recovery of his health he embarked for the Cape of Good Hope in 1835, but returned to India before it was fully restored. He then left India for Australia, where he laboured for many years. He died in Adelaide on the 29th July 1849.

The Rev. THOMAS CRYER was born in Bingley, Yorkshire, in 1800. He entered the ministry in 1828, and in the following year embarked for India. During two and twenty years he lived and laboured for the salvation of the heathen. He toiled in several of our stations, and his name will be long and affectionately remembered by many who through his ministry were brought to God. His zeal and vigour have been seldom surpassed. He was an eminent street-preacher, and in dealing with the adversaries of the cross, he copied the manner of those ancient Christian heroes, who, abandoning all instruments of human device, drew only the 'Sword of the Spirit.' Few of his fellow-missionaries excelled him in power of utterance, in the adroitness and effect with which he exposed the sophisms of the Brahmin, or in searching and persuasive appeals to the conscience. Such a minister could hardly fail to win souls, and many will be the crown of his rejoicing in the day of Jesus Christ, not only from among the natives of India, but also from the Europeans resident in this country. His death was sudden; but he was found prepared. He was attacked with cholera. The symptoms becoming violent and decided, he said to his wife: "If I should be worse, do not be concerned about me; if I cannot speak, believe that it is all right." As his life was fast ebbing away, prayer was offered in his behalf. He devoutly followed the petitions as they ranged from himself to the bereaved Mission, the Church and the heathen; the frequent and deep "Amen" attesting that this dying servant still clung to the interests of his Master's work. He died in Madras on the 5th of October, 1852, in the 52nd year of his age, and the 24th of his ministry.

The Rev. JONATHAN CROWTHER was the son of the Rev. Timothy Crowther who belonged to the earlier race of Methodist preachers, having been received by the venerable Wesley. He was born in 1794, and educated at Kingswood school. In 1823 he was appointed head-master of Kingswood school, having already held the same honourable office at Woodhouse Grove. For many years he was stationed in several important Circuits in England, and in the maturity of his life and mental vigour, at the request of the General Missionary Committee, he embarked for India in 1837, to undertake the superintendence of the society's operations in the Madras District. During his comparatively short sojourn in Madras, Mr. Crowther's discharge of his arduous duties fully justified the confidence which the Committee had reposed in his judgment, learning and experience. In 1843 he returned to England, and resumed his labours in the home ministry. In 1849 he was appointed Classical tutor of the Theological Institution at Didsbury, near

Manchester. He was a scholar of no mean order, and combined in himself all the excellencies of a truly Christian gentleman. He died on the 16th of January 1856.

The Rev. RICHARD DAVIES GRIFFITH embarked for India in the year 1837, having entered the ministry the year previously. He gave himself to the study of the vernacular, and soon acquired considerable proficiency in the Tamil language. His preaching, whether in English or in Tamil, was always attractive and useful; and there were many seals to his ministry both on the Continent of India, and in the island of Ceylon. While in the midst of useful occupations in the Madras District, and while maturing plans for the future, he was disabled by a malady which necessitated his return to England. Hardly had he reached his native land, when he succumbed to the disease. He died in 1856.

The Rev. JAMES LYNCH was a convert from Popery in the north of Ireland. He began preaching in Lisburn in the year 1808. He was one of the six young men who were appointed by the British Conference in 1813 to aid Dr. Coke in the commencement of our Indian Missions. He laboured chiefly, both in Ceylon, and on the Continent of India, among the English-speaking community. In 1817 he arrived in Madras, and was the first Wesleyan Missionary in that city. His statement of religious experience, and specially his distinct enunciations of the direct witness of the Spirit were such as had never been heard of before in that place. All classes wondered at his boldness and success. The first Methodist Chapel in Madras was raised through his exertions, and was left by him free from debt. In 1825 he returned to his native land, and resumed his labours in Ireland. He quietly fell asleep in Jesus on the 21st of March 1858. He was eighty-two years of age, and had been a Methodist preacher for fifty years.

The Rev. THOMAS HASWELL was born in 1810, and entered the ministry in 1835. In the following year he landed in India, and for fourteen years he laboured on the various stations in the district. He had considerable knowledge of Tamil, and his piety, zeal, energy and courage rendered him an able missionary to the heathen, while his kind and genial spirit endeared him greatly to his fellow-workers. He continued a travelling preacher till 1868, in which year he died, in harness, and in great peace.

The Rev. ELIJAH HOOLE, D.D., was appointed to the Madras district in 1819, where he faithfully served his Divine Master for a period of nine years. He rapidly acquired an accurate knowledge of the Tamil language one of the first fruits of which was a translation into Tamil of the Wesleyan Methodist hymns. His proficiency as an Oriental scholar was in subsequent years duly acknowledged by the Asiatic Society, and other learned bodies. He returned to England in a state of serious physical suffering, from which he never fully recovered. In 1836 he was appointed one of the General Secretaries of the Missionary Society, an office which he continued to hold to the end of his life—a period of thirty-eight years. His love to our missionary work shown in his prime by the refusal, for its sake, of great personal advantage, was also evinced in declining years, when he was

unable to go to the Mission House, by assiduous attention to its claims and interests in his own room. He laid down together his body and his charge, and calmly went hence on the 17th of June 1872, in the fifty-third year of his ministry.

The Rev. S. SOMOSOONDRUM died at Royapettah, Madras, May 5th 1877, in the thirty-eighth year of his age, and the fifteenth of his ministry. He was one of our first *caste* converts in Southern India. He was brought to decision for Christ through the teaching of the Rev. J. Hobday. Talking to the missionary one day about peace with God, and how it was to be obtained, he was asked what Jacob did, and replied: "wrestled with the angel." On the following day, at dawn, after a whole night spent in prayer, he made his way to the missionary's house, and in his eagerness to communicate his new-found joy he forgot the usual salutation, and burst forth with the exclamation: "Sir, I have found the angel." He was baptized by the Rev. E. E. Jenkins in 1854. The details of his conversion were so remarkable as to render it almost classic in the history of our Church in the Madras District. The heroic courage and manly Christian bearing which he manifested during a season of severe persecution, and the unswerving fidelity to his convictions which he displayed when attempts were made by his relatives to turn him from the truth, encouraged others who were desirous of renouncing heathenism, yet feared to avow their convictions.

The influence of the example he then set is living still. The loving Christ-like patience with which he endured persecution disarmed all ill-feeling, and won even the hearts of his embittered relatives, so much so that his parents and friends often sought his counsel when in difficulty. In after years he preached with great acceptance in Negapatam, the town from which he was hunted when he first put on the open confession of Christ. He was a man of more than ordinary scholarly attainments, and was connected with the Madras University. His preaching talent was of a very high order; his sermons indicated a deep and accurate acquaintance with the Word of God, were intensely practical, and were delivered in a fervent, forceful manner. As a pastor he was exemplary, and his unobtrusive bearing, and his abandonment to the Saviour were such as to win upon all with whom he associated. His influence over our students and converts was most powerful. In February he had an attack of cholera, from the effects of which he never fully recovered. His death was most triumphant. After commending his family to the care of the Church, he fell asleep. His last words were: 'I die trusting in Jesus.'

The Rev. SAMUEL HARDEY was born in the year 1805, at Barrow, near Barton on Humber, North Lincolnshire. He was favoured in being the son of godly parents, and in sharing with a large family of brothers and sisters the advantages of a Christian home. He joined the Methodist Society at thirteen years of age, became a local preacher at seventeen, and was called to the ministry in his twenty-second year. He was soon after appointed a missionary to South India, and left London, June 1828, arriving at Madras early in the following year. From that time till 1853,

with the exception of two visits to England, he lived and laboured in this country. As a young man he was stationed principally at Madras and Bangalore, with shorter periods at several of our southern stations. During the last five years he was Chairman of the district, and his work lay in and around Madras. At this time the Mission Chapel in Royapettah was built, and much attention given to school and native work. He was ever a quiet, earnest, persevering worker, and India was his best loved sphere; he purposed here to spend his days, but the Lord had willed it otherwise. In 1853 he was for the second time attacked by a complaint which rendered it hazardous for him to remain longer in the country, and, as the Mission report for that year says, "with a sorely chastened spirit, reluctant yet submissive, this excellent missionary left the field to which he had given the best years of his life. Mr. Hardey's admirable qualities of mind, his sound discretion, long experience and gentle spirit had greatly endeared him to his colleagues, and every friend and member of the Mission. May the Lord vouchsafe to another people the benefit of his labours, and the blessing of his example."

This prayer it pleased God to answer; for seven years in Western Australia and eighteen in South Africa he laboured faithfully in the same cause, and, after a brief illness, "ceased at once to work and live" at Cape Town, September 1879, in the seventy-third year of his age, and fifty-first of active mission service.

WESLEYAN METHODIST MISSION, MYSORE.

By the Rev. S. E. SYMONS.

The Rev. MATTHEW TREVAN MALE commenced his missionary career in India in 1838, engaging in Canarese work at various stations in the Mysore country. After labouring diligently for a few years, he returned to England, where for ten years he was employed in the Home work, and did good service to the Mission cause, by the advocacy of its claims on the platform and in the social circle. In 1858 he returned to India, and for eight years laboured earnestly and efficiently, but failing health and sore bereavement constrained him again to visit his native land. For a few years the work of the ministry at home fully occupied his time and strength, and in the sixty-first year of his age, and the thirty-seventh of his ministry, he exchanged the toils of earth for the rest of heaven. Active, energetic, and warm-hearted, he laboured willingly in his Master's service; afflictions and sore bereavements tried his faith, but he was "steadfast, immovable, always abounding in the work of the Lord." He rests from his labours, and his works do follow him.

The Rev. EDWARD JONATHAN HARDEY commenced his work as a missionary in this country in 1842. For about fifteen years he laboured earnestly, preaching with great boldness to scoffing and excited congregations. His

sermons were very practical, and towards the close of his life, 'Christ crucified, the only hope for sinners' was the great and all-absorbing theme of his preaching. Naturally impulsive and energetic, he eagerly engaged in a plan set on foot to circulate the Scriptures in the less frequented districts of the Canarese country. With the Rev. T. Hodson, he set out on a tour for this purpose, worked as though he could not do enough, nor feel weariness in such blessed toil. Arriving at Sivasa Mudra, he preached in the evening, but the next day was seized with a severe attack of cholera, and in a few hours passed from earth to heaven, on November 25, 1868.

The Rev. WILLIAM WALKER was born at Madras in 1813. After having been employed for eight years as a schoolmaster and catechist, he was accepted in 1854 as an assistant missionary in the Mysore District, and three years later was set apart to the full work of the ministry. He was a man of kindly spirit, and of simple, genuine piety. He preached to the native Christians with much earnestness and feeling, and watched over them with fatherly care. Possessing an excellent colloquial knowledge of Canarese, and considerable readiness in dealing with disputants, he was very efficient in street and village preaching to the heathen. His health had been feeble for some years; but for several months before his death, he had felt much better. He had, however, notwithstanding this improvement, a presentiment that his end was near; and two or three times he spoke to his family of the change for which God was evidently preparing him. He anticipated death calmly and without misgivings. While on a missionary tour, he was suddenly attacked by sickness and sank in a few hours. He died in the Travellers' Bungalow, Kadúr, on the 10th of February 1873.

The Rev. JACOB MARRATT arrived in India in the year 1860, and commenced his labours as a missionary in the Native Educational Institution at Mysore. He cheerfully accepted the labours and responsibilities of missionary life; and was much respected by his brethren for his high principle, piety and zeal in his work. Endowed with a vigorous understanding and a fertile imagination, his preaching was of a very high order, and he employed his pen in seeking to foster and increase an interest in Indian Missions. Failing health compelled him to return to his native land, where he hoped to resume his work as a minister of the Gospel. A different lot, however, awaited him, and instead of happy toil, he was called to enter upon a happier rest. He died in great peace, after a few days' illness, on August 6th, 1868.

The Rev. P. NATHANIEL, Native Minister, was one of our earliest converts from Hinduism in Bangalore. He was brought to God through the instrumentality of the Rev. Thomas Cryer, whose memory he cherished to the last with the greatest affection. After serving the Tamil Mission in Bangalore as schoolmaster and catechist for a number of years, he was received into the ministry in 1860. He did not possess eminent abilities, but was remarkable for simplicity and uprightness of Christian character, earnest zeal, singleness of purpose and unwearied labours as a preacher

and pastor, and for the godly influence he exercised as the head of a Christian household. In his later years, when blind and extremely feeble, he talked almost all day long of the love of Christ; and when he died in April 1877, he left a precious testimony to the power of the Gospel to raise and bless the Hindus.

The Rev. SAMUEL COCKING arrived in Bangalore in the year 1860 and entered zealously into the various departments of mission work. Besides the study of the Tamil language, he taught in the Native Educational Institution, preached in English, and visited the Eurasian population of Shooley from house to house. In the discharge of this latter duty, he manifested a self-denial and devotion beyond all praise. After the brief space of nine months, his faithful labours were brought to a close by a fatal attack of gastric fever, and he fell asleep in Jesus, April 30, 1861, in the twenty-sixth year of his age, and the second of his ministry.

The Rev. JOHN STEPHENSON was appointed to labour in the Mysore country in the year 1862, and there spent the remaining ten years of his life. His attainments in Canarese were excellent, and he turned them to good account both in the pulpit and in the preparation of school books. As a Canarese preacher he was fluent, earnest, and effective; and his greatest delight was to make known to the heathen the glad tidings of salvation. He also took a lively interest in the spread of elementary education among the children of the Canarese people, and in the training of the Christian boys of the Boarding School at Tunkur. His whole heart was in his work, and his great ambition was to spend his life in India. His death was quite unexpected. After ten years of singularly good health, he was attacked by an insidious disease, under which he speedily sank. He died at Ootacamund, April 5, 1875, in the thirty-seventh year of his age, and the twelfth of his ministry.

The Rev. SAMUEL NORMINGTON. The missionary career of Samuel Normington was very brief, only six months, but during that short period, by his genial pleasant manners and unaffected piety he won the esteem and love, not only of all the members of the Mission circle, but of all who knew him. The Rev. J. Hudson, who sailed with him from England, thus speaks of his dear friend: "Upon arriving at Bangalore, he entered on his work with all the zeal of his ardent nature. His great ambition was to be an efficient missionary. He gave himself to the study of Canarese with eager energy, and made great progress in the language during the few months he was permitted to study it. He seemed to have every qualification for vernacular preaching, and in this department of the work the Mission has lost one who gave promise of very great usefulness; but the Master whom he loved had other service for him, as he said to a friend who stood by his death-bed: 'The Master has called me, and I must go.' Not long before his death, whilst delirious, he thought he was detained on earth by his friends, and sweetly upbraided them. His language was beautiful and touching. 'Why is it,' he said, 'that you will not let me go? I cannot stay on earth. I have finished my work—finished it early—finished it in

tears. The Master calls me, and I must go. This is not life. It is only the entrance into life. Why will you not let me go to my Father's arms? On Monday, December 12, 1864, without a single struggle, his spirit returned to God who gave it."

