

UNIVERSITY
EVANGELISCHE MISSIONS-GESELLSCHAFT
IN BASEL. INDIEN MISSION.
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FORTY-NINTH REPORT
OF THE
BASEL GERMAN
EVANGELICAL MISSIONARY SOCIETY
IN
SOUTH-WESTERN INDIA
FOR
1888

MANGALORE
PRINTED AT THE BASEL MISSION PRESS
1889

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Notice to the Reader.

For the convenience of our friends we have made some slight alteration in the arrangement of *this* year's Report. In the first part, headed "Report", we give under different heads a *Summary of the whole Mission work*. Our second part contains the chief points of interest in *each* station which, although uninteresting to the general reader, will be appreciated by others on account of its *local character*. Then follows the *Obituary*, and lastly in a short *Appendix* will be found a condensed account of the visit by *the Deputation*, whom our *Beloved Basel German Evangelical Mission Committee* sent into our midst.

Census of the Basel German Evangelical Mission on the Western Coast of India.

1st JANUARY 1889.

NAMES OF MISSION STATIONS	Established in the year	Agents of the Mission									Schools										Congregations											
		European Missionaries		Native Agents							Number of Schools	Schools for Mission Agents			Boarding Schools		Vernacular Christian Schools		English Schools: Christian and Heathen Boys	Heathen Vernacular Schools		Heathen Girls' Schools	Infants' Schools	Total of Pupils under Instruction	Number of Converts baptized during 1888	Number of Church-Members 1st January 1888	Present Church-Members				Catechumens (Probationers)	
		Brethren	Sisters	Native Pastors	Evangelists & Catechists	Colporteurs	Bible-Women	Christian School-masters	Christian School-mistresses	Non-Christian School-masters		Seminary	Training Schools	Preparandi-Schools	Boys	Girls	Boys	Girls		Boys	Chr. Girls						Communicants	Non-Communicants	Children	Total		
I. Canara.																																
1. Mangalore	1834	13	10	2	8	1	4	12	15	13	14	29	0	0	0	0	113	135	243	220	15	124	68	947	12	1751	1047	20	719	1786	14	
2. Kasargod	1886	1	1	0	4	0	0	3	2	11	7	0	0	0	0	0	0	0	13	388	5	63	0	469	1	71	44	0	39	83	8	
3. Mulky	1845	2	2	2	6	0	0	10	3	7	7	0	0	0	0	67	190	46	42	97	0	18	0	460	16	709	329	6	370	705	71	
4. Udapi	1854	5	5	3	10	1	0	12	2	1	9	0	1	32	88	0	155	92	0	0	0	18	0	386	71	1406	737	14	750	1501	162	
5. Karkala	1872	2	1	0	2	0	0	0	0	0	1	0	0	0	0	0	0	0	0	13	4	1	0	18	0	69	44	1	35	80	0	
6. Basrur—Kundapur	1876	2	1	0	3	1	0	1	0	1	1	0	0	0	0	0	0	0	0	18	6	3	0	27	2	63	29	0	27	56	3	
7. Honavar	1845	1	1	0	3	1	0	1	0	0	1	0	0	0	0	0	0	0	0	20	1	0	0	21	0	44	11	0	6	17	0	
8. Karwar	1868	1	1	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	44	20	0	12	32	0	
II. Coorg.																																
9. Mercara	1870	2	2	0	2	0	0	1	0	1	2	0	0	0	0	0	7	7	0	26	0	15	0	55	0	89	58	3	47	108	1	
10. Anandapur	1853	1	0	0	2	0	0	2	0	0	1	0	0	0	0	0	11	15	0	0	0	0	0	26	10	188	116	17	68	201	9	
III. South-Mahratta.																																
11. Dharwar	1837	3	2	0	4	0	0	3	0	1	3	0	0	0	0	0	18	22	0	26	0	15	0	81	10	277	174	20	115	309	10	
12. Hubli	1839	2	2	1	2	0	0	3	0	2	3	0	0	0	0	0	24	10	0	101	0	1	0	136	0	321	159	12	141	312	5	
13. Betigeri	1841	3	2	2	2	0	0	5	0	1	6	4	19	0	21	0	15	16	0	101	0	1	0	177	5	470	239	15	133	387	4	
14. Guledgud	1851	2	2	0	5	0	2	3	0	0	2	0	0	0	0	0	0	0	0	68	7	2	0	77	0	532	284	23	234	541	13	
15. Bijapur	1885	1	1	0	1	1	0	1	0	1	1	0	0	0	0	0	0	0	0	27	1	0	0	28	6	18	13	0	9	22	7	
IV. Malabar.																																
16. Cannanore	1841	4	2	1	7	1	4	8	0	9	6	0	0	0	0	0	44	44	146	107	6	20	15	382	3	722	415	6	318	739	1	
17. Tellicherry	1839	3	2	1	6	1	4	12	2	11	10	0	4	16	0	0	24	25	229	159	7	50	18	532	3	389	208	1	189	398	1	
18. Chombala	1849	2	1	0	6	1	4	7	4	11	6	0	0	0	0	80	12	19	179	171	7	33	0	501	5	353	178	15	169	362	4	
19. Calicut	1842	7	4	1	6	1	2	16	7	12	8	0	0	0	0	0	48	97	277	139	6	56	21	644	20	978	554	8	410	972	26	
20. Codacal	1857	2	1	1	4	1	0	7	1	3	4	0	0	0	44	0	29	25	64	0	0	0	162	7	441	205	2	203	410	1		
21. Vaniyankulam	1886	2	1	0	3	0	0	1	0	3	1	0	0	0	0	0	0	0	0	85	1	11	0	97	0	10	12	0	4	16	1	
22. Palghaut	1858	1	0	0	6	2	0	5	1	5	5	0	0	0	0	0	0	0	0	70	126	2	20	0	227	0	165	103	2	84	189	3
V. Nilagiris.																																
23. Kaity	1846	2	2	0	3	0	0	13	0	2	14	0	7	0	11	0	45	2	0	270	7	7	0	349	5	127	70	2	65	137	2	
24. Kotagiri	1867	1	1	1	1	0	0	6	1	1	7	0	0	0	0	11	20	6	0	117	0	0	0	154	3	156	61	10	93	164	1	
Total																																
Total of 1st January 1888		62	46	17	92	9	20	125	33	78	100	37	30	49	172	199	728	576	1395	1619	394	131	5330	244		4939	153	4145	9237	341		
Decrease during 1888		0	0	2	0	0	0	0	0	0	0	4	0	1	8	4	0	19	0	0	0	9	0	74			0	0	0	0	4	
Increase ditto		*3	*1	*0	*4	3	0	8	7	23	19	0	1	0	0	0	11	0	79	766	49	0	861	0		87	7	60	154	0		

* On the 20th March 1889.

† There are besides 5 Sunday-Schools with 382 pupils of both sexes (Christians and Heathen).