FREE CHURCH OF SCOTLAND MISSION.

By the Rev. WILLIAM STEVENSON, M.A.

The Rev. JOHN BRAIDWOOD, M.A., was a native of Dumfriesshire, one of the southern counties of Scotland. After passing through the usual curriculum of Arts at the University and graduating as Master of Arts, he entered the New College, Edinburgh, where his missionary zeal, as well as his piety and talents, drew on him the eyes of the Foreign Missions Committee. "It was, therefore," they said, "with no common satisfaction that they found themselves enabled to call him to the labour which he loves." Having been ordained in August 1840, he arrived with Mrs. Braidwood in Madras in the beginning of 1841. From that time he was associated in the most intimate and friendly relations with Messrs. Anderson and Johnston, the well-known founders of the Scottish Mission, and, when the Disruption took place, the Free Church of Scotland Mission. After their death, he recorded their joint labours in his biography of them entitled *True yoke-fellows in the Mission Field*. He himself took no small share in the work, being ready for any duty that was laid upon him. In 1852 Mr. Braidwood was compelled by failing health to return home on furlough, but during his stay in Scotland he did much to create an interest in the Madras Mission. Having returned in January 1856, he continued his zealous labours till 1860, when ill-health compelled him to retire finally from the Mission field. At home, however, he still devoted his whole energies to it as an agent of the Foreign Missions Committee. He died in Edinburgh on 30th April 1876. Mrs. Braidwood, who had been throughout a worthy help-meet of her husband, died in the following year.

The Rev. ALEXANDER MCCALLUM was a native of Crieff, Perthshire; and was of mature age when, in November 1844, he entered the University of Edinburgh. After passing through the usual four years' curriculum he entered the New College, Edinburgh, for the study of Theology. During a part of his course there he was President of the Students' Missionary Society, and at its close he volunteered for the Madras Mission, along with Mr. Campbell and Mr. Blyth, in 1853. At that time his medical advisers forbade his going, but at length, on the 16th October 1855, he was ordained to Madras where he arrived in the beginning of 1856. After six years of faithful work, he was suddenly cut off by apoplexy on June 11th, 1863, while on his way to Bangalore for rest. His death made a great blank in the Mission, for he was a much-loved, as well as a hearty labourer. The chief features in his character were "great simplicity, integrity, love, and true unfeigned faith in the Lord Jesus."

The Rev. WILLIAM MOFFAT was born at Wanlockhead, Dumfriesshire, 10th August 1823, and educated at the Parish school there, being assisted in the higher Latin and Greek by the Rev. Thomas Hastings, minister of the Parish. He passed through the Arts curriculum of the University of Edinburgh, and the Theological course of the Free Church College there. He was ordained a missionary to Madras on 28th November 1854, and arrived on the 11th January following. Ill-health having compelled him to return home in 1857, he came back to Madras in November 1858, but was not permitted long to labour. He died from congestion of the liver on August 3, 1859, and is buried in the General Cemetery at Pursewaukam, Madras. His loss was deeply regretted by his colleagues.

The Rev. JAMES MILLER MACINTOSH was born in Nairn in 1820. "In early youth he enjoyed the inestimable privilege of a thoroughly godly upbringing and a sound education. How much he profited from these appeared in all his life-time. His piety was pre-eminent." He passed through the usual Arts course in the University of Aberdeen, and the Theological course in the New College, Edinburgh; and was licensed to preach the Gospel in 1851. Having been led to give himself to India, he was ordained a missionary to Madras in December 1853. Having arrived in 1854, he threw himself into the varied work of the Mission first at Madras, and afterwards at Nellore, winning affection and esteem from all about him. A severe attack of dysentery drove him home in 1859, and to his deep regret he was unable to return to India. In 1862 he was settled as pastor of the Free Church of Skene, Aberdeenshire, where he remained till within a few months of his death, when failing health compelled him to give up his faithful labours. His interest in Indian Missions never relaxed, and the last meeting he addressed was on behalf of female education in India. He was called away suddenly at the end, on June 12, 1870.

Mr. DAVID HORN PATERSON, F.R.C.S.E., a son of the *Missionary of Kilmany*, the friend of Dr. Chalmers, was born in Edinburgh on May 10, 1832, and was educated at the High School, University and College of Surgeons of that city. He was a superior scholar, and gained several distinctions at school and college. He received his diploma as Surgeon in March 1855, and acted for one year as House Surgeon in Leith Hospital. He won the prize for an Essay on *Medical Missions*. In March 1856 he was appointed a medical missionary to Madras. There he initiated this department of Mission work. "Deeply convinced that there was divine authority for applying *the healing art* as a mighty subsidiary means for evangelizing the heathen nations, he threw his whole heart into his work, and urged the importance of his office with an honest fervour, that always excited attention, and everywhere commanded respect." He established two dispensaries for all castes and creeds, also an hospital, and a school for training native Medical Evangelists, of whom he reared more than a dozen, belonging to six different denominations. As a member of the Local Committee of the Free Church of Scotland Mission, and the medical adviser of all connected with it, he gave

most valuable counsel and help in various ways. A severe illness sent him home in 1862, but he returned with Mrs. Paterson in the following year. His work continued to grow through his efficient labours, and severely taxed his strength, till in June 1870, ill-health again compelled him to return to his native land. He recovered sufficiently to undertake the charge of the Edinburgh Medical Mission Training School in the end of October, but held it only for a few months, when on the 14th February 1871 he was called away. His remains were buried in the Grange Cemetery. His death at the early age of thirty-eight was sincerely lamented by many, who highly valued him both as a most kind warm-hearted friend, and as an able missionary.

Mr. WILLIAM ROSS, M.A., the only son of Mr. Hugh Ross, a much-respected teacher and elder of the Free Church, was born in Foreland, Islay, on the 8th May 1845. He had the inestimable benefit of a godly upbringing and the consistent example of his parents, which were not without their good effect on his character and conduct, though it was not till the time of opening manhood that he gave his heart unreservedly to the Lord. He was educated in his father's school till he reached the age of twelve or thirteen, when he was sent for some years to the Greenock Academy. At a very early age he showed the love of learning which distinguished him throughout. Both as a school-boy, and as a student, he was very successful in winning prizes, medals and bursaries. After leaving the Greenock Academy, he spent a year in Stirling as a tutor, where his parents then lived. He next entered the Glasgow University, where he studied for five years, and took the Degree of Master of Arts. The idea of being a minister of the Gospel had always been with him as a conditional purpose, but as, when he left the University, he did not yet feel decided as to the main question, he entered an Engineer's office, where he gave himself with characteristic earnestness to his work. While there he at length found rest as to his own personal salvation, and very shortly after an address of Dr. Duff's led him to decide on being a missionary. With this view he entered the New College, Edinburgh, where he pursued his theological studies for three years. A Professor of Mathematics being then wanted for the Free Church of Scotland Mission Institution, he was selected for the post, and arrived in Madras in November 1871. The work was most suitable to him, as it gave him the opportunity of teaching Scripture truth as well as Mathematics. His health had never been very robust: and after five years of work in India, he was about to return to Scotland on furlough, when he was seized with cholera, and died after a short illness on 23rd November 1876. He was buried in Pursewankam Cemetery, where his friends and pupils erected a monument to his memory. A prize was also founded in the College where he taught, to keep in remembrance the esteem and affection felt for him.

Miss ANNE LIDDELL was a native of Glasgow, and came out to Madras as superintendent of the Female Boarding School of the Free Church of Scotland Mission, arriving on 6th November 1874. After little more than

eight months of devoted labour, in which time she won the affection of the pupils and the esteem of their parents, she was suddenly cut off by cholera on August 22, 1875. She was buried in Pursewaukam Cemetery, where a monument is erected to her memory.

ARCOT MISSION OF THE REFORMED CHURCH IN AMERICA.

The Rev. ENNE JAHNSEN HEEREN, was born in Uttum, East Friesland, Europe, November 13, 1842. He went with his parents to the United States of America in 1855; graduated at Hope College, Michigan, in 1867, and from the Theological Seminary in 1870: was ordained to the Gospel Ministry, and came to India in 1872, laboured in Palamanair and Madnapalli until 1877, in which year he returned to America. He died at Pueblo, Colorado, U. S. A., October 15, 1878.

His undoubted piety, studious habits and far-reaching conscientiousness gained for him solid confidence among his professors, fellow-students, and the circle of Christian people in which he moved. While yet a student, he had, after much prayer and self-examination, devoted himself to the foreign missionary work. The *Classes* of Holland, Wisconsin, and Grand River accepted him as their representative in the foreign field. After five years of labour in India, his system was entirely broken down, and he had to return to America, leaving, however, the remains of two little ones buried in Indian soil. It was hoped that under changed circumstances he might regain the vigour of a once strong constitution. His physicians recommended a residence in the salubrious climate of Colorado; but only four days after his arrival there, God took Him to himself, and he rested from his labours. Thus a precious life was cut off in the beginning of its career of usefulness, the deceased brother being only thirty-six years of age. Born in Europe, he laboured in the far east, and died in the far west. Although young, he was a good scholar, and a devoted Christian. His widow died on the 26th of January 1879, leaving an orphan child.—*From Corwin's Manual of the Reformed Church in America.*

The Rev. JOSEPH SCUDDER, D.D., son of Rev. John Scudder, M.D., was born in Panditeripo, Ceylon, January 14, 1825, went to America in early boyhood; graduated at Rutgers College, New Jersey, in 1848, and at New Brunswick Theological Seminary in 1851; was ordained to the ministry by the *Classis* of New York in 1851; reached India in 1852; laboured in Arcot, Arnee and Coonoor until the close of 1859; returned to America in 1860; served as Chaplain in the U. S. Army from 1861 to 1863; was Secretary of the American and Foreign Christian Union from 1863 to 1870, and of the Foreign Mission Board of the Reformed Church in America in 1871 and 1872; was pastor of the Reformed Church in Glenham, New York, from 1872 to 1875; and of the Reformed Church in Upper Red Hook, New York, in 1875 and 1876. He died in Upper Red Hook, November 21, 1876.

He shared fully in the enthusiasm of his parents and brothers in the great work of foreign missions. He was ardent, impulsive, energetic, and industrious, a man of feeling and a man of action; and above all, "a man of God." His impaired health was a constant restraint upon a spirit that panted for constant service, and only a strong will, with God's grace, enabled him to accomplish much of what he did in long years of feebleness. Twenty-five years in the ministry, of which seven were spent in India, and much of the remainder in mission labours for his own and other lands, make a record of usefulness, which will long bear precious fruits. Dr. Scudder was an effective speaker, possessed of large and varied attainments, and of a natural eloquence, which he often used with power.—*From Corwin's Manual of the Reformed Church in America.*

The Rev. SILAS DOWNER SCUDDER, M.A., M.D., son of Rev. John Scudder, M.D., was born at Panditeripo, Ceylon, November 6, 1833, went to America in 1842, graduated at Rutgers' College, New Jersey, in 1856, and at the Medical College in New York in 1858, practised Medicine in New York City until 1860, then came to India, was ordained to the Ministry by the *Classis* of Arcot in 1862, laboured in Arnee, Palamanair, and Coonoor from 1860 to 1864, was in charge of the Dispensary and Hospital in Arcot from 1865 to 1872, returned to America in 1872, where he died December 24, 1877.

He became a Christian and a Missionary by the power of prayer. The burden of the supplications of his parents and brothers was that he might be made such. He knew that, but was unwilling to be a missionary. He desired to be a physician in New York, and so he resisted. But whatever he did, and wherever he went, he was begirt and beset by prayer. At last he yielded to the Spirit of God. He was associated with Dr. Marion Simms, then engaged in founding the Women's Hospital in New York. His prospects were bright and alluring. He was on the high road to honour and wealth. He turned his back on this and went to India as a missionary. He established a hospital and dispensary at Arcot. At first opposition was encountered. But the work soon commended itself to the public. Probably no missionary medical work in India was more generously provided for. The Government made over to the institution a noble building with ample grounds and unsurpassed accommodations, and made an annual appropriation toward the current expenses. Many English residents assisted liberally, and His Excellency, Lord Napier, gave it his cordial patronage. When Mr. Seward visited Madras, Lord Napier conducted him to this hospital as one of the objects of interest in the Presidency. Many thousands of Hindus sought the benefits of the institution. One hundred or more patients were treated daily. Dr. Scudder worked with great spirit, vigour and untiring industry. A large out-door practice was also skilfully and faithfully attended to. English residents, high caste natives and others called him to their houses. High caste ladies placed themselves under his treatment. To the patients at the hospital he expounded the Scriptures and preached the doctrines of life.

The work had a marked effect on the people of the district. Antipathies, oppositions, hostility were softened and removed. Patients coming from distant homes returned to tell of Christian love, and Christian instruction received. The medical treatment was successful; few of the patients died, many were decidedly relieved, the large majority were cured. A class of Medical Students also was taught, some of whom are now successful practitioners. The record speaks for itself.

Dr. Scudder was in India eleven years. When his health was broken apparently beyond mending, he turned from his work and went home to die. He never recovered from the injuries resulting from overwork in a malarious climate, and under a tropical sun.—*From Corwin's Manual of the Reformed Church in America.*

THE AMERICAN MADURA MISSION.

By the Rev. J. RENDALL, M.A.

The following are the deaths which have occurred during the past twenty-two years:—

Rev. D. C. Scudder ...	...	...	...	1862
Mrs. J. B. Rendall ...	...	...	...	1867
Rev. N. L. Lord, M.D. ...	...	...	...	1868
Rev. H. S. Taylor ...	...	...	...	1871
Rev. T. B. Penfield ...	...	...	...	1871
Rev. W. B. Capron ...	...	...	...	1876
Rev. M. E. Peck ...	...	...	...	1877
Rev. Wm. Tracy, D.D. ...	...	...	...	1877
Miss H. S. Chandler ...	...	...	...	1879
Mrs. W. Tracy ...	...	...	...	1879

The first, Rev. D. C. SCUDDER, had just entered upon his work, when called away. He was a young man of great promise, devoted to the cause of missions, and deeply interested in the literature of the people, to whom he had devoted his life. He died by drowning, while attempting to cross the Vigai in a great freshet.