Day Missions 2-18-69

European Missionaries of the Basel German Evangelical Mission.

Corrected up to the 31st May 1889.

[The letter (m.) after the names signifies: "married", and the letter (w.) "widower".
The names of unordained Missionaries are marked by an asterisk.]

Name	Native Country	Date of Active Service	Station
1. Ch. A. E. Diez (m.)	Germany	1851	Mangalore
2. F. Kittel (m.)	do.	1853	do.
3. J. F. A. Männer (m.)	do.	1857	do.
4. W. Stokes (m.)	India	1860	Udapi
5. F. Ziegler (m.)	Germany	1862	Dharwar
6. Th. Digel (m.)	do.	1864	Honavar
7. J. Knobloch (m.)	do.	1865	Calicut
8. S. Walter (m.)	Switzerland	1865	Vaniyankulam
9. M. Th. Walz (m.)	Germany	1866	Betigeri
10. W. Schmolck (m.)	do.	1869	Chombala
11. G. Ritter (m.)	do.	1869	Udapi
12. F. A. Brasche (m.)	do.	1869	do.
13. W. Sikemeier (m.)	Holland	1870	Kotagiri
14. P. Ott (m.)	Germany	1871	Mulky
15. W. Nübling (m.)	do.	1871	Hubli
16. G. Hirner (m.)*	do.	1871	Mangalore
17. J. Hafner (m.)	Switzerland	1871	Mercara
18. J. Hermelink (m.)	Germany	1872	Kasargod
19. R. Hauri (m.)*	Switzerland	1873	Mangalore
20. C. Feuchter*	Germany	1873	Calicut
21. J. Ostermeyer (m.)	do.	1873	Cannanore
22. G. Grossmann (m.)	Switzerland	1874	Dharwar
23. J. Baumann (m.)*	do.	1874	Mangalore
24. R. Schenkel (m.)	Germany	1874	Udapi
25. C. Pfeiderer (m.)*	do.	1874	Mangalore
26. J. B. Veil (m.)*	do.	1875	Mercara

Name	Native Country	Date of Active Service	Station
27. W. Lütze (m.)	Germany	1875	Kaity
28. L. Gengnagel (m.)	do.	1875	Basrur-Kundapur
29. E. Liebendörfer, M.D. (m.)	do.	1875	Calicut
30. J. Frohnmeyer (m.)	do.	1876	Tellicherry
31. A. Ruhland (m.)	do.	1876	Palghaut
32. J. Krapf (m.)*	Switzerland	1878	Cannanore
33. C. D. Warth (m.)	Germany	1878	Bijapur
34. Chr. Keppler (m.)	do.	1879	Mulky
35. J. J. Jaus (m.)	do.	1879	Codacal
36. F. Stierlen (m.)*	do.	1880	Mangalore
37. Ch. Ernst (m.)	do.	1881	do.
38. J. Fischer (m.)	do.	1881	Karwar
39. F. Eisfelder (m.)	do.	1882	Betigeri
40. W. H. Knittel (m.)	do.	1882	Guledgud
41. G. Francke*	do.	1883	Mangalore
42. S. Limbach (m.)	do.	1883	Kaity
43. Ch. Schaal (m.)	do.	1883	Tellicherry
44. M. Schaible (m.)	do.	1883	Karkala
45. B. Lüthi (m.)	Switzerland	1884	Hubli
46. Ch. Hole (m.)	Germany	1884	Chombala
47. D. Berli	Switzerland	1885	Bijapur
48. G. Peter (m.)	do.	1885	Calicut
49. I. Daur (m.)	Germany	1885	Mangalore
50. J. Waidelich (m.)	do.	1885	Hubli
51. Th. Strobel (m.)	do.	1885	Palghaut
52. O. Bode	do.	1886	Anandapur
53. J. Götz	do.	1886	Karkala
54. A. Glattfelder*	Switzerland	1886	Udapy
55. F. Huber*	do.	1886	Mangalore
56. J. Sieber*	do.	1887	do.
57. F. Bräuning*	Germany	1887	Cannanore
58. Th. Lutz	Switzerland	1887	Guledgud
59. E. Schmidt	Germany	1887	Codacal

Name	Native Country	Date of Active Service	Station
60. F. Rehm	Germany	1888	Calicut
61. Fr. Volz *	do.	1888	do.
62. R. Bosshardt	Switzerland	1888	Vaniyankulam
63. G. Kehrer *	Germany	1888	Calicut
64. H. Risch	do.	1889	Basrur-Kundapur
65. W. Bader	do.	1889	Cannanore
66. G. Wieland	do.	1889	Betigeri

Single Ladies.

67. Miss E. Stokes	India	1888	Udapi
68. „ L. Hofmann	Switzerland	1888	Mangalore

At Home.

69. J. Lauffer (m.)	Germany	1856	late of Cannanore
70. F. Matthissen (m.)	Russia	1867	do. Calicut
71. Th. Elsässer (m.)*	Germany	1867	do. do.
72. W. P. Schönthal (m.)*	do.	1870	do. Cannanore
73. J. F. Veil (m.)	do.	1872	do. Mercara
74. C. G. Eble (m.)	do.	1876	do. Mulky
75. M. Hoch (m.)	Switzerland	1876	do. Mangalore
76. E. G. Halbrock (m.)*	Germany	1876	do. Calicut
77. G. Benner (m.)*	do.	1877	do. do.
78. H. Altenmüller (m.)*	do.	1878	do. Mangalore
79. J. G. Kühnle (m.)	do.	1878	do. Codacal
80. I. Weismann (m.)	do.	1879	do. Cannanore
81. J. Fieg (m.)*	do.	1879	do. Calicut
82. H. Bachmann (m.)	Switzerland	1880	do. Palghaut
83. C. W. Dilger (m.)	Germany	1880	do. do.
84. F. Staib (m.)*	do.	1881	do. Mangalore
85. Mrs. A. Ruhland	do.	1881	do. Palghaut

Pensioned in India.

86. H. A. Kaundinya (m.)	India	1851	Anandapur
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Report.

“EXCEPT the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain”. Psalm 127, 1. So we too must exclaim, when we look back to the various branches of the work which the Lord has been pleased to entrust to our care, and in which we have to state step by step His undeserved help and intercession in our behalf, in time of need. And whilst we humbly crave: “Enter not into judgment with thy servants, O Lord: for in Thy sight shall no man living be justified,” Psalm 143, 2, we desire to praise His mercy with the Psalmist (106, 1) saying: “Praise ye the Lord. O give thanks unto the Lord; for He is good: for His mercy endureth for ever.” Amen.

Let us proceed now in reviewing the work of the past year.

I. The Native Church.

We had as many as 601 baptisms of Heathen converts and Christian children, and re-admitted 28 persons into church-membership, making 629 souls in all. From this sum we have to deduct 238 dead and 77 excluded, or 315 persons, so that we should have closed the year with an excess of 314 persons, or thereabout. Instead of this, however, the total numerical increase amounts to only 154 persons, raising the number of our Christians to 9391 souls. It is not always easy to account for a slight falling off in numbers, but this

year's deficiency is so glaring that we must enquire into the reason.

**Secession of a number of our South-Mahratta Christians
to the S. P. G. Mission.**

We have spoken in our last Report of the disaffection of certain persons in our *South-Mahratta* congregations at *Dharwar*, *Hubli* and *Betigeri* in the *Dharwar* Collectorate, mostly caused by the exercise of *church-discipline*. The clan-nish spirit, which has taken the place of caste, shows itself so strongly among these people, that the relations often identify themselves with the guilty person. Thus it happened that, owing to a case of discipline, a number of men in the *Hubli* congregation, resenting correction, seceded from us in 1887. They steadily rejected friendly advice and only persisted the more in their inimical attitude. Encouraged by some disaffected persons of our *Dharwar* congregation, they in the beginning of 1888 desired the *Chaplain* of *Dharwar* to receive them into the *Church of England*. That gentleman lent them a willing ear, and greatly encouraged their obstinacy by instructing them for two months and interesting the *Bishop* of *Bombay* in their behalf, who received them and some of our disaffected *Dharwar* Christians into the *Church of England*. In our *Betigeri* Congregation a case of *church-government* was accompanied by similar effects. Two Presbyters or Church-wardens, who were not fully qualified for their office, were forced to resign. They revenged themselves by forming a party and, on leaving us, wrote a most spiteful letter. They, with about fifty adherents, were also admitted into the *Church of England*.

We need not say that we feel deeply wounded at the way, in which an inroad was made into *our Church*. We feel pained whenever and wherever the *Church of Rome* a

cepts, or allures transgressors or others, who will not submit to the Word of God and to the scriptural rules of our Church, but we feel deeply wounded and distressed, when personages occupying a prominent position in an *Evangelical Church*,—which we highly respect, and with many of whose members we have laboured in brotherly harmony and love for a number of years*,—frustrate order and church-discipline, encourage worldly-mindedness, disorder, drunkenness and other heinous sins, breed a spirit of rebellion and opposition, disgrace the name of Christian, hinder the coming of the Kingdom of God, and break into the fold of the Lord, which He himself, the Arch-shepherd, has entrusted to us.

We must solemnly protest against such a violation of true Christian and Missionary comity.

The unfair manner, in which we have been dealt with, will stand forth in a glaring light, when held against the service which a number of our Missionaries have been in the habit of rendering to the *Church of England* for more than half a century. This was rendered not only as a small tribute of the gratitude we owe to a noble nation, under whose rule we are carrying on our work without let or hindrance, but also because, as Missionaries who trust to have imbibed the spirit of St. Paul, we consider ourselves in duty bound to preach the Gospel to Jews and Greek, to Christians and Heathen. In doing this we act merely as friendly, brotherly helpers of the *Church of England*, nay rather to the *Church of Christ* in places where English Christians are devoid of the means of grace, or where we are called upon to minister to their spiritual wants. We try in God's name to feed the Lord's sheep and lambs without even

* See also "Congratulatory letter" received from the General Committee of the Church Missionary Society on the occasion of the Jubilee of the Basel German Evangelical Mission, 26th Report 1865, page 72.

the slightest attempt at incorporating them into *our Mission-Church*, till they can be handed over again to their natural and lawful guides—an attempt we had the satisfaction of seeing thankfully acknowledged now and then by His Grace, the *Lord Bishop of Madras*, and by a number of chaplains.

May now also at this late hour justice be done to us on the part of those who have encouraged seceders by helping them to return to us, who have been the means of leading them to the Lord in many ways. May those who so bare-facedly have wronged us and themselves, become sober, forsake their gall and bitterness, and make their peace with God and with us.

When we review the other portions of our Mission-field we are painfully struck at the daily diminishing number of that band of noble men and women who, amidst much enmity and persecution, forsook their idols, their caste-men and their families, became the firstlings at our different Stations and, as such, the salt and light of the Congregations. A new generation is gradually taking their place. Most of these have not tasted the thralldom of idolatry and the enmity of the world, but have enjoyed all the privileges conferred upon them through the medium of Church and School. They feel their present elevated position; their energies, however, have not found everywhere their proper channels as yet. Many especially, who till now have not experienced what a new birth is, in their desire to improve their circumstances, are impatient that things develop so slowly and not in the very way *they* wish, and are often apt to suspect the *very* Missionaries to whose instrumentality most of them owe their prosperity, and who meditate on means and ways to push them on, as if it was they who were keeping them down and hindering their progress. Although this stage in the development of a congregation planted and supported by foreigners

cannot—we are afraid—be fully avoided, yet it is highly desirable that such convulsions and paroxysms be attended *to in time*. In the past year we had to encounter this spirit of discontent here and there. We sincerely desire that the Lord may give all a thankful heart, cure suspicion and restore confidence and harmony. May He grant to those, who have been wronged, grace to forgive for Christ's sake, and not become tired in well-doing.

We eagerly look forward to see men and women join our Churches who have experienced the regenerating power of the Lord, and who have the courage to boldly confess Christ.

II. Educational Department.

The Mission supports two kinds of schools. The one solely for the members of our *Congregations* and the other for the *Non-christian* population, among whom we labour. In both the chief attention is devoted to religious instruction and, of late years, special attention has been paid to their efficiency.

1. **Schools for Christians.**—Beginning with those most important for Mission-work, we have first to mention our *Catechists'* or *Theological Seminary* at *Mangalore*, in which the young men of our whole Mission are educated for the *Church*. This institution draws its pupils from the *Preparandi-Schools* at *Tellicherry*, *Udapi* and *Betigeri*. With these are affiliated *Normal-Schools* in *Betigeri*, *Udapi*, *Tellicherry* and *Kaiti*, from which our Mission obtain their *Christian Teachers*. Then follow the Schools for the *Congregation*, consisting in (4) *Infants' Schools*, *Parochial Schools*, and (8) *Orphanages* for boys and girls.

As to our *United Seminary* which has existed now for fully *twenty-five* years in *Mangalore*, we greatly appreciate the advantage accruing from the common education of all our Native Pastors and Catechists. As we, however, are obliged

to teach them Theology in *two* Vernaculars, one of which has to be learned by them with the loss of much time, we feel this disadvantage so much, that we have been considering the advisability of having *two* separate Theological Institutions in which only *one* Vernacular is spoken, *i. e.* a *Canarese* one in *Mangalore*, and a *Malayalam* one in *Tellicherry*. This gave rise to a *Special Conference* mentioned on page 36 of last year's Report, which has been followed up by various *District Meetings* in the beginning of 1889, in which under the presidency of our respected Principal, *the Rev. Th. Oehler*, this question has been freely ventilated. The gain of something like a year in the studies of our young men by letting drop a foreign Vernacular language, will enable *them* to cultivate English better, and *us* to raise the standard of those who intend qualifying themselves for the clerical and educational calling. The longer our experience, the more we find that the candidates applying from our English Schools are deficient in the *religious element*, which ought to be the *strongest* point in a Preacher or Teacher, and therefore we are aiming at supplying a *higher Christian education*. Considering that our *Parochial* Schools have gradually added a *Middle Class Department*, we hope the difficulty of establishing purely Christian High-Schools in *Tellicherry* and *Mangalore*, will not offer too many obstacles. These institutions should furnish fit candidates for our Theological Seminaries and for other careers. Our *Venerable Home Committee* will settle this important question after having heard the report of their Deputation.