The second, Mrs. J. B. RENDALL, had been a faithful labourer in the field for twenty-two years, and was much beloved by all who knew her. She died suddenly, while on her way home, and was buried in the Mediterranean Sea.

The third, Rev. N. L. LORD, M.D., was an invalid when he joined the mission in the year 1865, having been subjected to a sun-stroke previously, when connected with the American Jaffna Mission. He was early obliged to leave the mission work, to which he had consecrated his life, and died shortly after reaching America.

The fourth, Rev. H. S. TAYLOR, had laboured in the mission twenty-seven years. He was the first to occupy the station of Mandapasalai, and was most self-denying in all his labours, and devoted to his Master's work. A

large number of people united with the congregations under his influence, and his labours were directed for their advancement. He died after twenty-seven years of labour, trusting in his Lord, and committing all things to His hands.

The fifth, Rev. T. B. PENFIELD, joined the mission in the year 1867, at rather an advanced age, after spending ten years in the missionary work in Jamaica, among the negroes of that Island. He thus entered upon the work in India, under the disadvantage of impaired health, from previous labour in another field. He was spared only four years in India his chosen field.

The sixth, Rev. M. R. PECK, was not spared to enter upon the work. On reaching India, early in 1877, it was found that he was broken down in health, and he was obliged to return at once to America. He died of consumption, shortly after reaching his home.

The seventh, Rev. W. B. CAPRON, had been connected with the mission since the year 1857. He was greatly endeared to his brethren by his consistent Christian life, and his warm-hearted brotherly love. He was also highly valued as a wise counsellor. He was the first to occupy Manamadura Station, and was the originator of the Widows' Aid Society connected with the mission. The natives both Christians and Hindus loved him as a father, and all mourned his death. He was called away in the prime of his life, and just as he was prepared to do more than ever for his Master. He died suddenly of heart disease, after labouring twenty years.

The eighth called home was the Rev. W. Tracy, D.D. He had been connected with the mission from its early history, joining it in the year 1836. He had thus been an eye-witness of all the changes, and all the progress during forty-one years. The greater part of his missionary life was devoted to the education of the catechists and pastors of the mission. He also devoted a part of his time to literary work, assisting in the revision of the Tamil Bible, and in preparing necessary works for use in the Seminary, which he first opened, and carried on until his second visit to America, in the year 1866. Dr. Tracy was ever a friend to be trusted by the people for whom he laboured. He died in a good old age after labouring for forty years. Mrs. Tracy, his partner in life for all these years, most devoted to her family and always faithful in her duties, followed her husband early in year 1879.

Miss H. S. CHANDLER, one of the youngest in the mission, was also called home in the year 1879. She joined the mission the latter part of 1876, and as she soon acquired a knowledge of the language, she entered upon her work without delay. Her cheerful disposition, and her uniform kindness manifested towards the people, gave her a warm place in their hearts. She was of great assistance in caring for orphans, which were gathered at Pulney, during the famine. She also laboured with great acceptance for the children in the schools of Pulney, and for the women, by whom she was beloved and trusted. Her missionary life was short, only a little over two years. In the same year, the oldest member

of the mission, after forty-three years of service, and one of the youngest, after a service of only a little more than two years, were called home. While these beloved brethren and sisters, ten in all, have passed away, the memory of their lives is still fragrant. Their works also follow them, and their prayers, recorded on high, are yet to be answered in full, when this entire district shall be given to our Lord and Saviour Jesus Christ for His inheritance, according to promise.

THE AMERICAN EVANGELICAL LUTHERAN MISSION.

(GENERAL SYNOD.)

By the Rev. E. UNANGST.

The Rev. C. F. HEYER belonged to a class of men who are best known as Christian pioneers. His energy, piety and zeal in the kingdom of the Redeemer never flagged under the most trying circumstances. He never hesitated to undertake Home Mission work in the most forbidding places, and amid surroundings apparently the most hopeless and discouraging. Without display, unassuming and guileless, he stayed not to enter the godless haunts of the crowded city, and there founded churches one of which is now known as St. John's Church in Baltimore; nor did he shrink from plunging into the then untitled wilderness of the West where the echoes of the untutored savage still lingered; for he cared much for the few scattered settlers whom he visited, and to whose spiritual wants he ministered, though he had to travel hundreds of miles through pathless forests amid the drifting snows of winter, and through the slush and mud of spring and autumn. He was younger at fifty years of age than many are at thirty, with a dignified and winning air, and a buoyancy of soul so that although he had already spent half a century of his existence on earth, when he was consulted about the Foreign Mission work in India, he responded with a fervour and jubilation that put to shame not a few of the younger soldiers of the Cross, and accepted most cheerfully the invitation of the American Lutheran Church to be her pioneer missionary to the Hindus. He arrived in the Telugu country in 1842, in an old palanquin which he swung between two palmyra trees in the Bapatla taluq, where, to the surprise and astonishment of the natives, he announced his mission. But, through the kind offers of a worthy Christian gentleman, he was persuaded to move to Guntúr where he founded what is now known as the American Evangelical Lutheran Mission. He continued in his work here until 1856 when he retired on account of old age. But he returned to India in 1869 to take charge of the Rajahmundry Mission Station when he was in the seventy-seventh year of his age. When that mission was reinforced, he returned to America in 1870, where he spent the last three years of his happy old age, and peacefully left the world in the latter part of 1873, full of the hope of a blissful immortality.

The Rev. W. GUNN. This Missionary was a graduate of Union College, N. Y. in 1841; studied theology at Gettysburg; was ordained by the Hartwick Synod in 1843 at Johnstown; appointed missionary to India in the same year; arrived at Guntúr in 1844, and was a faithful and an indefatigable colleague of the Rev. Mr. Heyer until 1851, when, after a period of seven years service in the cause of Jesus, he departed this life at Guntúr esteemed and beloved by all who knew him. He is spoken of as a good man full of zeal for the Lord, so much so that on one occasion in the Guntúr bazaar, he became so indignant at some idolatrous performances of the heathen, that he lifted up his voice in great earnest against the idolaters who became exasperated at him, and consequently proceeded to pelt him with stones. But he prudently withdrew from the enraged rabble, only to return on subsequent occasions to continue publishing the message of salvation to them. His remains rest in the Guntúr Cemetery until the day of the resurrection.

The Rev. W. E. SNYDER was a graduate of Rutgers College, N. J.; appointed missionary to India in 1852, and arrived at Guntúr in the same year. His wife, a delicate, but amiable Christian woman, died in the field, September 3, 1854, leaving him and a daughter to bear the sad bereavement. His health being rather precarious, he was obliged to return to America in 1856. He returned to India in 1858, and entered upon his work with encouraging prospects of usefulness, when, to the surprise and great sorrow of his friends, he departed this life at Guntúr, March 5, 1859, having spent seven years in the cause of his Master in behalf of the heathen. All that is mortal of him lies beneath the sod close by the resting place of Mr. Gunn in the Guntúr Cemetery.

The Rev. A. LONG was a graduate of the literary and theological institutions at Gettysburg, Pa., in 1854-56; was subsequently appointed missionary to India, and arrived at Rajahmundry in 1858, where he laboured faithfully and earnestly until March 5, 1866, when death carried both him and two of his children off, leaving his wife and two other children to mourn the sad event. His remains, together with those of his dear little ones, lie in the Rajahmundry Cemetery.

AMERICAN BAPTIST TELUGU MISSION.

By the Rev. D. DOWNIE, M.A.

The Rev. SAMUEL S. DAY was born in Leeds Co., Canada, in 1808. When about seventeen years of age he was converted and united with the Baptist Church. Believing God called him to the ministry, he entered Hamilton Literary and Theological Seminary, N. Y., in 1831. At the completion of his course he was appointed a missionary August 3, 1835. He was ordained August 24, and sailed from Boston, September 20 of the same year. As a missionary, Mr. Day devoted himself and all he possessed to the sacred cause. He was a noble example of self-consecration. He

counted his life not dear unto himself, if thereby he might win souls to Christ. He was not permitted to see much of the fruits of his labours. His work was pre-eminently one of seed-sowing. It was, however, his great joy to hear from afar of a great ingathering of converts from the people for whom he had spent his life amid struggles and sacrifices. The last six months of his life was a scene of almost uninterrupted suffering, yet of quiet, patient waiting for the coming of his Lord. He died in great peace of mind on Sabbath, September 17, 1871.

The Rev. STEPHEN VANHUSEN was born in Catskill, N. Y., December 5, 1812. He graduated from Hamilton Theological Seminary, and was ordained August 29, 1839. He was appointed a missionary August 23, 1838, and sailed for India October 22, 1839. He died in Brattlebore, Vermont, December 1854, aged 42.

Mrs. VANHUSEN is also numbered among those who "have gone before," but we have no special record of her life or death. We know, however, that she was a faithful wife and devoted servant of the Lord Jesus Christ.

Mrs. R. V. WILLIAMS was born in Winnebago Co., Ill., U. S., in 1845. She was educated at Strawberry Point, Iowa. From the time her brother, the Rev. J. E. Clough, gave himself to the missionary work, she evinced a deep interest in the cause of missions. It was therefore a double joy to her when in July 1873 she became the wife of the Rev. R. R. Williams. Her missionary life was but brief, but she gave unmistakable evidence of great devotion to her work. She entered with her whole heart into the work of her husband, and devoted her energies to assisting him and the students under his care. She died in Madras, June 31, 1876, leaving her beloved husband to labour on alone in the work of educating candidates for the native ministry.

Mrs. MARY A. W. NEWHALL was born in July 1845 near Birmingham, England. When in her eighth year her mother died, and soon after her father moved to America. She was educated at Rockford Female Seminary, Rockford, Ill. She was appointed a missionary by the Woman's Missionary Society in 1874, and reached Nellore in January 1875. In July 1876 she was married to the Rev. A. A. Newhall of Ramapatam, and at once entered with great enthusiasm into the work of that station. She died in Nellore October 9, 1877. Her death was a sad blow to her husband and her loss to the mission can hardly be estimated.

GODAVERY DELTA MISSION.

Mr. GEORGE BEEK, senior, was a native of Barnstaple, Devonshire; arrived in India in 1836; and after labouring for seventeen years, died on October 31, 1853, aged forty-one years.

Mr. WILLIAM BOWDEN, senior, was also a native of Barnstaple, Devonshire; arrived in India in 1836; and after labouring forty years, died on January 26, 1876, aged sixty-four.

BASEL EVANGELICAL MISSION,

1858 TO 1878.

By the Rev. B. GRÆTER.

Few of the brethren who were members of our Mission at the time of the last South Indian Missionary Conference, are now to be found in our ranks. Of the forty-two names of our Society in 1858, only nine figure in this year's list. And if we enquire after their present abodes, some will be found in Europe or America, some in other places in India, but a goodly number, as many as twenty, have departed this life and have entered the heavenly mansions. Of the numerous brethren, also, who since 1858 have entered our Mission field, many have gone again, and as many as ten have swelled the numbers of those who are with the Lord for ever, so that the total of those missionaries who have died since 1858 amounts to thirty.

Fifteen of these have died in active work in India, three were on the way to their earthly home when they were called away to the upper home, and twelve more died after retiring from India or from Mission work.

Deep wounds have been sustained by many a missionary by the loss of his wife. Without reckoning those who died after having left India, we find as many as seventeen have died in India during the same period.

We give short notices of each of the brethren, although of some who died after leaving the Mission, we cannot easily procure the materials for more than mere dates. We also give only the names and dates of the sisters who died in India.

The Rev. SAMUEL HEBICH was born on the 29th April 1806 in Würtemberg. From 1817 to 1824 he was in Lübeck, and from 1825 to 1831 he made several voyages to Sweden, Finland, St. Petersburg and Moscow in the employ of a mercantile firm of Lübeck. He entered the Basel Mission College in 1831, and in March 1834 left for India in company with Mr. Lehner and Mr. Greiner, the first missionaries of our Society who were sent to India. From 1834 to 1840 he laboured in Bangalore and Dharwar, and from 1841 to 1859 in Cannanore, from which places he traversed the length and breadth of the country. After having worked in India for twenty-five years, he returned to Europe in December 1859, where he continued to labour for his Master in preaching tours through Germany and Switzerland, till his Heavenly Father summoned him away. He died on the 21st May 1868 in Stuttgart, and, as he had wished, found his last resting-place in Kornthal, near Stuttgart.

His faithful work is known far and wide in this country. He preached in demonstration of the Spirit and of power. There are few men who have been instrumental in bringing so large a number of people to the Lord, although many surpass him in fine diction and smooth words, and many also do not give so much offence as he did. But among black and white there are many manifestly declared to be epistles of Christ ministered by him, written not with ink, but with the Spirit of the living God.

Since his death his Memoir has been published in German and English

(to be had at the Book and Tract Depository, Mangalore), and the wonderful effect of his ministrations can there be understood more fully.

JOHANNES MÜLLER was born on the 15th January 1813 at Goeppingen in Würtemberg. He very early felt a strong impulse to devote himself to Mission work, as his elder brother Jacob had done, who laboured as missionary in the Tinnevely country at the side of the celebrated Rhenius for a number of years. He therefore in 1835 entered the Mission College at Basel, and in the year 1839 left for India. He desired to work in a place, which had not been previously occupied, and he therefore in 1841 proceeded to Hubly (South Mahratta country), a station begun in 1839, where he was allowed to spend 23 years in uninterrupted labour in his Lord's cause. In December 1847 he had the privilege to gather in the first fruits of his faithful labour, to which since that time year by year a few souls were added, and he saw a small congregation growing around him, amongst whom he walked as a father, taking care of all their spiritual as well as secular concerns, even in the minutest details. His high degree of wholesome circumspection, his patience and long-suffering gained all hearts for him, and the full confidence and unfeigned love shown to him by the converts, was indeed a great reward to him. Although from 1854 his health gradually declined from frequent attacks of fever, he could not be prevailed on to leave for home. So he worked on, until on the 28th December 1863 he almost imperceptibly fell gently asleep in Jesus, amidst his flock, from which he would not be severed during his lifetime. He (at times assisted by colleagues) is the founder of this congregation, which at his death numbered 183 members.

The Rev. J. J. AMMANN was born in Schaffhausen, Switzerland, on the 6th July 1816. In the year 1835 he entered the Mission College at Basel, and in 1839 was sent out to India with the brethren Müller, Weigle and Fritz, and arrived at Mangalore, the station he was appointed to, in September 1840. By dint of great perseverance, bearing of privations and indefatigable work, he first founded congregations in Kadike and Mulky, and afterwards preached the Gospel for four years in Honore and its environs, baptizing some souls. In 1856 the station Udapy, threatened in its existence by fearful attacks from without and corruption from within, required his help, and was by him established for the second time. It is he who translated the New Testament and the Psalms into the Tulu language, the first books ever printed in this language. After returning from a furlough to Europe (1861 to 1863), he instantly took up again his preaching tours; but his first long tour brought on a severe attack of dysentery, from which he did not recover. He died on the 2nd January 1864, deeply regretted not only by his widow and children but also by the missionaries, who highly valued his great experience, ripened judgment and extraordinary zeal, and also by his many spiritual children for whom he had cared so faithfully, although during his life they now and then had complained of the severity which he occasionally exercised against them, though always much less than against himself.

The Rev. HEINRICH ALBRECHT was born in Dresden the 31st August 1816. He laboured in India from 1842 to 1866 in Dharwar, Shimoga, Mangalore and Honore, and passed the last days of his life in Dresden, where he died on the 2nd June 1868 after most severe sufferings.

The Rev. GOTTLÖB ADAM WÜRTH was born on the 18th September 1820 in Pleidelsheim, Württemberg. In his position as surgeon he tried hard to ground himself in philological scholarship. He afterwards entered the Mission College in Basel, and in 1845 was sent to India together with Mr. Kies and Mr. Mörike. Hubly in Southern Mahratta was his first station, where he had no other work than preaching to the heathen. He mastered the Canarese language in quite an unusual degree, the common language of conversation and the high language of books being equally familiar to him. In 1850 he was called to Mangalore to teach in the Catechist Seminary. From 1851 to 1866 Bettigerry was his station. When in 1867 he was obliged to leave for Europe, he left a congregation of sixty-one persons, the first visible fruits chiefly of his faithful and painstaking labours, whilst the seeds he had sown so faithfully partly will, by the Lord's grace, germinate in future years, partly have, after his departure from his station and from this life, sprung up and borne fruits, as *e.g.*, in the out-station Shagoti near Bettigerry. In 1868 he returned to India, and was stationed at Mangalore, guiding the concerns of our whole Indian Mission as Senior Missionary. By his impassionate and mild manner, his solid comprehensive knowledge, joined with a genuine humility of mind and a close walk with God, he spread a blessed influence wherever he came, so that when the Lord called him away from his blessed work on the 25th December 1869, his death was felt as a very heavy loss to the whole of our Mission.

The Rev. JOHANN GOTTLÖB KIES was born on the 25th February 1821 in Schorndorf, Württemberg. He entered the Mission College at Basel in 1840 and was sent to India in 1845. He first worked in Bettigerry (Southern Mahratta); then, called by some followers of the Guru-nudi sect, he proceeded to Guledgud, where by his efforts a congregation was gathered and a station founded. He was much given to study, especially of Hindu and other philosophical systems, in the knowledge of which he acquired a mastery, but always had an inclination to melancholy, which after 21 years of work in India assumed alarming symptoms and made his return to Europe necessary. He is the spiritual father of a select number of deeply grounded, spiritually minded Hindu Christians, who, as long as they lived, were a hold for all the weaker converts in Guledgud. His health forbidding a return to the tropics, he, in 1871, went to North America as a pastor, where he died on the 25th August 1872.

The Rev. CARL MÖRIKE was born in Stuttgart on the 10th February 1822, and after having finished his theological studies in the University of Tübingen, entered the service of the Basel Mission, in which he laboured for a short period at Mangalore and Dharwar and subsequently on the Nilgiris, chiefly among the tribe of the Badagas. Many years of patient labour and anxious waiting passed without any visible results, till

in 1858 the first fruits were given him in the person of that excellent Christian Badaga, Abraham, and some of his relatives. Although of weak constitution, he indefatigably laboured in his quiet way, spreading blessings wherever he went, amongst natives, Europeans and the missionary circle, as a sweet savour of Christ unto God. After much hesitation he was obliged in 1865 to retire to Europe, where he spent one year of weakness, being a blessing to those around him, and died on the 12th May 1866. How much this was really a going to rest appeared from the physician's verdict, who said that he had found no special disease, but the organs worn out so completely as is found only in very old men. The tears and lamentations of Christian and heathen Badagas, on the arrival of the news, gave evidence how highly he had been valued by them.

Mr. GEORGE WILHELM HOCH, born on the 6th May 1821 in Switzerland, passed his youth partly under the influence of the celebrated educationalist *Ch. H. Zeller*, was ordained and appointed to India in 1846. His station was Mangalore. During a sojourn of 14 years in India he devoted himself to the mission school-work, partly as organiser of the Mission Schools in Canara, but especially as Principal of the English School in Mangalore, which under his management came into a very flourishing state. The seeds of the Word of God sown, and the great influence of Christian education given in this school, are still apparent in the grateful attachment to and remembrance of their former master, which many of his pupils have preserved up to this time, in the stock of Scripture knowledge and the friendly attitude towards Christianity which is to be found in many of his former scholars; although he himself, during his whole career in India, never had the happiness to see one of his pupils completely break from the bonds of heathenism. He returned to Europe in 1860 and, after a very extensive and efficient activity as itinerant Agent of the Basel Mission in Frankfort-on-the-Maine, was called to his heavenly home on the 2nd April 1865.

Mr. J. HALLER was born on the 15th February 1825, came to India in 1851, and was Superintendent of the Weaving Establishment at Mangalore until 1865. To his indefatigable labours, his practical skill and his solid character our mission owes the firm establishment of our Weaving Workshops, which he found in their first beginnings struggling for existence, and left in a flourishing condition, paying their own way and giving livelihood to many, not only in Mangalore but also in other places. The particular circumstances of his family caused him to leave the Mission in 1865, and to take to coffee-planting in Coorg, to provide for his children, in which effort he succeeded. In 1878, when on his return from a visit to Germany, he died on the 19th April, in the moment of entering the Bombay harbour.

The Rev. OTTO KAUFMANN was born on the 19th October 1828 in Lahr, a town of Baden. In 1849 he entered the Mission College in Basel. From 1853-1861 he laboured in Dharwar, and from 1861-1869 in Anandapur in

Coorg. In Dharwar he was not allowed to see much fruit of his faithful labours, and in Anandapur he had to pass through the painful experience of seeing numbers of his converts fall back into heathenism. Besides this, he and his wife and children suffered much from the Coorg fever. In 1869 he left for Europe, but on the journey, when he had reached Mangalore, his wife was taken away from his side. He travelled on, broken in body and mind, and came as far as Stuttgart, where he died on the 25th June 1869, without having reached his earthly home. How hard were the ways on which the Lord led this brother, with his tender heart and shy disposition! But when, on his death-bed, Mr. Blumhardt asked him: "Tell me, dear brother, have you never been tempted to complain that God has led you through so many hardships?" he replied: "Never!"

The Rev. GUSTAV CAMERER was born at Langenau in Württemberg on the 22nd January 1831. In 1854 he was sent to India. After a short residence at Mangalore he joined the newly founded station at Udapy, and was there when in 1855 the bungalow, and in 1856 the chapel were burnt down by enemies, and when numbers of converts fell back to heathenism. His sensitive mind was deeply affected by all these events. After the death of his friend Mr. Hausser (29th September 1858, *vide infra*), he was impressed with the idea that his earthly course also was rapidly drawing to a close. On the 24th October, while he was conducting service, he fainted, and a violent fever broke out, which caused his early death on the 9th November 1858. On his death-bed he went through severe inward struggles, but his agony was turned into praise.

The Rev. GOTTFRIED HAUSSER was born in Fellbach, Württemberg, on the 7th May 1829. In 1856 he joined the Talu Mission in Canara. His first station was Udapy. At the beginning of 1858 he took charge of the Mulky congregation and the Orphan Boys' School. His uncommon energy and the peculiarly practical turn of his mind promised a blessed and fruitful career, but it seems that he over-worked himself. When already ill, he wrote: "The Lord has stretched me on a bed of sickness, in order to humble me, and show me the utterly corrupt state of my heart. My illness apparently has been produced by the cares and exertions of the past months, yet in reality it is the Lord's doing. The Lord himself has spoken to me." The danger rapidly increased, and on the 29th September 1858 he departed this life, after having in great anxiety of mind sought for and obtained a renewed assurance of his acceptance with God.

The Rev. J. HANDRICH, a Bavarian, born on the 18th August 1830, was appointed to Dharwar and came to India in 1856. With great energy he threw himself into the study of Canarese. As soon as he could speak, he set out to preach the Word. On hearing of the death of two of his fellow-passengers, Mrs. Deggeler and Mr. Hausser, he had a presentiment of the near approach of his own end. In February 1859 he went on a preaching tour, and returning from it fell sick. His death-bed was for him an occasion for great searchings of heart, but ended in triumphant faith on the 25th March 1859.

The Rev. FRIEDRICH KEULER was born on the 8th February 1834 in Lauffen, Würtemberg. He received an excellent training for, and was already working in the office of schoolmaster in his native country, when he felt himself called to serve the Lord in the Mission. After a residence of several years in the Basel Mission College he was in 1856 sent to Mangalore, to assist Mr. Hoch in the English School. In consequence of over-exertion he began to ail, and at Mr. Hausser's burial he felt seriously ill, and died two weeks later, on the 12th October 1858.

This was a mysterious time in our Mission when within six months four brethren and one sister were quickly taken away, after having been in the country for only two or three years, three of them having come out together in the same ship. And the same time brought several defeats and many other trials for our Mission.

Mr. J. BOSSHARDT, born December 27, 1827, in Switzerland, came to India in 1856, laboured as Manager of the agricultural colonies, Codacal and Chowa, in Malabar, for the consolidation of which his work was very important; and after a faithful service of ten years, accompanied with many blessings, but also with bitter disappointments, retired in 1866 and died November 21, 1874.

The Rev. PAUL ALEXANDER CONVERT, born in Auvernier, Switzerland, on the 17th September 1832, laboured in Calicut from 1857 to 1864. He worked with uncommon zeal, spending himself in the cause to which his whole heart belonged, so that he would not even spare himself when he was already severely suffering from asthma. His work has been blessed in the congregation, in the English School, which but for his perseverance would have been crushed by the new school arising, and amongst the heathen, from whom he gathered several hopeful converts. But at last he was obliged to yield, and return to Europe in 1864. His native air quickly restoring his health, the yearning of his heart after India got the upper hand, and he came out again in 1866, but scarcely had he begun in Cannanore to resume his work with the old energy, when his former asthma returned in full strength, and forced him again to return to Europe, where he worked as pastor in different congregations and died on the 30th November 1872.

The Rev. CHRISTIAN JACOB WÜRTELE, born on the 21st November 1833 in Strumpfelbach, Würtemberg, was appointed to India in 1857, and first laboured in Uday. In 1859 he joined the Nilgiri Mission, where he with great energy and devotion threw himself into his new sphere of labour in the schools, taking a personal share in teaching the school boys and especially in improving and training the first Badaga schoolmasters. By over-exertions he contracted a pulmonary consumption, and died after long sufferings on the 2nd February 1863.

Mr. C. F. R. HAHNN, born on the 17th February 1833 in Uhlbach, Würtemberg, came to India in 1851 and laboured from 1857 to 1867 as Manager of the agricultural colonies in Malasamudra (in South Mahratta) and Anandapur (in Coorg), and from 1867 to 1871 in Bettigerry (in South Mahratta) as Superintendent of the Girls' Orphanage School. He retired

to Europe in 1871, and died after long sufferings on the 28th March 1875.

Mr. SAMUEL GOTTLÖB SCHOCH was born on the 13th December 1835 in Switzerland. In 1856 he entered the Mission College in Basel, and in 1857 landed in India. In 1860 he took charge of the Weaving Establishment in Cannanore, which at that time was in a very rudimentary condition. He brought it to a very high degree of perfection, extending the manufacture, finding out new markets and introducing several new branches, at the same time taking good care of the spiritual welfare of his many working people. He also superintended the colportage of the district, which increased very much under his guidance. Soon after his return from Europe in 1875 his health began to give way, and after an illness of several months, which ended in an abscess of the liver, he was called to his Lord's rest on the 9th October 1876.

The Rev. AUGUST HERMANN FINCKH, born on the 30th November 1831 in Calw, Württemberg, had already been active as curate in his native country, when in 1856 he entered the Mission as theological teacher in the Basel Mission College, and in 1857 went out himself as a missionary to India. After his arrival at Mangalore, he first assisted Mr. Kaundinya in opening a school preparatory for the Catechist Seminary, and in 1859 took entire charge of it. In 1863 he started the new Catechist Seminary, for which he drew the pupils from the Preparandi Schools of Mangalore and Tellicherry and from Hubly. This Seminary has hitherto furnished a goodly number of useful catechists, of whom one is now a native pastor, and others will soon follow him. His straight-forward and thoroughly upright judgment, the clear-sighted resolution of his Christian character and his rich solid stock of sound theological knowledge made him very valuable as founder of this Catechist School. When on his voyage home, he quite unexpectedly fell sick, and two days afterwards died on the 17th February 1865, and was buried in Corfu. Unexpectedly as the Lord's call came upon him, he had grace from the Lord to commit himself entirely to His will and depart in full confidence in his Saviour.

Mr. CARL SCHLUNK was born on the 31st January 1831 in Brandenburg, Prussia, and came to India in 1858. He opened a mercantile business in Cannanore and was the manager of the extensive mission property in Malabar, in which capacity it fell to his task, to lead the workmen on the colonies in Chowa, Chombala and Codacal into a new position, namely, from that of day-labourers into that of tenants. His mercantile undertakings assuming too large proportions for the mission, he carried them on on his own account. After the cessation of his official connexion with the mission, with whose members he, however, remained in brotherly connexion, he died on the 23rd April 1879 in Calicut.

The Rev. JOHANN FRIEDERICH TRAUB was born in Steinheim, Württemberg, on the 30th June 1834. From 1859 he laboured in India, at Udapy and Mulky. When a family from Shirwa (10 miles off Udapy) sought for admission to the Christian church, he settled in their midst for several

months, living in one of their rooms, and grounding them so thoroughly in the truth, that out of the original mixed motives more and more sincere Christian characters grew out, and that family after his death formed the nucleus of a new congregation springing up in that village and numbering now 169 souls. But the privations were too much for him; he began to ail, and soon a pulmonary consumption developed itself, which forced him to return to Germany in May 1868, where he, after four months, was released from his earthly sufferings on the 22nd October 1868.