2. **Schools for Non-Christians.**—In the year under review a greater number of schools have been offered to us in *Canara* and *Malabar*; yet, with but few exceptions, we had to encounter a good deal of worry through slander and under-hand dealings.

The A. V. Schools in *Mangalore* and *Dharwar*, have been raised into *High-Schools*. Special care is being taken in all our schools that the youths frequenting them may not only acquire a certain amount of learning, but be also *educated* in reality.

3. **Statistics.** We have now 119 schools, or 19 more than in 1888. The following particulars will give an idea of the work which is being done in the educational line:

	Males	Females	Total
Mission Agents under preparation . . .	112	—	112
Boarders	164	195	359
Attendants of Infants' Schools	54	68	122
Do. of Parochial Schools	739	557	1296
Do. Anglo-Vernacular Schools (Christians and Heathens)	1474	83	1557
Do. Heathen Vernacular Schools . . .	2310	75	2385
Do. Heathen Girls' Schools	—	360	360
Total Pupils...	4853	1388	6191

Or according to the *Religion* professed by the pupils, there are:

	Boys		Girls		Total
	Chris- tians	Hea- thens	Chris- tians	Hea- thens	
a) In Schools for Christians:					
Infants' Schools	54	—	68	—	122
Orphanages:					
Elementary Classes . . .	123	—	163	7	293
Upper Classes	41	—	25	—	66
Parochial Schools:					
Lower Primary	465	228	502	12	1207
Upper Primary & Middle	23	18	43	—	89
Higher Schools	112	—	—	—	112
b) In Schools for Heathen:					
Vernacular Schools . . .	101	2209	67	368	2745
Anglo-Vernacular Schools .	158	1316	12	71	1557
	1082	3771	880	458	
	Boys 4853		Girls 1388		
Total Pupils 6191					

III. Evangelization.

As preaching the Gospel to the heathen ought to be the chief aim of an *Evangelical Missionary Society*, we pay great attention to it, and employ all available European and Native agents in *Evangelization*. We are thankful for the amount of work done in Town and Country during the past year. Yet, although we are unable to gauge the probable number of persons, who may have heard the Gospel, we are fully convinced that their numbers could be greatly swelled, if time was better husbanded, and all the different obstacles were more manfully fought against.

This branch of work offers many hardships. Did we follow merely high-ways and rail-roads, we should keep silent, but by-ways, foot-paths and even bridle-tracks being the ways on which the Gospel has to be carried, the bodily discomfort is often very great. But it is not *this* we dread. It is the great spiritual strain and in many instances the comparative daily monotony of the work. Let us picture to ourselves an Evangelist who preaches to ignorant Plantation-Coolies in some forty or fifty plantations. The limited range of thought of these ignorant men and women necessitates his adapting his preaching in each plantation to their poor understanding, and repeating himself over and over again, for weeks and months together. How great is the danger of his becoming a babbler! Take another preacher, and accompany him into up-country- and jungle-places among people of primitive ideas, where his message has either never been heard, or where it has fallen into abeyance; or let us stand with him in one of the many markets or bazaars in the midst of a motley crowd whose chief motto and care is: "Let us eat and drink; for to-morrow we die", and you will find that, as he is obliged to keep himself within the boundary-line of the thoughts of an apathetic

audience, the danger of his speaking without unction and becoming a professional talker is very great. When we ascend even higher and picture to ourselves a more intelligent auditory, we soon become aware that the preaching of the Gospel day after day requires converted able men, endued with powers from on high, and a heart full of sinner-saving love. All this and more we find in St. Paul, whom God chose to be the great itinerary preacher and pattern of His Church. It is evident that not any or every body is fit for this momentous work, and that our itinerating Brethren stand greatly in need of the sustaining prayers of the Church, for which we would plead.

There are however *more powerful* hindrances at work. "The God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" and they be saved. Satan has many ways of accomplishing his sinister aims. He uses wiles and guiles; the blindest fanaticism as well as the most abject apathy, the loosest morals equally with the most relentless asceticism, are the tools he deftly handles, in order to prevent people from believing.

When our Pioneers fifty years ago, headed by our bold *Mr. Hebich*, attacked the fortress of *Demonio-Hinduism* (for the Hinduism among the Dravidians is a mongrel production,) the fury of onslaught was great; wrestling in tough arguments was common; being pelted with stones and cowdung were not unusual occurrences; and among cases of assault, one by a maddened elephant, let loose on a preaching party, signified the height of fury.

When the Heathen saw that nothing was to be gained by arguments, mockery or opposition, they resigned themselves to tolerate being preached at, but substituted an indescribable indifference and utter apathy so as to paralyze the zea!

of the preachers and to make their words die on their lips. We all know how much Evangelists suffered under this drastic treatment. The hope of the Hindus of silencing thus the preaching of the Gospel having proved abortive, the *educated* ones began to take recourse to the missiles of slander, ridicule and calumny, and the *uneducated* ones to practise rude interference to beat off the preachers of the cross. Mr. Walz, of *Betigeri*, describes the situation as follows:

“There existed in former years ‘Literary societies’, when lectures were weekly read and discussions followed, but religion was carefully kept out. It was then thought possible to treat the Christian religion as if it did *not exist at all*. Since those days the situation has materially changed. People have found out, that the Christian religion has not only attempted to invade, but to *conquer* India by influencing deeply the religious and social life of the Hindus, and by threatening to remould it. This called for a change of front and tactics. Non-christian India became alarmed; Hindu society, *i. e.* the Brahmanical world was shaken to its foundation, and “fight against Christianity” became the war-cry. With feverish haste Clubs and Unions were got up, Newspapers and Pamphlets were published, learned men were sent to alarm the different strata of society, especially those most threatened, in order to encounter the aggression with a well equipped force.

“The articles met with in different newspapers wear a different character; some rail and inveigh against Christianity, others are more sober and complain of the utter unconcernedness of the multitude, the neglect and abeyance of the Religion of the Indian Aryans, especially by the youths, who have received an English education, and call in wailing accents to the rescue. There are also articles which treat of the religious activity in Europe. They say, that, whereas the Christian truth is attacked there, others equal in learning defend it with great ability. With us, they go on to say, the Arya Samaj and other societies try to support the ancestral religion, but alas, the priests do not back them up, and they finish by calling upon their Gurus, the Swámis, “the most holy fathers”, to

imitate Missionaries in teaching the young, and so on, in order to regain ground lost and finally drive them out of India!"