The Rev. FRIEDERICH KRAUSS was born on the 3rd May 1835 in Lauffen, Württemberg; he entered the Mission College in Basel in 1855 and arrived in India in 1860; he was first stationed in Malasamudra and, after this station had been given up, in Kaity, and then, since 1864, in Dharwar, where he died on the 6th July 1871. He was one of those hardworking, painstaking, faithful servants of the Lord, who see only a very small portion of the fruits of their labours during their life-time, but whose reward will be great in heaven. He devoted himself entirely to the work of itinerary preaching to the heathen. On the 29th June 1871 he started for his last preaching tour, but, after a few days, was obliged to hasten back to Dharwar, having had a severe attack of fever. On this journey, when he was in a dying state, he experienced once more the utter uncharitableness of the heathen, for whom he had done so much. He asked for a bandy, for good bullocks, for a common cloth to cover the bandy against the sun, for a man to accompany him (as his servant was absent), for water,—but in each case his entreaties were either refused or after much delay the worst things were given him. At last he arrived in Dharwar. But all attempts to save his life were in vain. In two days he was dead.

Mr. CARL RIEHM was born on the 8th March 1833 in Diersburg, Baden. In India from 1860, he worked as partner in the Mercantile establishment in Mangalore; then from 1868 as Manager of that in Mercara; and in 1870 returned to Mangalore as Treasurer and General Agent of the Mission, until in 1872 his failing health obliged him to proceed to Europe, where he took charge of the home-management of the Mercantile Society in connexion with the Basel Mission. By his sincere piety and care for the souls of his subordinates he exercised a very beneficial influence. He died on the 25th September 1878.

Mr. CONRAD SCHMIDLI was born on the 11th May 1830 in Neftenbach, Switzerland. Having learned the profession of a gardener, he felt himself constrained to serve the Lord in the mission, 'were it even as the porter of a missionary.' In 1861 he was sent out to India, and took charge of the mission colony in Chowa, and since 1864 of that in Codacal. His ever overflowing love, founded on a childlike living faith in a personal Saviour, made him a very valuable member of the mission circle. But he became more and more ailing, and when the consumption of his lungs had already reached a very high degree, his heart drew him mightily to his home in Switzerland. He did not, however, reach it, but died on board

the steamer in the Red Sea on the 21st August 1865, his earthly remains being committed to the sea. The Rev. J. C. Herdman of the Scotch church ministered to him in his last days, and gave a very warm-hearted and touching description of the last hours of the lonely dying man, who yet had his Saviour so near him.

The Rev. JOHANNES BUCHMÜLLER was born in Lotzwyl, in the Canton of Bern, Switzerland, on the 9th March 1841; entered the Mission College in Basel in 1862, and left it in 1865 for India, Palghat in Malabar being his station. But just when he had begun to speak a little Malayalam and take charge of the English School, and by the humility and gentleness of his heart and manners to win the souls of his pupils, he was, in the unsearchable wisdom of God, cut off in the very first year of his Indian career, dying on the 13th November 1866.

Mr. CHRISTIAN REUTHER, born on the 12th July 1833 in Meimsheim, Würtemberg, came out to Mangalore in 1867 to take charge of the Mission Press. From the first he gave his whole mind and heart to this important branch of our work, at the same time exerting himself for the spiritual welfare of the people working under his care. In 1869 he began to suffer, and the disease gradually developed into an abscess of the liver. He was ordered to go to Europe, but it was too late. He died in Mangalore on the 6th March 1871.

The Rev. CHRISTIAN WEIGELE was born on the 8th October 1845 in Schlierbach, Würtemberg. He arrived in India, 1867, where he passed two years in Hubly and was stationed in Guledgud in 1870. For eight years he laboured in this place in the most painstaking and faithful way. Unostentatious solidity was the chief feature of his sterling character, which did not fail to produce a deep impression on the populace round about. Occasionally he had the joy of seeing some fruits of his labours, but the chief burden of his experience was that the Canarese people proved a very hard field for the missionary. Thus the time of the great famine drew near, and Guledgud was in the very centre of it. Mr. Weigele from the beginning took an active part in every thing that was done to alleviate the sufferings of the people,—the Relief-Committee in Guledgud, the distribution of the alms of this Committee, &c. When, in course of time, as many as 800 people joined the mission, and from 60 to 70 orphans were gathered, the chief part of the work fell on him. He had always enjoyed good health and was of a strong constitution, but now he repeatedly suffered from fever, and wrote on the 13th September: "We feel that we are getting much weaker, and see clearly that we could not support such crushing work for any length of time. I often feel so exhausted. . ."; yet it was an inward necessity to him to take his full share in the efforts to help a nation in distress, and he thanked God that new ground was being broken in Guledgud, though it were through such heart-rending afflictions. But when in November he was left alone with the entire work on his shoulders, he wrote: "The work is now excessive." To remonstrances he replied: "I shall work on as long as I am able to work and then I will

stop." When he had preached on one Sunday three times in two places, then, notwithstanding attacks of fever, worked hard through the whole week with relief-works, instruction, &c., and resumed his arduous Sunday duties again on the 9th December, he lay down exhausted after the service, the fever set in again and never left him till he died on the 21st December 1877. On the same day his funeral took place. But notwithstanding the shortness of the time, people came from all sides, many even from a distance of 15 miles to see the beloved teacher's face once more, and many wept bitterly. The grief was very great not only amongst the Christians, but amongst the heathen. From the rich Brahmin down to the poor of Guledgud they came to the Mission house, so that about 6,000 persons must have come for a farewell look, and it was clear how much they had loved him. Several of them gave utterance to the impression that he had sacrificed his life for the sufferers of Guledgud,—an impression which is shared by all acquainted with the course of events.

Mr. GUSTAV SCHMID was born on the 24th October 1840 in Kupferzell, Würtemberg. From 1865 to 1869 he worked in the Office of the Mission house in Basel and gained the character of a conscientious man. Being asked to enter the service of the Mercantile Mission Branch, he consented, and reached Mangalore in January 1870. He worked with only too much zeal and exertion; and his career was a short one. An apparently light disease suddenly assumed a threatening character, and on the 21st June he was told the disease might be deadly. He wondered and said, when asked, that, though not wishing to die, he was not afraid of it; "if I have only Thee, I desire nothing in heaven or earth. Even if my flesh and my heart faileth, God is yet the strength of my heart and my portion for ever." He died the next day, on the 22nd June 1870.

The Rev. ANDREAS KOHLER was born on the 8th September 1847 in Thalheim, Würtemberg. In 1866 he entered the Mission College in Basel. Appointed to the Nilgiri Mission, he wrote to the Committee: "Pray with me that God may endow me with divine strength and furnish me with the credentials as His ambassador to the Gentiles." He arrived at his station, Kaitiy, on the 3rd June 1873, where the old Mr. Metz initiated him in his work as itinerant preacher to the Badagas. He threw himself into his work with full strength of body and soul, always travelling about from one village to another, bearing any hardships with joy, having his heart full of love to the poor Badagas, who did not fail to respond to his love. He lived in a sphere of prayerful intercourse with the Lord and an abundance of faith, which also gave him the full assurance that God would soon change this apparently unfruitful mission district into a happy harvest field. We hoped, he was just beginning a long career of usefulness, but it proved to be the setting sun of a young devoted life. On the 16th May 1876 he fell sick, and joyfully resting in his Lord's will, he would not that his friends should pray directly for his life. On the 30th May his spirit departed for its home.

LYDIA DEGgeler, née Lang, married to the Rev. B. Deggeler, late of Mukly, in 1856, died on the 13th September 1868.

CAROLINE SALOME MÜLLER, née Mook, born on the 24th May 1814, married to the Rev. Ch. Müller, late of Tellicherry, in 1844, died on the 6th January 1860 in Cannanore.

SOPHIA FRIEDERIKE BÜHRER, née Hochstetter, born 15th October 1823 in Württemberg, married to the Rev. A. Bühler in 1847, died on the 17th March 1862 in Mangalore.

LUIA THUSNELDA BURKHARDT, née Yelin, born on the 1st May 1833 in Württemberg, married in 1860 to the Rev. J. Burkhardt, late of Tellicherry and Mangalore, died on the 20th May 1863 in Coonor.

PAULINE FRIEDERIKE KITTEL, née Eyth, born on the 16th February 1833, in Nufringen, Württemberg, married to the Rev. F. Kittel in 1860, died on the 28th May 1864 in Mangalore.

MARIA LUISA KIES, born Steinhofer, married to the late Rev. J. G. Kies in 1853, died on the 10th July 1865 in Guledgud.

CHRISTIANA KRAUSS, born Dierlam, married to the late Rev. F. Krauss in January 1865, died on the 20th June 1865 in Dharwar.

AMALIA AUGUSTA KAUFMANN, née Hornberger, born on the 13th January 1833, married to the late Rev. O. Kaufmann of Anandapur, died on the 13th April 1869 in Mangalore on her journey to Germany.

MARGARETHA MÜLLER, née Schweizer, born on the 14th April 1838 in Basel, married to the Rev. F. Müller in 1867, died on the 2nd June 1870 in Udapy.

SOPHIA MÜLLER, née Lammlin, born on the 3rd March 1829 in Bern, Switzerland, married to the Rev. Ch. Müller, late of Tellicherry, in 1862 died on the 2nd August 1870.

LUIA DIGEL, née Stahl, born on the 2nd March 1842 in Esslingen, Württemberg, married to Mr. Th. Digel in 1867, died on the 2nd December 1870 in Mangalore.

VERENA WENGER, née Heiniger, born on the 12th April 1842 in Eriswyl, Switzerland, married to the Rev. A. Wenger, late of Kaity and Anandapur, in 1864, died on the 12th October 1871 in Anandapur.

MATHILDE GRÆTER, née Frommel, born on the 4th February 1845 in Stuttgart, married to the Rev. B. Græter on the 10th January 1867, died on the 10th October 1872 in Trieste, on her journey from Mangalore to Germany.

FRIEDERIKE DIGEL, née Herrman, born on the 5th June 1842 in Dürrwangen, Württemberg, married to Mr. Th. Digel in December 1871, died on the 24th September 1872 in Mangalore.

ELISABETH BERGFELDT, née Mackay, born on the 5th June 1843 in Benares, married to the Rev. E. H. Bergfeldt, late of Tellicherry and Mangalore, in 1867, died on the 5th October 1873 in Mangalore.

ERNESTINA RITTER, née Schmid, born on the 13th April 1840 in Winnenden, Württemberg, in 1865, married to the Rev. F. Traub, who died in 1868; again married to the Rev. G. A. Ritter in 1873, died on the 6th March 1874 in Mulky.

GERTRUD THUMM, née Bener, born on the 25th February 1842 in Chur,

Switzerland, married to the Rev. J. J. Thumm in 1865, died on the 20th September 1874 in Hubly.

CHURCH MISSIONARY SOCIETY, CEYLON.

The Rev. GEORGE PARSONS arrived at Ceylon in 1849, was stationed at Baddegama, and after seventeen years' service died at Colombo in 1866.

The Rev. HENRY WHITLEY, M.A., arrived in 1855, was stationed at Colombo, where he died in 1860, after labouring for five years.

NORTH CEYLON WESLEYAN MISSION.

The Rev. WILLIAM AULT, appointed 1813; retired 1815; died at Batticaloa, April 1815.

The Rev. JAMES LYNCH, appointed 1813; retired 1824; died at Leeds in 1858.

The Rev. THOMAS H. SQUANCE, appointed 1813; retired 1822; died in England April 21, 1868.

The Rev. SAMUEL BROADBENT, appointed 1814; retired 1820; died in England, June 3, 1867.

The Rev. THOMAS OSBORNE, appointed 1816; retired 1824; died in England, October 1836.

The Rev. JOSEPH ROBERTS, appointed 1819; retired 1834; died at Madras, April 14, 1842.

The Rev. ABRAHAM STEAD, appointed 1819; retired 1827; died in England.

The Rev. JOHN GEORGE, appointed 1826; retired 1838; died in Glasgow, September 1859.

The Rev. GEORGE HOLE, appointed 1836; retired 1845; died in Ceylon, February 27, 1845.

The Rev. R. D. GRIFFITH, appointed 1837; retired 1856; died in England, June 29, 1856.

The Rev. J. E. S. WILLIAMS, appointed 1845; retired 1850; died in Demerara, August 1853.

The Rev. JAMES WALLACE, appointed 1845; retired 1847; died at Colombo, April 21, 1847.

The Rev. WILLIAM WALTON, appointed 1860; retired 1866; died at Madras, March 1866.

The Rev. LUKE SCOTT, appointed 1862; retired 1868; died at Dumfries, April 23, 1878.

AMERICAN CEYLON MISSION.

The Rev. JAMES RICHARDS, entered 1816, left* 1822; Mrs. Sarah Richards, entered 1816, left 1823.

The Rev. EDWARD WARREN, entered 1816, left 1818.

The Rev. BENJAMIN C. MEIGS, entered 1816, left 1857; Mrs. Sarah M. Meigs, entered 1816, left 1840.

The Rev. DANIEL POOR, D.D., entered 1816, left 1855; Mrs. Susan Poor, entered 1816, left 1821; and Mrs. Ann R. Poor, entered 1823, left 1835.

The Rev. MIRON WINSLOW, D.D., entered 1820, left 1864; Mrs. Harriet Winslow, entered 1820, left 1833.

The Rev. LEVI SPAULDING, D.D., entered 1820, left 1873; Mrs. Mary Spaulding entered 1820, left 1874.

The Rev. HENRY WOODWARD, entered 1820, left 1834; Mrs. Lydia Woodward, entered 1820, left 1825; and Mrs. C. Woodward, entered 1826, left 1837.

The Rev. JOHN SCUDDER, M.D., entered 1819, left 1836; Mrs. Harriet Scudder, entered 1819, left 1836.

The Rev. GEORGE H. APTHORP, entered 1833, left 1845; Mrs. Mary Apthorp, entered 1833, left 1849.

The Rev. WILLIAM TODD, entered 1833, left 1834; Mrs. Lucy Todd entered 1833, left 1834.

The Rev. HENRY HOISINGTON, entered 1833, left 1850; Mrs. N. Hoisington, entered 1833, left 1850.

Mrs. E. HUTCHINGS, entered 1833, left 1842.

The Rev. JOHN M. S. PERRY, entered 1835, left 1837; Mrs. Harriet Perry, entered 1835, left 1837.

The Rev. SAMUEL WHITTELEY, entered 1842, left 1847.

Mrs. EUNICE T. SMITH, entered 1842, left 1842.

Mrs. MARY SMITH, entered 1843, left 1872.

The Rev. ROBERT WYMAN, entered 1842, left 1845.

The Rev. MARSHALL D. SAUNDERS, entered 1852, left 1871.

The Rev. NATHAN LORD, M.D., entered 1853, left 1858.

The Rev. NATHAN WARD, M.D., entered 1833, left 1847.

* All these missionaries are deceased, but the date of death is not given—only the date of their leaving the mission field.

Comparative Statistics of Missions, — Tamil Country, &c. — (Continued).

Starters.	Foreign Mis- sionaries.		Native Agents.		Communi- cants.		Baptized (including communi- cants).		Unbaptized Adherents.		PUPILS IN SCHOOLS.											
											Boys.			Girls.			Sunday Schools.		Contributions.			
													Anglo-Ver- nacular.		Vernacular.							
	1867	1878	1867	1878	1867	1878	1867	1878	1867	1878	1867	1878	1867	1878	1867	1878	1867	1878	1867	1878	1867	1878
Dobnavur Pastorate	1	...	73	...	430	...	287	...	...	...	125	...	38	...	...	...	...	...	...	...
Edeyankulam do	1	...	121	...	856	...	417	...	...	...	89	...	51	...	...	...	...	...	...	...
Verpulanikulam do	1	...	82	...	620	...	188	...	...	...	186	...	34	...	...	...	...	...	...	...
Sinnamalpuram do	1	...	63	...	424	...	132	...	...	...	94	...	37	...	...	...	...	...	...	...
Total...	1	...	4	...	339	1,473	2,330	917	1,024	...	...	435	404	205	180	...	...	...	...	...	...	...
Surandai Pastorate	1	...	142	...	771	...	198	...	...	...	234	...	77	...	...	...	...	...	...	...
Ukkirankotai do	1	...	180	...	704	...	73	...	...	...	98	...	30	...	...	...	...	...	...	...
Puliangudi do	1	...	45	...	280	...	182	...	...	...	171	...	10	...	...	...	...	...	...	...
Santhapuram do	1	...	88	...	452	...	83	...	...	...	83	...	60	...	...	...	...	...	...	...
Utumalai Mission Circle.	102	...	487	...	339	...	...	...	200	...	60	...	...	...	...	...	...	...
Poonaloor	19	...	88	...	2	...	...	...	27	...	3	...	...	...	...	...	...	...
Total...	1	...	4	...	586	1,092	2,842	381	885	...	...	305	813	119	230	...	...	...	...	...	...	...
Panneivelil Pastorate	1	...	286	...	1,506	...	1,127	...	...	...	276	...	59	...	...	...	...	...	...	...
Mannareiyansan do	1	...	116	...	662	...	579	...	...	...	143	...	46	...	...	...	...	...	...	...
Kangarayakurichi do	1	...	57	...	234	...	96	...	...	...	83	...	35	...	...	...	...	...	...	...
Kylassapuram do	1	...	82	...	496	...	387	...	...	...	68	...	30	...	...	...	...	...	...	...
Total ..	1	...	4	...	368	621	1,652	2,808	375	2,102	...	468	570	198	170	...	...	...	...	...	...	...
Panneikulam Pastorate...	1	...	285	...	1,008	...	473	...	...	...	233	...	39	...	...	...	...	...	...	...
Aohampadi do	1	...	166	...	786	...	522	...	...	...	139	...	22	...	...	...	...	...	...	...
Turelyur do	1	...	62	...	260	...	267	...	...	...	122	...	23	...	...	...	...	...	...	...
Kalathikinarn do	1	...	138	...	442	...	106	...	...	...	22	...	16	...	...	...	...	...	...	...
Total...	1	...	4	...	630	1,861	2,555	1,083	1,367	...	...	400	516	132	100	...	...	...	...	...	...	...

Nallur Mission Circle	101	642	194	540	118	89	238 8 3
Kovilutta Pastorate	169	320	447	...	347	121	362 5 5
Sivaleasmitram do	93	675	405	...	277	106	160 11 8
Palamanur Pastorate	118	596	69	...	204	68	153 8 7
Total...	487	1,901	2,434	1,115	946	384	905 1 11
Suviseahapuram	200	1,033	319	...	192	86	535 11 4
Parappadi	78	570	499	...	85	29	...
Menachinathapuram	75	351	295	...	85	19	95 13 0
Mission Circle	413	1,805	295	...	208	136	631 7 3
Nallamaipuram	766	3,849	1,408	...	565	270	1,202 15 7
Total...	517	2,883	717	...	392	311	695 12 3
Mengnanapuram	212	1,145	229	...	104	115	259 13 1
Vellalanvilei	219	1,139	296	...	177	84	291 0 6
Arumaganeri	206	975	293	...	176	65	174 6 6
Nalunawady	141	955	110	...	89	64	154 11 6
Pragasapuram	105	618	112	...	66	70	115 12 0
Anandhapuram	242	1,200	1,207	...	286	152	317 15 5
Asirvathapuram	116	679	142	...	85	48	99 8 2
Thiruvannuganeri	109	503	409	...	89	75	129 12 6
Netunkulam	112	700	397	...	217	103	195 15 11
Satthankulam	198	1,181	158	...	157	152	278 3 0
Sathianagaram	80	368	54	...	31	30	83 0 4
Anukragapuram	120	530	67	...	116	42	149 9 6
Dharmaganaram	392	1,544	85	...	180	113	268 6 0
Kadatchapuram	44	242	133	...	56	24	30 9 4
Kuppapuram M. C.	...	...	...	...	...	...	9 1 0
Pastors unappropriated.	...	...	...	...	...	...	...
Total ...	1,825	2,807	10,051	...	1,507	2,221	3,254 6 0
Vageikulam Pastorate	218	1,017	713	...	258	97	...
Sirvilliputhur do	183	817	614	...	296	30	...
Paneadiptadi do	113	546	483	...	296	59	...
Sachiapuram M. Circle...	133	552	246	...	200	78	184 14 2
Total ...	88	647	592	114	156	204	184 14 2
C. M. S. Total ...	17	6	9	58	4,273	8,785	23,022
				142	663	5,348	9,144
				2,921	3,934	...	12,147

• Three were connected with the Tinnevely Itinerary.

Comparative Statistics of Missions.—Tamil Country, &c.—(Continued).

STATIONS.	PUPILS IN SCHOOLS.														Contributions.		
	Boys.										Girls.				1857	1878	
	Unbaptized Adherents.					Baptized (including communicants).					Vernacular.		Sunday Schools.				
	Foreign Missions	Native	Ordained Agents	Communi- cants.	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	
W. M. M. Society.																	
Madras	4	5	2	132	179	...	573	...	45	110	486	117	111	138	547	...	552
St. Thomas' Mount	...	1	1	...	79	...	110	...	8	...	227	...	131	...	157	...	71
Negapatam	2	2	1	...	60	...	130	...	5	...	320	48	208	23	240	...	31
Manargudi	1	1	1	3	86	...	125	...	40	...	442	31	194	12	390	...	106
Trichinopoly	1	1	...	15	35	...	62	...	6	93	...	64	...	...	...	...	20
Trivarcot	...	1	...	...	12	...	98	...	2	...	...	...	87	...	100	...	10
Caroor	...	2	...	...	20	...	44	...	12	...	...	...	61	...	59	...	130
Bangalore	...	1	1	75	96	...	274	...	...	124	...	74	409	38	268	...	30
Total...	9	15	6	293	567	...	1,334	...	118	327	1,721	334	1,352	211	1,865	...	950
L. M. Society.																	
Travancore	...	5	9	775	2,808	2,205	11,578	12,468	21,051	54	368	5,307	5,685	1,452	1,446	...	590
Madras	4	7	2	113	139	224	350	176	15	408	334	450	25	135	520	...	250
Salem	1	2	1	25	153	47	790	53	...	...	335	86	35	59	138	...	50
Tripatore	...	...	...	...	26	...	154	...	...	...	80	...	...	...	...	...	...
Coimbatore	1	2	2	59	203	289	552	61	...	...	309	731	89	32	90	...	114
Total...	12	16	14	972	3,334	2,765	13,434	12,758	21,119	462	1,496	6,574	5,794	1,678	2,233	...	1,004
S. P. G. Missions.																	
<i>Tanoreilly.</i>																	
Edeyengoody	2	5	5	156	602	1,636	2,749	770	1,087	...	...	308	637	167	562	...	...
Rudhapuram	...	...	4	454	766	3,259	4,063	684	2,179	...	...	309	615	238	379	...	...
Nazareth	1	1	1	158	466	1,614	2,264	354	501	...	...	182	373	137	243	...	...
Madalur	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Contributions.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1857	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1878	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Christiansgaram	1	1	106	421	1,099	2,059	378	689	...	132	151	292	69	238	...	235	0	0	1,076	0	0	
Sawyerpuram	2	1	283	337	874	1,640	389	1,188	...	...	187	287	32	343	...	548	0	0	1,187	0	0
Puthamputhur	1	...	5	990	446	6,723	949	8,225	...	...	280	979	36	385	...	464	0	0	2,098	0	0
Total...	6	7	3	1,152	3,908	9,028	20,217	3,734	16,220	...	132	1,416	3,882	678	2,485	...	1,918	0	0	11,251	0	0
Madura.																						
Madura	1	...	77	...	542	...	13	...	...	...	49	...	15	...	...	15	0	0	...	...	...
Ramad and Paumben	1	...	4	35	230	1,461	30	3,068	...	...	190	640	14	237	...	703	0	0	1,247	0	0
Total...	2	1	4	112	230	757	43	3,058	...	...	190	640	29	237	...	718	0	0	1,247	0	0
Tanjore.																						
Trichinopoly	1	3	166	225	483	476	2	6	114	987	...	34	49	39	...	...	...	...	215	0	0
Erungalore	1	1	461	565	825	1,360	4	9	...	125	...	177	48	90	...	259	0	0	1,504	0	0	
Tanjore	2	2	180	387	597	916	...	74	203	1,038	...	248	55	112	...	2,414	0	0	302	0	0	
Canodayudy and Aney-	1	1	150	118	482	303	...	...	...	...	63	248	24	38	...	105	0	0	79	0	0
Arniappen	...	...	58	24	118	61	...	5	...	...	34	...	10	...	...	...	...	...	...	...	...
Vediarapuram	1	...	181	174	464	574	10	165	178	148	...	...	9	...	...	143	0	0	186	0	0
Combaconum	1	...	228	117	775	271	5	4	...	...	17	24	18	6	...	827	0	0	268	0	0
Naugour	1	...	160	200	682	734	18	50	...	...	115	157	32	16	...	28	0	0	163	0	0
Tranquebar	...	...	...	43	...	88	...	9	...	136	...	25	...	4	...	...	...	...	...	...	...
Negapatam	1	...	40	215	187	413	1	2	...	...	46	34	...	7	...	573	0	0	174	0	0
Cuddalore	...	...	55	119	167	269	...	26	183	133	...	...	...	...	...	...	...	...	...	...	...
Total...	9	8	1	6,448	2,167	4,739	52	350	628	2,442	399	947	246	366	...	4,349	0	0	3,465	0	0	
Madras.																						
Bangalore	...	...	40	252	269	654	1	90	...	...	22	90	48	34	...	689	0	0	271	0	0
Secunderabad	1	1	86	278	314	...	8	24	209	...	...	106	25	42	...	...	...	...	604	0	0
Vepery	1	1	...	...	507	...	3	8	...	...	193	73	41	...	...	991	0	0	300	0	0
St. Thomé	1	...	25	181	430	...	11	10	...	...	40	137	55	...	...	2,219	0	0	301	0	0
St. John's	1	...	...	172	...	...	...	...	...	...	...	37	...	24	...	...	...	...	...	...	...
Sullivan's Gardens Se-	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
annary	1	1	...	...	...	...	...	...	...	...	10	...	...	...	...	...	...	...	...	...	...
Total...	8	3	1	1,176	1,520	1,050	23	132	269	10	191	452	169	139	...	3,879	0	0	1,376	0	0	
S. P. G. Total...	22	19	5	32	3,108	7,460	10,044	29,173	837	2,774	2,171	5,921	1,121	3,227	...	10,964	0	0	17,339	0	0	

Comparative Statistics of Missions,—Tamil Country, &c.—(Continued).

STATIONS.	Foreign Mis- sionaries.		Native Ordnained Agents.		Communi- cants.		Baptized (including communi- cants).		Unbaptized Adherents.		PUPILS IN SCHOOLS.						Contributions.		
	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	Boys.		Girls.		Sunday Schools.		1857	1878	
	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	Anglo-Ver- nacular.	Vernacular.	1857	1878	1857	1878	1857	1878	
Leipsc Lutheran Mission.																			
Tranquebar, Congrega- tion	2	1	2	...	715	720	...	...	...	...	86	65	...	...	...	...	...	...	...
Central School	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Press and Treasury	1	1	...	...	1,103	1,113	...	...	...	...	...	...	...	...	...	...	...	...	...
Pojar Congregation	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Seminary	1	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Marvakaram	1	1	...	...	120	366	...	...	...	...	...	...	...	...	...	...	...	...	...
Mayavaram	1	1	...	...	290	1,087	...	...	...	...	...	...	...	...	...	...	...	...	...
Sheally	1	1	...	...	1,321	1,321	...	...	...	...	...	...	...	...	...	...	...	...	...
Combaconum	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Tanjore	1	1	...	...	661	1,020	...	...	...	...	...	...	...	...	...	...	...	...	...
Trichinopoly	1	1	...	...	663	841	...	...	...	...	...	...	...	...	...	...	...	...	...
Truchocota	1	1	...	...	188	203	...	...	...	...	...	...	...	...	...	...	...	...	...
Negapatam	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chellambaram	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Cuddalore	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Villapuram	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Madras	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Baugalore	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Coimbatore	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Madura	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total...	10	18	10	...	4,937	11,415	...	...	...	...	333	729	1,100*	1,231	...	298	...	...	3,070

* The sum of all the children.