These new tactics we find being tried here and there as if by one consent.

Mr. Strobel, of Tellicherry, records that:

The *half educated*, who like butterflies have alighted on the different flowers of science and sucked some of the honey here and there, but especially those among them, who have been in Mission Schools, take a delight in attacking Christianity. The polemic writings of a Muhammedan and a Brahman are their favourite textbooks for attacking the preacher.

Mr. Warth, of Bijapur, has come across:

Government Village-Schoolmasters, who resist the preaching of the Gospel and the sale of Bibles and Tracts in the villages; there are also Policemen who think it fashionable to revile the religion of their Masters. Of late young men, plucked at their examinations, but of a loquacious turn of mind, travel up and down, country, abuse Christianity, and preach old and new inventions to save Hinduism.

Mr. Kanaka, of Kotagiri, mentions that:

On the occasion of one of the funeral festivities of the Badagas a Village-Teacher of the District-Board, took delight in giving those, who were assembled, the contents of a small tract published by the Madras Hindu Tract Society, and entitled "Jesus is but a Man", but when he (Mr. K.) began to refute his statements he slowly went away.

And lastly we have to mention a champion of Hinduism whom *Mr. Dilger* had an opportunity of hearing at Palghaut, *Col. Olcott*, who considers himself the reviver of the national religion of India.

The Colonel attempted to shew that not God but man's spirit is to be our chief aim. In spite of the many hundreds of castes and caste-prejudices obtaining among Hindus, he expatiated on the *Brotherhood* of the Hindus, and wound up by saying that, through his teaching of Theosophy, he has saved the Hindus from the hands of the cruel Missionaries. What a wonderful Samaritan!

Hinduism and *Demonism* have, however, other weapons offensive or defensive, which are set at work. Either a large kettle-drum, as *Mr. Männer* of *Mangalore* tells us, is brought during a heathen festival, and beaten in front of the preaching party to drown their pleading voice; or, as *Mr. Keppler* of *Mulky* reports of a heathen festival of the Konkani caste:

“We were abused in words so utterly vile, that to repeat them would be a prostitution of speech—; dreadful howls were set up by an idle, fanatical crowd from time to time, and stones, the rind of jack-fruit, and other offensive things were flung at us.”

Mr. Dilger, of Palghaut, reports:

“That it looked as if the evil inclined in *Kalpatti* should have it all their own way during the festival this year, and as if we were not to preach to them at all. *Venkatagiri Shāstri*, a well known, old rival preacher, began to mock us this time by calling out that, if we are not literally transplanting mountains, our faith was an imposture. His chief argument, however, was a never-ending jackal-like howl by a horde of boys, who at his bidding seconded his speech. Thus we could not get an opportunity for any reply or argument. This went on for two days. On the third day, however, a wheel of the huge idol-car broke, the car capsized, and the idol’s arms were broken. This put a stop to their revilings. A Brahman confessed to our Catechists, that this was the punishment for the vile treatment we had received at the hands of his fellow-Brahmans.”

May the Lord endue our Evangelists with the panoply of God, and help them to wield successfully “the sword of the spirit, which is the Word of God”.

We should now like to give some more extracts from the copious material of our itinerating preachers at our disposal, but regret that we must abstain. We confine ourselves to two Native witnesses who show us that, in spite of much enmity, God has His wonderful work in many a soul, and will carry it out to a final victory.

Dissatisfaction with paternal ways.

Some of our Palghaut Catechists had one day reached a Brahman village, and were surrounded by a number of young Brahmans,

“When an elderly Brahman stepped forward and, for fear of being understood and reviled, told us in Canarese, that he had made several pilgrimages, and visited all the renowned bathing places of the Hindoos, but to no effect. He had been listening gladly to the preaching of the Missionaries in those places of pilgrimage, and believes, that there is nowhere salvation except with Christ. He went on to say: “I am, however, tied by so many family-ties, that I cannot follow up my conviction.”

Some time later we met a Nāyar. This man had such a desire to be saved, that he had made three pilgrimages to Benares, and other places, but to no purpose. He said:

“I expected to obtain salvation and peace, but am sadly disappointed. I have come to know, that Christianity alone can satisfy the aching void of my soul, but, alas, my family-connections and my position prevent me from following up my conviction.”

There are yearly pilgrimages to the shrine of *Subrahmanya* in *Palani*. With a frantic desire hundreds go yearly to that shrine. When they return, however, they may be seen lying helpless along the roadside, being attacked by cholera, small-pox, or from over-exertion. All this has helped to convince the people, that the god does not extend his protection unto them, and that consequently it is useless to serve him.

An honest inquirer.

Our itinerating preacher *Nathanael Arukandan* came across a young man, who was anxious to unburden his mind to him. His confession runs as follows:

“When young, I visited a Mission-School in the mofussil, and disliked the Word of God; on being sent to a Mission-School in town I

resisted the impressions made by the Word of God, and openly opposed the teachers. I could not bear to hear the name of Jesus. Some years later I came in contact with Mappillas (Muhammedans) who, although they reviled the Christians, spoke most reverently of Jesus, a fact which surprised me. About that time I made the acquaintance of some Hindus, well read in their Shastras. The fact, that the one spoke of the necessity of a prophet, and the other of the necessity of an incarnation, made me think more highly of Jesus. I began to read the Bible. The longer I read, the more I felt drawn to Jesus, and in proportion felt greatly distressed at having gainsaid the truth, and ridiculed Jesus on former occasions. I now began to speak in favor of the Christian religion to my friends. My father, on hearing this, reviled Christianity, whenever he could. I felt this unbearable, and in all reverence, showed him his wrong, when he at last told me, that a person who is outwardly a Hindu may believe the Christian religion; change of caste, however, was not necessary. Some time after I married a girl from a poor family, in the hope of bringing her over to my way of thinking. Though she was willing, her relatives interfered continually. I sent her to a Christian woman to learn to sew, but all the women of the house protested against her going to the house of persons of another religion, and I was forced to keep her at home. I then began to teach her at night to read and to write, when all the women intimidated her, saying: 'Shame upon you! We had not the courage to talk to our husbands before we had born them the first child. You, however, sit already up now with your husband, and talk about all kinds of things.' I had to drop also this instruction, and run the gauntlet daily, for whenever anything goes wrong in the house, it is owing to my keeping the women from performing certain ceremonies. My father is angry with me, and fears I might become a Christian one day. I know that there is no rest for me, except I be baptized, and become a member in the body of Christ. What am I to do?"—I exhorted him to read the Word of God, and to pray for more light, and promised him that I would pray for him too.

Oh for persons wrestling with Jehovah like Moses, and for Aarons and Hurs to support his tired arms! Had the Church more of that stamp of men, the kingdom of God would come with power!