A. B. C. F. M.														
<i>Madura Mission.</i>														
Madura	1	2	...	397	...	613	...	...	...	...	...	...	...	1,025
Dindigul	1	1	...	927	...	792	...	...	...	...	...	...	...	371
Tirunangalam	1	1	...	193	...	405	...	...	...	...	...	...	...	359
Tirupuvanam	2	2	...	74	...	97	...	...	...	...	...	...	...	77
Pasumalai	1	3	...	92	...	176	...	...	...	...	...	...	...	180
Periakulam	1	4	...	399	...	890	...	...	...	...	...	...	...	829
Mandapusalai	1	3	...	362	...	726	...	...	...	...	...	...	...	510
Battalagundu	1	2	...	299	...	510	...	...	...	...	...	...	...	328
Melur	1	1	...	27	...	66	...	...	...	...	...	...	...	40
Pulney	1	2	...	78	...	148	...	...	...	...	...	...	...	519
Manamadurai	1	1	...	27	...	82	...	...	...	...	...	...	...	55
Not stationed	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Total...	9	17	...	2,255	...	4,505	...	6,581	...	315	...	1,776	...	558
B. C. A. Arcot														
<i>Mission.</i>														
Arcot	...	2	...	6	...	...	...	...	...	...	...	...	...	...
Arnee	2	1	...	77	...	18	...	...	...	...	...	...	...	57
Chittoor	3	1	...	44	...	34	...	...	...	...	...	...	...	15
Coonoor	2	...	...	111	...	180	...	...	...	...	...	...	...	20
Gnanodram	...	...	...	37	...	59	...	...	...	...	...	...	...	12
Mudnapilly	...	...	...	107	...	249	...	...	...	...	...	...	...	72
Palmanair	...	...	...	14	...	104	...	...	...	...	...	...	...	...
Tindivanam	...	...	...	16	...	50	...	...	...	...	...	...	...	...
Vellore	...	...	...	188	...	434	...	...	...	...	...	...	...	97
Total...	3	4	...	496	...	134	...	708	...	29	...	303	...	338
Free Church of Scotland Mission.														
<i>Madras & Branch Stations</i>														
Madras	10	11	...	1,112	...	421	...	89	...	3,441	...	102	...	55
Branch Stations	6	9	...	170	...	139	...	2	...	1,804	...	385	...	710
Total...	16	20	...	1,282	...	560	...	91	...	5,245	...	487	...	661
Church of Scotland Mission.														
<i>Madras</i>														
Madras	3	2	...	94	...	257	...	...	...	400	...	...	...	...
Vellore	...	1	...	15	...	44	...	...	...	...	...	...	...	...
Secunderabad	...	1	...	43	...	115	...	...	...	...	...	...	...	...
Arcunum	...	...	...	...	...	...	...	...	...	100	...	...	...	...
Total...	3	3	...	152	...	416	...	3	...	700	...	50	...	85

Comparative Statistics of Missions, — Tamil Country, &c. — (Concluded).

STATIONS.	PUPILS IN SCHOOLS.												Contributions.										
	Foreign Mis-		Native		Ordained Agents.	Communi-		Baptized (including communi-		Unbaptized Adherents.	Boys.		Girls.		Sunday Schools.	1887	1878						
	1887	1878	1887	1878		1887	1878	1887	1878		1887	1878	1887	1878				1887	1878	1887	1878		
					1887					1878					1887	1878	Anglo-Ver-nacular.					Vernacular.	
Baptist Mission.						
Madras—Yepery	1	...	60	...	...	10	...	...	...	...	...	...	...	...	...
Tirumalai	15	...	...	8	...	...	...	...	...	...	...	...	...
Total	1	...	75	...	...	18	...	...	...	...	...	...	...	...	...
Danish Mission.						
Madras						
Vellore	4	...	100	...	...	...	...	...	30	...	...	...	...	...	...
Trikalore						
Pattambassam						
Wallasapett						
Total	4	...	100	...	...	...	...	...	30	...	...	...	...	...	...
Punruti Mission.						
Punruti	2	...	28	...	...	...	...	...	10	...	...	...	...	...	...
TAMIL Grand Total	100	120	17	145	8,797	24,058	47,328	106,024	27,476	66,723	4,078	10,178	16,014	26,420	6,702	13,880	5,170	14,117	11	0	51,844	15	1

Comparative Statistics of Missions in South India, 1857-78.
II.—THE MALAYALAM COUNTRY.

STATIONS.	Foreign Mis- sionaries.		Native Ordned Agents.		Communi- cants.		Baptized (including communi- cants.)		Unbaptized Adherents.		PUPILS IN SCHOOLS.						Contributions.					
	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	Boys.		Girls.		1857	1878	1857	1878				
											Anglo-Ver- nacular.		Vernacular.						1857	1878	1857	1878
											1857	1878	1857	1878								
C. M. S.																						
<i>Travancore and Cochin.</i>																						
Contayam Pastorate	1,522	...	...	...	...	...	...	...	...	...	...	...	...
Olesha do	1,242	...	...	...	...	...	...	...	...	...	...	...	...
Cochin do	599	...	...	...	...	...	...	...	...	...	...	...	...
Pallam do	1,153	...	...	...	...	...	...	...	...	...	...	...	...
Erecarta do	1,551	...	...	...	...	...	...	...	...	...	...	...	...
Changanacherry Pastorate.	1,896	...	...	...	...	...	...	...	...	...	...	...	...
Mundakayam do	1,855	...	...	...	...	...	...	...	...	...	...	...	...
Melkaun do	946	...	...	...	...	...	...	...	...	...	...	...	...
Mission Circle	877	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	4	...	3	6	648	2,219	2,927	10,641	782	1,371	73	349	833	946	317	579	...	...	...
Maccitkara and Truwella																						
Mavelikara	735	...	...	...	...	...	...	...	...	...	...	...	...
Kodamalanje	838	...	...	...	...	...	...	...	...	...	...	...	...
Ellanur	483	...	...	...	...	...	...	...	...	...	...	...	...
Thallamadi	1,475	...	...	...	...	...	...	...	...	...	...	...	...
Katanam	408	...	...	...	...	...	...	...	...	...	...	...	...
Puthupalli	502	...	...	...	...	...	...	...	...	...	...	...	...
Kannit	104	...	...	...	...	...	...	...	...	...	...	...	...
Malgalli	284	...	...	...	...	...	...	...	...	...	...	...	...
Mission District	1,016	...	...	...	...	...	...	...	...	...	...	...	...
Truwella	629	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	2	1	4	7	400	2,177	2,532	9,836	180	946	...	560	1,538	160	358	...	...	...	...

Comparative Statistics of Missions, — Malayalam Country, &c. — (Continued).

STATIONS.	PUPILS IN SCHOOLS.														Contributions.					
	Foreign Mis- sionaries.		Native Ordained Agents.		Communi- cants.		Baptized (including communi- cants.		Unbaptized Adherents.		Boys.		Girls.		Sunday Schools.		1867		1878	
											Anglo-Ver- nacular.		Vernacular.				1867		1878	
	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878
Alleppe	1	...	1	...	50	174	388	855	30	...	...	195	260	60	44	...	...	...	...	...
Trichur	1	1	1	...	104	235	596	744	...	29	...	93	110	14	85	...	...	...	...	...
Kunnankulam	1	...	...	...	34	125	158	418	5	46	...	136	66	25	28	...	...	...	...	...
Total	3	1	2	...	188	534	1,142	2,017	77	50	...	424	436	99	157	...	...	...	...	...
L. M. S.	1	1	2	...	78	459	902	1,354	3,398	...	...	306	539	90	157	...	...	207	0	1,350
Trevandrum	...	...	1	...	23	94	31	400	123	339	...	160	151	26	55	...	...	24	0	238
Quilon	...	...	3	...	101	553	333	1,754	3,737	...	...	466	680	116	212	...	...	231	0	1,588
Total	1	1	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
B. E. M.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
South Malabar.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Dharwar	3	...	...	...	...	46	...	131	12	...	56	...	72	...	64	...	...	...	...	...
Hubly	4	...	...	...	...	124	...	269	31	...	...	...	166	...	11	...	...	...	...	...
Bettigery	2	...	...	...	...	128	...	121	...	...	...	...	...	...	63	...	...	...	...	...
Goledgrud	4	...	...	...	...	190	...	363	252	...	...	...	165	...	25	...	...	...	...	...
Total	13	...	...	...	...	490	...	1,057	416	...	68	...	463	...	163	...	...	...	...	...

Comparative Statistics of Missions in South India, 1857-78.

III.—THE CANARESE COUNTRY.

STATIONS.	PUPILS IN SCHOOLS.												Contributions.												
	Foreign Mis- sionaries.		Native Agents.		Communi- cants.		Baptized (including communi- cants).		Unbaptized Adherents.		Boys.		Girls.		Sunday Schools.		1857		1878						
	1857/1878		1857/1878		1857/1878		1857/1878		1857/1878		Anglo-Ver- nacular.		Vernacular.		1857/1878		1857/1878		1857		1878				
	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878			
W. M. S.																									
Bangalore	4	2	1	11	60	200	...	...	...	136	329	85	335	...	369	...	12	4	4	0	103	4	0		
Mysore City	2	2	1	26	100	170	...	...	...	50	186	82	324	...	261	...	...	1	10	0	153	0	0		
Tumkur	1	2	...	25	66	129	...	...	...	20	...	35	526	...	13	...	...	8	0	12	0	189	6	0	
Gubbi	1	1	...	14	8	20	...	...	...	...	...	128	385	...	9	...	...	50	0	8	0	15	2	0	
Kunigal	...	1	...	...	9	10	...	...	...	...	...	40	104	...	40	...	...	...	...	...	...	...	...	...	...
Shimoga	...	1	...	...	38	60	...	...	...	...	...	130	...	...	105	...	...	...	...	...	...	...	...	...	...
Haasan	...	1	...	...	32	46	...	...	...	...	...	...	...	...	219	...	...	...	...	...	...	...	...	...	...
Ootacamund	...	1	...	...	33	60	...	...	...	...	...	...	100	...	...	...	...	...	...	...	...	...	...	...	...
Total	8	9	2	76	346	695	...	...	...	206	515	370	1,979	72	1,324	...	81	7	2	0	526	0	0	0	
L. M. S.																									
Bellary	2	3	...	97	78	267	...	33	66	72	327	163	107	44	194	...	24	11	3	4	212	6	5		
Bangalore	3	3	...	58	133	217	...	...	...	225	409	322	221	79	513	41	86	33	12	11	409	5	7		
Belgaum	1	3	1	37	43	87	...	...	...	65	202	407	235	25	106	...	...	...	...	...	...	...	...	...
Total	6	9	4	192	254	571	1,086	33	66	362	938	892	613	148	612	41	109	45	0	3	679	6	8		
B. E. M.																									
Canara.																									
Mangalore	...	15	...	...	599	...	1,142	...	14	...	121	...	129	...	161	...	...	...	...	...	...	...	...	...
Hanky	...	2	...	...	333	...	745	...	35	...	...	...	78	...	107	...	...	...	...	...	...	...	...	...
Udupy	...	4	...	...	494	...	991	...	130	...	...	...	117	...	35	...	...	...	...	...	...	...	...	...

Godavery Delta Mission.		2	5	5	228	...	...	...	130	...	50	...	40	...	...	...	...	...
Nursapur						...	...	...								
Palcole						...	...	...								
Total ...		2	5	5	228	...	...	...	130	...	50	...	40	...	...	...	...	...	...
American Evangelistic Lutheran Mission.		3	3	2	2,086	437	4,731	50	836	50	67	91	300	84	100	...	...	...	725 0 0
Guntur																			
Bapatla																			
Dachepalli																			
Veldurti																			
Total ...		3	3	2	2,086	437	4,731	50	836	50	67	91	300	84	100	...	...	...	725 0 0
Hermansburg Lutheran Mission.		2	1	1	...	...	239	...	...	...	24	...	...	...	...	...	...	...	...
Naidupett																			
Sahupett																			
Gulur																			
Sriharikota																			
Venktagiri																			
Yakadu																			
Rapur																			
Kalastri																			
Tirupaty																			
Total ...		2	1	1	...	...	239	...	...	...	24	...	...	...	...	...	...	...	...
Canadian Baptist Telugu Mission.		2	2	1	423	...	...	...	...	...	...	36	65	50	...	...	...	...	240 3 0
Coconada																			
Bhimipatam																			
Chiccote																			
Tuni																			
Bobbilly																			
Total ...		2	2	1	423	...	...	...	...	...	...	36	65	50	...	...	...	...	240 3 0
Total ...		7	7	1	467	...	...	...	...	...	36	147	125	240	3	0	...	...	...

Comparative Statistics of Missions.—Telugu Country, &c.—(Concluded).

STATIONS.	Foreign Mis-		Native		Ordnained		Communi-		Baptized		Unbaptized		PUPILS IN SCHOOLS.						Contributions.	
	sionaries.		Agents.		cants.		(including		Adherents.		Boys.		Girls.		Sunday		1857		1878	
	1857 1878		1857 1878		1857 1878		1857 1878		1857 1878		Anglo-Ver-		1878 1857		1878 1857		1857		1878	
	1857 1878		1857 1878		1857 1878		1857 1878		1857 1878		nacular.		1878 1857		1878 1857		1857		1878	
American Evange- lical Lutheran Mission. (General Council).	1	2	...	2	130	20	400	...	...	...	1	...	11	...	...	...	...	...	...	...
Rajahmundry	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Samulcootah	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	1	2	...	2	130	20	400	...	...	...	1	...	11	...	...	...	...	...	...	...
London Mission.	1	1	56	140	701	1,540	772	3,170	...	54	...	373	258	207	97	110	...	...	...	...
Cuddapah	...	...	7	73	213	637	39	155	...	...	...	39	155	1	48	...	...	...	...	...
Nundial	...	...	17	31	125	194	25	...	...	140	...	247	37	64	73	47	...	...	...	...
Vizagapatam	...	...	15	23	182	63	18	15	...	...	...	90	93	53	13	...	...	...	...	...
Vizianagaram	...	...	...	...	...	...	7	...	...	...	...	...	25	...	...	...	...	...	...	...
Chicacole	...	...	...	...	18	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	7	5	95	267	1,230	2,434	861	5,710	194	337	507	477	334	205	110	...	...	...	...	...
Telugur Grand Total ...	22	51	308	19,186	2,293	29,547	1,505	53,822	378	1,568	1,098	3,023	535	1,922	50	2,809	1,006	0	3	4,830

Comparative Statistics of Missions, —Ceylon Country, &c. —(Continued).