IV. Bible-women.

Through the liberality of the *Committee of the British and Foreign Bible Society in London* we have been enabled to employ 20 Bible-women, viz: 2 in South-Mahratta, 14 in Malabar, and 4 in Canara. We desire to tender our sincerest thanks to them for this valuable agency. As the room allotted to this branch is but small, our extracts must be very short. All the reports we have seen agree, that the task undertaken by the Bible-women is a very difficult one, which tells on their health, especially when they are engaged for the *whole* day.

Guledgud. *Mrs. Knittel* writes, that the two Bible-women are pretty well received, and by some even with pleasure. There are those, who take the glad tidings of Jesus as a welcome interruption in their monotonous life. Some women think they cannot learn to read, and see no use in trying to do so.

Cannanore. *Mrs. Weismann* says, that the women are well received. Often the men invite the females to listen to us, instead of attending to useless chat. Whilst the cholera epidemic raged, our Bible-women were welcome, and their prayers appreciated by those stricken with the disease. Women often ask them to pray for a sick child.

Chovva. *Mrs. Ostermeyer* states, that the women of all castes, the Brahmans excepted, are not on a footing of equality with their husbands, but considered the servants to their masters, and have often to put up with rough *treatment*. Is it a wonder that they sigh: "How can we get rid of our fetters? Ill-treatment is our lot in this, and punishment in the world to come!!"

Tellicherry. *Mrs. Frohnmeyer* finds, that a feeling of sinfulness is rarely met with. She came, however, across some women, who confessed they were sinners and guilty, and one even said: "If God keeps us a year without sickness, we shall embrace Christianity." The sick gladly received the good tidings from and the service and advice of the women. During cholera in the monsoon their hearts were

more open, but after the scourge had passed, all relapsed into their sinful grooves. Now and then men join the women of the house to listen; but others are afraid the heart of their wives might become influenced too much, and less subservient to their misrule.

Chombala. *Mrs. Schmolck* reminds us, that Malabar being a mountainous country, each family lives, as it were, in a small fortified compound. In this way there are as many forts as there are houses. The inmates of these houses live, however, in another fortification, namely caste, and the way of their forefathers. It is hard for them to believe, that their religion is man's invention, and therefore useless, and that there is salvation in none but in Christ Jesus.

Calicut. Several Missionary ladies superintended this branch. During the cholera epidemic, which broke out twice, the hearts were well prepared, no sooner, however, was there a respite, than their willingness to hear changed into indifference. On the whole all are afraid of the consequences, in case they admit God's claim upon them.

Mangalore. The four Bible-women, superintended by *Mrs. Diez*, could not sell many books this year. People told them that they had already seen such books, and were in possession of them. Some others said 'we have our own *Shastras* and books, and do not require yours'. There are many houses in which they are received most cordially, in others, however, some women either brought their books and began to read aloud, or otherwise prevented them from reading, and holding a friendly conversation. On the whole they have friends in many houses, and in such are asked to repeat their visits.

V. The Medical Mission.

We have much pleasure in laying before the friends of this Mission-branch a short extract from *Dr. Liebendörfer's* second yearly report.

"In the past year 3,228 patients applied for treatment, and 10,870 consultations were held, against 4,012 and 12,450 in the previous year. This falling off was chiefly due to my unusually

long absence from Calicut in order to attend on sick members of our *Malabar* and *Nilagiri* Mission, who were dangerously ill, and one even nigh unto death. Besides this a Committee of Natives have employed a Native doctor, who under their instructions not only treats his patients gratis, but also supports them, and many of my former applicants have been diverted into this channel.

As to my hapless patients, nobody has an idea of the terrorism sorcerers exercise over their mind, body, and property. Whether a person be suffering from incipient consumption, or indigestion, or general debility, resulting from profligacy and recklessness, or whether a person's mind becomes deranged—cases most common in *Malabar*—, all these symptoms are traced by the sorcerers to the revenge of some known or unknown enemy, and prescriptions are made accordingly. Some Christians even credit their rodomontade. Thus patients will avoid me, or send for me, and even my way of treatment may be interfered with by a hint from these all-powerful impostors.

Cholera made its appearance at Calicut twice in 1888. What despair and terror on the one hand, and what utter indifference and stupor on the other I had to witness!

Persons bitten by poisonous snakes were brought from all directions; many were in time to be saved, but a few came too late, and expired in my veranda. Only small operations were performed. *Mrs. Liebendörfer* assisted especially in nursing sick members of our Missionary circle, and, after *Mr. L. Kallattil* had left, *Mr. Abijah Edappalan* made himself useful by small services, by giving appropriate addresses to those who had come for advice, and by distributing handbills and tracts.

We praise the Lord for all His merciful help in so many cases, which were a source of much anxiety, and for His not permitting us to be put to shame."

VI. Literary Department.

A. *New Books published in 1888, and the beginning of 1889.*

Under this heading we give a short abstract of the literary work done by different Mission Agents.

I. Canarese. Kreista Sabhāpatra, Vol. XXI., edited by the *Rev. M. Th. Walz.*

Almanac for 1889, partly edited by *Mr. Christanuja Watsa.*

English-Canarese School-Dictionary, revised and enlarged by the *Rev. F. Ziegler.*

Children's Picture Leaflets, No. 1—8, translated by *Mr. G. Almanda.*

Canarese Liturgy, revised edition.

Canarese Fourth Reader, Part I., translated by the *Rev.*

H. A. Kaundinya.

Bible Stories, Old and New Testament, revised by the *Rev.*

H. A. Kaundinya.

Fear God, translated from the Malayalam.

Comfort to the Mourning, by the *Rev. M. Th. Walz.*

On Sin and Righteousness, by the *Rev. M. Th. Walz.*

The Saviour of the World, by the *Rev. B. Gräter.*

Canarese School-Grammar, revised by *Mr. Shrinivas Ayangar.*

Collection of Canarese Lyrics, revised by *Mr. Christanuja Watsa*, and *Mr. M. Ramakrishna.*

Grammar of the Old Canarese Dialect, revised by *Mr. Shrinivas Ayangar.*

II. Malayalam. Kēraḷōpakāri, Vol. XV., edited by the *Rev. C. W. Dilger*, and *Mr. P. Hermon.*

Almanac for 1889, edited by the *Rev. L. J. Frohnmeyer.*

Malayalam Grammar, by the *Rev. L. J. Frohnmeyer.*

III. Tulu. English-Tulu Dictionary, by the *Rev. A. Männer.*

I too have a House, second edition, by the *Rev. A. Männer.*

In the Press.

Kannāḍa-English Dictionary, by the *Rev. F. Kittel.*

B. The Printing Press.

Mr. G. Hirner is in charge of the Press.

LIST OF BOOKS

Printed during the year from November 1, 1887
to October 31, 1888.

I. In Canarese.

	Edition.	Size.	Copies.	Pages.	Tot. Pages.
Sabhāpatra, Vol. XX. No. 5—XXI. No. 4.			600	200	120000
The Decalogue	I.	12°	3000	58	174000
Bible Stories in Canarese, I. Part: Old Test.	II.	12°	4000	204	816000
Bible Stories, II. Part: New Testament. .	II.	12°	4000	172	688000
The Sufferings of Christ.	II.	12°	2000	56	112000
A Collection of Canarese Lyrics	II.	12°	1000	48	48000
The Needle of Adamant.	II.	16°	2000	36	72000
Fear God.	I.	32°	4000	16	64000
The Story of the Saviour of the World .	II.	32°	2000	32	64000
The Origin of Sin	II.	32°	3000	24	72000
The Sermon on the Mount	I.	32°	4000	28	112000
Liturgy of the Basel Germ. Ev. Miss. Society	III.	8°	400	220	88000
Canarese Fifth Reading Book (B. G.)	II.	16°	6000	320	1920000
Elementary Geography, Part II. "	III.	12°	15000	67	1005000
Do. do. " III. "	III.	12°	10000	132	1320000
First Book of Canarese Poetry "	V.	12°	20000	68	1360000
The Way to Health, a Sanitary Primer "	I.	12°	10000	94	940000
A Short Account of the Madras Presidency	V.	16°	2000	92	184000
A Short Description of Coorg	III.	16°	2000	39	78000
Description of South Canara	V.	16°	2500	16	40000
Canarese School-Grammar	VI.	12°	4000	148	592000
A Description of North Canara	II.	16°	3000	29	87000
Fourth Reader, Part I.	I.	16°	2000	244	488000
On Sin and Righteousness	I.	32°	4000	16	64000
Comfort to the Mourning	I.	32°	4000	16	640000
The First Reader, Part II.	II.	16°	10000	117	1170000
Satyānṛtasōdhane	I.	8°	250	40	10000
Almanac for 1889		8°	5000	64	320000

II. In Malayalam.

	Edition.	Size.	Copies.	Pages.	Tot. Pages.
Kēraḷōpakāri, Vol. XIV. No.11—XV. No.10.		8°	600	192	96000
The True Light	II.	16°	2000	24	48000
On Bribery	II.	16°	2000	22	44000
The Epistles of Paul the Apostle to the Romans and Galatians		16°	2500	131	327500
The Gospel of Matthew		16°	5000	229	1145000
The Gospel of John		16°	5000	197	985000
Instruction in Divine Truth.	II.	32°	2000	20	40000
The Grapes	II.	32°	3000	16	48000
The Birth of Christ	III.	32°	3000	16	48000
A Letter to Children.	II.	32°	3000	20	60000
Randall: A Story stranger than Fiction	III.	32°	3000	20	60000
On the Lord's Prayer	II.	32°	3000	16	48000
A short Account of the Madras Presidency	II.	16°	1000	16	16000
A Malayalam Anthology	III.	16°	2000	39	78000
The Essentials of Malayalam Grammar	V.	16°	5000	32	160000
The Travancore Revenue Manual	I.	8°	500	416	208000
A Catechism of Malayalam Grammar	VI.	18°	3000	157	471000
Almanac for 1889			2000	80	160000

III. In Tulu.

I too have a House	II.	32°	500	32	16000
Selected Scripture Sentences	VII.	12°	3000	200	600000

IV. In Sanskrit.

First Book of Sanskrit in Kanarese	III.	12°	3000	200	600000
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V. In Anglo-Vernacular and English.

English-Tulu Dictionary	I.	8°	500	659	329500
The 48th Report of the B. G. E. M. Society		8°	1200	119	142130
The Heart Book	IV.	16°	2000	67	134000

C. The Book and Tract Depository

In charge of *Mr. F. Huber*, is the editing firm of our own Religious Books and Tracts, and a number of School-books, which are retailed in about 27 Branch Depôts, and by 12 Colporteurs, employed by the Mission. The following Books were sold:

SALE OF BOOKS AND TRACTS

from July 1, 1887 to June 30, 1888.

1. *Our own Publications.*

		Rs.	As.	P.
25172	Copies of Canarese Religious Books	1197	1	9
18691	„ Malayalam „ „	848	15	3
768	„ Tulu „ „	46	12	7
12981	„ Canarese School-books	2955	1	6
14832	„ Malayalam „ „	1953	4	6
5207	„ Other languages	4113	9	4
20926	„ Government Books, Canarese	3413	3	0
34374	„ „ „ Malayalam	8209	11	6

2. *Other Publications.*

10000 Copies	8720	9	7
142951 Copies for	Rupees 31458	5	0

VII. **Industrial and Mercantile Establishments.**

These consist at present of the following Establishments:

Three Weaving Establishments: at *Mangalore*, *Cannanore*, and *Calicut*. The former has a Branch at *Mulky*; the second has two Branches at *Tellicherry* and *Chombala*, and *Calicut* has a Branch at *Codacal*.

Four Tile-Works: at *Jeppu* and *Kudroli* in *Mangalore*, at *Malapu* near *Udapi*, and at *Calicut*.

One Carpenters' Shop at *Calicut*.

One Mechanical Work-shop at *Mangalore*.

And three Mission Mercantile Branches at *Mangalore*, *Mercara* and *Calicut*.

All these institutions are carried on in a thoroughly Christian spirit, which influences the workmen for good. The

benefits many poor Christians derive from these Establishments in thickly populated coast-districts with but few opportunities to earn their livelihood, are obvious. Besides this, habits of regularity and punctuality are acquired.

In spite of this we are far from encouraging a manufacturing population, and regret when those, who possess the necessary abilities, are satisfied with being dependent on others for their living instead of looking out for themselves, and we hail any honest attempt of our Christians at becoming independent weavers, carpenters, smiths, and so on. But even this does not satisfy us, and therefore we gladly mention that a number of occupations, formerly considered by many below their dignity, are now more favorably looked at, and in spite of our Industrial Establishments, we most sincerely wish our Christians to strike out for new fields of labour. Many prejudices, however, will have to be disregarded, wrong notions to be corrected, and the conviction, that not honest work, but habits of idleness and sponging disgrace a man, must become more deeply ingrained in them. Thus we expect our industries to exercise directly and indirectly an educational influence in our Congregations. May the Lord vouchsafe this blessing.

VIII. Agents of the Mission.

1. European Agency.

There are at present 51 ordained and 14 unordained Brethren, 44 of whom are married.

As now-a-days celibacy is beginning to be more admired (contrary to I Tim. 4, 3), and married life in general, and of Missionaries in particular, to be regarded as a lower degree of existence, it seems necessary to state that we stand on scriptural ground, and that we consider married life the

Normal school for all those, who in accordance with I Tim. 3, 4. 12, wish to do work in the Church, and that only married men can attend to her wants efficiently. Just so, married women have in many cases the advantage over those who are unmarried. This being the case, we have undertaken to give a summary of what is being done by female agency in Church, School, and Evangelization work with us.