STATIONS.	PEPUS IN SCHOOLS.														Contributions.									
	Foreign Mis- sionaries.		Native Ordained Agen- ts.		Communi- cants.		Baptized (including communi- cants.		Unbaptized Adherents.		Boys.				Girls.		Sunday Schools.		1857		1878			
	1857 1878		1857 1878		1857 1878		1857 1878		1857 1878		1857 1878		1857 1878		1857 1878		1857 1878		1857		1878			
	Anglo-Ver- nacular.		Anglo-Ver- nacular.		Anglo-Ver- nacular.		Anglo-Ver- nacular.		Anglo-Ver- nacular.		Anglo-Ver- nacular.		Anglo-Ver- nacular.		Anglo-Ver- nacular.		Anglo-Ver- nacular.		Rs. A. P.		Rs. A. P.			
Trincomalee	1	1	30	79	102	207	...	...	...	64	159	...	492	22	119	86	840	13	8	0	578	10	0
Batticaloa	1	1	170	300	451	850	...	...	...	100	117	238	1,400	411	305	1,037	1,199	91	4	0	1,199	8	9
Kalumbai, South Ceylon.	...	1	18	140	42	300	...	...	...	...	...	...	1,300	...	136	...	850	...	...	...	411	5	0
Columbo, Kandy, Galle and 45 other Stations...	5	9	12	32	1,559	2,527	...	5,925	1,300	1,739	2,070	706	1,893	...	3,588	12,000	0	0
Total ...	9	17	14	40	1,905	3,522	981	8,704	...	399	1,991	2,355	8,073	950	3,568	1011	8,197	323	14	0	16,840	15	6	
S. F. G. Mission	...	2	688	...	15,531	504
American Ceylon Mission.
Tullipally	...	1	...	44	105	161	...	...	...	...	54	176	875	23	277	...	1	57	58	...	...	410	72
Batticaloa	...	1	...	111	226	225	435	...	...	...	400	410	1,618	101	405	...	7	342	06	...	...	2,009	06
Pandierpo	...	...	...	40	44	90	80	...	...	...	72	103	494	14	13	...	1	33	02	...	...	678	94
Oodcorville	...	...	...	100	238	218	348	...	...	...	94	138	462	43	313	...	4	218	03	...	...	918	25
Manery	...	...	...	56	106	149	224	...	...	...	242	137	394	61	135	...	2	96	75	...	...	753	01
Chavagacherry	...	...	...	38	80	72	176	...	...	...	61	173	825	10	239	...	5	79	56	...	...	454	18
Udupity	...	...	...	24	78	38	122	...	...	...	195	131	482	10	224	...	3	43	52	...	...	355	18
Total ...	4	4	411	886	897	1,546	...	...	...	362	1,118	1,328	5,150	292	1,716	...	23	871	12	...	...	*5,680	15

* Rupees 5,680-2-5.

Baptist Mission, Ceylon.																
Colombo	2	...	10	...	542	...	...	...	1,280	...	222	...	
Kandy	1	...	4	...	89	...	...	...	112	...	...	...	
Sabaragamuwa	1	...	2	...	10	...	...	...	65	...	...	...	
Total	4	8	16	441	651	441	2,908	...	1,457	575	1,031	126	466	0	2,180	0
CEYLON Grand Total	25	38	92	3,197	7,259	2,319	35,063	1,048	6,786	7,625	19,100	1,338	7,986	1011	11,332	1,195

Abstract.

TAMIL	100	120	17	145	8,797	24,058	47,328	106,024	27,476	60,723	4,078	10,172	16,014	26,420	6,702	13,689	...	5,179	14,117	11	0	51,844	15	1	
MALAYALAM	...	40	38	8	2,016	7,187	8,178	27,644	2,559	6,637	328	836	3,031	4,551	959	1,795	...	235	414	0	1,976	5	7	...	...
CAKARESE	...	42	51	1	887	2,251	1,814	5,190	240	315	822	1,574	2,000	2,946	220	2,406	41	462	52	2	3	4,912	6	8	...
TELUGU	...	22	51	...	309	19,186	2,293	29,574	1,505	53,822	378	1,503	1,098	3,023	535	1,922	50	2,809	1,006	0	3	4,930	6	10	...
TOTAL	204	260	26	206	12,000	52,682	59,613	168,432	31,780	127,497	5,806	14,175	22,143	36,980	8,416	20,102	91	8,685	15,589	13	6	63,664	2	2	...
CEYLON	...	25	38	92	3,197	7,259	2,319	35,063	1,048	...	721	6,786	7,625	19,100	1,338	7,986	1011	11,332	1,195	10	0	37,922	12	4	...
GRAND TOTAL	229	293	52	298	15,206	59,941	61,932	203,495	32,828	127,497	6,327	20,961	29,768	56,080	9,754	28,088	1102	20,008	16,785	7	6	101,586	14	6	...

Summary according to Languages.

STATIONS.	PUPILS IN SCHOOLS.												Contributions.					
	Foreign Mis-		Native Ordained Agents.		Communi-cants.		Baptized (including communi-cants).		Unbaptized Adherents.		Boys.		Girls.		Sunday Schools.	1857	1878	
											Anglo-Ver-nacular.		Vernacular.					
	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878		
TAMIL.																		
Church Missionary Society	17	6	4,273	8,753	23,022	43,451	10,567	16,681	142	663	5,348	9,144	2,921	3,934	...	...	...
Wesleyan Mission	9	15	6	233	567	1,334	...	118	327	1,721	334	1,332	211	1,853	950	...	...
London Mission	12	16	14	972	3,334	13,434	12,758	21,119	462	1,426	6,574	5,794	1,678	2,233	1,004	3,234	6,011	
S. P. G. Mission	22	19	32	3,108	7,480	16,044	28,173	3,852	837	2,774	2,171	5,921	1,121	3,227	...	10,864	0	
Leipzig Lutheran Mission.	10	18	...	...	4,937	11,415	...	...	383	729	1,100	1,231	...	298	...	...	...
American Madura Mis-sion	9	17	...	2,255	...	4,505	...	6,581	...	315	...	1,776	...	558	...	...	3,070
Arcot Mission	10	11	2	1,46	1,112	421	2,648	89	...	...	102	884	55	661	3,000	...	...
Free Church of Scot-land Mission	8	9	65	170	139	337	210	2	1,577	1,804	385	241	716	1,067	...	...	...
Church of Scotland Mis-sion	3	3	...	152	...	416	...	3	400	700	...	50	...	65	...	...	207
Baptist Mission	...	...	...	75	...	75	...	18	...	...	...	27	...	23	55	...	...
Danish Mission	...	...	...	100	...	200	...	...	...	30	...	...	...	...	...	...	...
Punruiti Mission	...	...	...	28	...	36	...	...	...	10	...	...	...	35	76	...	...
Total	100	120	8,797	24,058	47,328	106,024	27,476	66,723	4,078	10,172	16,014	26,420	6,702	13,880	5,170	14,117	11	0
MALAYALAM.																		
Church Missionary So-ciety	9	2	1,206	4,030	6,601	22,494	1,019	2,367	73	349	1,917	2,920	576	1,094	...	...	...
London Mission	1	1	3	101	553	1,754	1,332	3,737	...	...	466	690	116	212	...	...	...
Basel Evangelical Mis-sion	30	35	1	3	619	1,704	3,396	208	533	487	748	941	267	480	235	183	0	0
Total	40	38	8	21	2,016	7,187	8,178	27,644	2,559	6,637	3,031	4,551	959	1,795	235	414	0	0



SUMMARY ACCORDING TO LANGUAGES.

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CANARESE.																										
Wesleyan Mission Society.	8	9	...	2	76	346	...	695	...	33	86	362	515	370	1,979	72	1,324	...	81	7	2	0	526	0	0	
London Mission Society.	6	9	1	4	192	254	571	1,086	...	...	...	882	938	882	613	148	812	41	100	45	0	3	679	6	8
Basel Evangelical Mission	28	33	...	5	619	1,651	1,243	3,409	207	229	254	121	748	394	...	...	360	...	272	...	...	...	3,707	0	0
Total	42	51	1	11	887	2,251	1,814	5,190	240	315	822	1,574	2,000	2,986	220	2,406	41	462	52	2	3	4,912	6	8		
TELUUGU.																										
Church Missionary Society	6	5	...	1	49	728	162	3,681	95	945	133	987	303	508	79	459	...	...	...	...	...	...	771	9	4
American Baptist Mission	2	9	...	15	25	14,632	...	14,632	75	44,345	...	48	18	989	27	638	50	2,473	31	0	0	2,770	10	0		
S. P. G. Mission	1	4	...	...	76	648	435	2,264	424	1,986	...	...	119	566	61	333	...	...	...	975	0	3	127	0	0
American Evangelical Lutheran Mission (General Council)	3	3	...	2	64	2,086	437	4,731	50	836	50	67	91	300	34	100	...	...	100	...	...	...	725	0	0
Hermannsburg Lutheran Mission	...	11	...	...	...	...	...	737	...	...	...	24	...	86	...	...	...	...	...	...	...	...	...	...	...
Canadian Baptist Mission	...	7	...	1	...	467	...	467	...	...	...	...	...	86	...	147	...	125	...	...	...	240	3	0	
American Evangelical Lutheran Mission (General Synod)	1	2	...	2	...	130	20	400	...	5,710	194	337	567	477	334	...	205	...	1	296	0	6
London Mission	7	5	...	3	95	267	1,239	2,434	861	...	...	130	...	50	...	40	...	...	...	...	...	...	...	...	...
Godavery Delta Mission.	2	5	...	5	...	228	...	228	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	22	51	...	29	369	10,186	2,293	29,574	1,505	53,822	378	1,593	1,098	3,023	535	1,922	50	2,809	1,006	0	3	4,930	6	10		
CEYLON.																										
S. P. G. Mission	...	2	...	18	...	688	...	15,531	504	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Church Missionary Society	10	11	2	10	440	1,512	...	6,370	544	...	...	2,220	3,467	4,846	...	2,458	...	2,666	...	...	...	13,321	10	5	
Wesleyan Missionary Society	9	17	14	40	1,905	3,522	981	8,708	...	...	389	1,991	2,255	8,073	950	3,568	1011	8,197	323	14	0	16,840	15	6	
American Mission	4	4	2	8	411	886	897	1,546	...	...	352	1,118	1,398	5,150	292	1,716	...	23	871	12	0	5,580	2	5	
Baptist Mission	2	4	8	16	441	651	441	2,908	...	...	...	1,457	575	1,031	126	244	...	446	...	...	...	2,182	0	0	
Total	25	38	26	92	3,197	7,259	2,319	35,063	1,048	...	721	6,786	7,625	19,100	1,398	7,986	1011	11,332	1,195	10	0	37,922	12	4		
GRAND TOTAL	229	298	52	298	15,206	59,941	61,932	203,495	32,828	127,497	6,327	20,961	29,708	50,080	9,754	28,088	1102	20,008	16,785	7	6	101,546	14	6		

Summary according to Societies.

STATIONS.	Foreign Mis-		Native Agents.		Communi-		Baptized (including communi-		Unbaptized Adherents.		PUPILS IN SCHOOLS.						Contributions.								
	Sons.		Girls.		Vernacular.		Sunday Schools.		RS. A. P.		RS. A. P.		RS. A. P.		RS. A. P.										
	Anglo-Vernacular.		Vernacular.		Anglo-Vernacular.		Vernacular.		Anglo-Vernacular.		Vernacular.		Anglo-Vernacular.		Vernacular.		Anglo-Vernacular.								
	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878	1857	1878							
Church Mission Society	42	24	18	84	6,058	15,955	29,785	75,996	12,225	19,993	348	4,219	1,038	17,418	3,576	7,945	3,510	63	14,471	911					
Wesleyan Mission Society	26	41	14	48	2,214	4,435	981	10,737	...	...	902	4,227	2,959	11,404	1,233	6,745	1011	9,228	350	5	0	19,182	11	6	
London Mission Society	26	31	1	24	1,390	4,408	4,908	18,708	14,984	30,652	1,018	2,701	8,489	7,574	2,276	3,462	41	1,223	3,510	6	3	14,471	911	...	
S. P. G. Mission	23	25	5	50	3,184	8,816	16,479	45,968	4,780	20,746	837	2,774	2,290	6,487	1,182	3,390	...	...	11,839	0	3	17,466	0	...	
Baptist Mission	2	4	8	17	441	726	441	2,983	...	18	...	1,457	575	1,658	126	267	...	...	...	...	...	2,252	0	...	
Basel Evangelical Mission	58	68	1	8	1,238	3,355	2,487	6,805	415	762	509	608	1,496	1,335	267	849	...	...	183	0	0	3,707	0	...	
Leipsic Lutheran Mission	10	18	...	10	...	...	4,937	11,415	...	...	333	729	1,100	1,231	...	298	...	...	...	...	3,070	7	0	...	
American Madura Mission	9	17	...	18	...	2,255	...	4,505	...	6,581	...	315	...	1,776	...	558	...	...	...	...	4,276	15	3	...	
Arco Mission R. C. A.	10	11	...	2	146	1,112	421	2,648	89	3,441	...	...	102	884	55	661	...	...	...	...	...	659	3	11	...
Free Church of Scotland	8	9	3	1	65	170	139	337	210	2	1,577	1,804	385	241	716	1,067	...	...	...	...	...	351	0	0	...
Church of Scotland Mission	3	3	...	3	...	152	...	416	...	3	400	700	...	50	...	...	...	...	...	...	...	85	...	...
Danish Mission	...	4	...	...	...	109	...	200	...	...	...	30	...	...	...	...	...	...	...	...	...	...	207	1	3
Punjab Mission	...	2	...	...	...	28	...	36	...	...	...	10	...	...	...	...	...	...	...	...	...	...	...	...	...
American Baptist Mission	2	9	...	15	25	14,632	...	14,632	75	44,345	...	48	18	389	27	638	50	2,473	31	0	0	2,770	10	0	
American Evangelical Mission	3	3	...	2	64	2,086	437	4,731	50	836	50	67	91	300	34	100	...	...	...	...	...	...	725	0	0
Lutheran Mission (General Council)	...	7	...	1	...	407	...	467	...	...	...	...	36	...	147	...	...	...	...	...	...	...	240	3	0
Canadian Baptist Mission	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Hermannsburg Lutheran Mission	...	11	...	...	...	...	...	737	...	...	...	...	24	...	...	...	...	...	...	...	...	...	...	...	...
American Evangelical Mission	1	2	...	2	...	130	20	400	...	...	1	...	11	...	...	...	...	...	...	...	...	...	...	...	...
Lutheran Mission (General Synod)	2	5	...	6	...	228	...	228	...	...	...	130	...	50	...	40	...	...	...	...	...	...	...	...	...
Godavery Delta Mission	4	4	...	8	411	886	897	1,546	...	...	352	1,118	1,328	5,150	262	1,716	...	...	...	...	...	...	...	...	...
American Mission, Ceylon	226	298	52	398	15,206	59,941	61,932	203,495	39,828	127,497	6,327	20,961	20,768	56,080	9,754	28,088	11,022	20,000	16,785	7	6	101,886	14	6	

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