All the Missionaries' wives, stationed as they are in 24 principal stations, besides attending to their own special duties, are more or less engaged in superintending the sale of Bibles, New Testaments, Scripture-portions, Books, and Tracts, in the supervision of Infants' and Industrial Schools, in conducting singing-, needle-, and fancy-work-classes of the Parochial, Mixed Vernacular, and Hindu Girls' Schools, housekeeping, and economical management of the different Orphanages, and knitting and tailoring for our Orphan boys. Several devote a portion of their time to school-work, for which at present three unmarried ladies are especially employed. In addition to the above, those who have mastered the Native language, assist their husbands in advising the female members of their Congregation, visiting the sick Christian women and children of their parishes, administering medicine, assisting in cases of childbirth and sickness, and cultivating friendly relations with their non-Christian female neighbours. Some do, what is now called "Zenana work" at their places of residence, or on the out-stations, and in the country whereto they accompany their husbands, whereas others, who superintend Bible-women, are in the habit of accompanying them in their house-to-house visits.

As to the state of health, several of our number have been dangerously ill, but the Lord has raised them up again, whereas He has taken some infants to Himself. Six of our old Indian fellow-labourers viz. *Mr. F. Müller*, *Mr. B. Deggeller*,

Mr. G. Plebst, Mrs. Würrth, Mrs. Convert, and Mrs. Hasenwandel, at Home, were called from the church militant to the church triumphant. For particulars please consult the Obituary.

The Mission desires to acknowledge the kind and gratuitous medical attendance upon the families of the Mission and members of the Congregation in cases of sickness, and to thank heartily for services rendered by the following medical gentlemen: *Dr. Branfoot* in *Madras*, *Dr. Smith* in *Ootacamund*, *Dr. Mc'Conoghy* in *Dharwar*, *Dr. Peters* in *Bijapur*, *Dr. Mc'Cabe* in *Amatty* (Coorg), *Dr. J. C. Marsden* in *Mercara* (Coorg), *Dr. Henderson* in *Karwar*, *Dr. W. Browning* and *Dr. W. A. Lee* in *Mangalore*, *Dr. E. Liebendörfer* in *Calicut*, *Mr. J. D. Jordon*, Dresser in *South-Coorg*, and *Mr. Vergese*, L.M. (Apothecary, Civil Hospital) in *Wadagara*.

The following left for Europe in 1888: *Mr. and Mrs. H. Bachmann*, of *Palghaut*, sailed from Colombo in May; *Mr. F. Staib* and family, of *Mangalore*, sailed from Bombay on the 25th May; *Mr. J. Fieg*, of *Calicut*, sailed from Bombay on the 9th November; and *Mr. and Mrs. Halbrock*, of *Calicut*, sailed from Bombay on the 9th December 1888.

In 1889: *Mr. I. Weismann* and family, of *Cannanore*, left Bombay in March, *Mr. Th. Elsaesser* and family, of *Calicut*, in April, and *Mr. and Mrs. C. W. Dölger*, of *Palghaut*, in May 1889.

We had the pleasure of welcoming the following reinforcements:

Permitted to return: *Mr. G. Francke* for *Mangalore* (21st May 1888), *Mr. and Mrs. C. Pfleiderer* for *Mangalore* (15th October 1888), *Mr. A. Ruhland* for *Palghaut* (23rd November 1888), *Mr. and Mrs. F. Ziegler* for *Dharwar*, and *Mr. and Mrs. L. Gengnagel* for *Basrur*, who arrived at Bombay on the 8th December 1888.

New arrivals: at Bombay on the 8th October 1888 *Mr. F. Volz* and *Miss Fäsi* for *Calicut*, and *Miss L. Hofmann* for *Mangalore*; on the 8th December *Miss Däuble* for *Mangalore*; on the 10th November 1888 *Mr. R. Bosshardt* for *Vaniyan-kulam* and *Mr. G. Kehrer* for *Calicut*; on the 1st January 1889 *Mr. H. Risch* for *Basrur*, and *Mr. W. Bader* for *Cannanore*.

The following Brethren were married: *Mr. Peter* to *Miss Fäsi* (*Calicut*, 30th October 1888), and *Mr. Daur* to *Miss Däuble* (*Mangalore*, 20th December 1888):

The following *transfers* took place *Mr. and Mrs. F. Kittel* were transferred from *Mercara* to *Mangalore*; *Mr. and Mrs. J. Knobloch* from *Coonoor* to *Calicut*; *Mr. and Mrs. Th. Elsaesser* from *Mangalore* to *Calicut*; *Mr. and Mrs. R. Schenkel* from *Basrur* to *Udapi*; *Mr. and Mrs. J. J. Jaus* from *Chombala* to *Codacal*; *Mr. and Mrs. S. Limbach* from *Dharwar* to *Kaity*; *Mr. Ch. Hole* from *Codacal* to *Chombala*; *Mr. and Mrs. J. Waidelich* from *Betigeri* to *Hubli*; and *Mr. O. Bode* from *Mercara* to *Anandapur*.*

* After having gone to Press we have to add that:

1. *Mr. and Mrs. B. Lüthi* were transferred from *Guledgud* to *Hubli*, *Mr. D. Berli* from *Dharwar* to *Bijapur*, and *Mr. Th. Lutz* from *Betigeri* to *Guledgud*.

2. *Mr. G. Wieland* for *Betigeri*, *Miss Zimmermann* for *Mangalore*, and *Miss Schmitt* for *Palghaut* arrived in Bombay on the 18th May 1889.

3. *Mr. Stierlen* was married to *Miss Zimmermann* (*Mangalore*, June 1889), *Mr. Strobel* to *Miss Schmitt*, and *Mr. Hole* to *Miss Wolff* (*Calicut*, June 1889).

4. The Lord has thought fit to afflict us by calling to himself *Mr. R. Hauri*, who departed this life on June 2, 1889.

2. Native Agency.

1. Native Pastors.

Two of our Native Pastors, viz. the *Rev. J. Jacobi*, late of *Coilandy*, and the *Rev. P. Chandran*, late of *Tellicherry*, were pensioned, the one owing to debility, and the other to old age. This reduces the number of our active Deacons from 17 to 15.

2. Evangelists, Catechists, and Assistant Catechists.

There were added last year 8 young men, bringing up the number of our Catechists from 92 to 100. Of these two, namely *Esau David* in *Calicut*, and *Mr. Satyarthi Kaundinya* in *Mangalore*, were called to their rest; one was pensioned, and one had to be dismissed for flagrant misbehaviour, so that in the beginning of the year 1889 there remain only 96 Evangelists and Catechists.

The newly admitted eight men were the successful candidates of the Theological Seminary at Mangalore. Of these *Samuel Furtado*, *Paul Shiri*, *Henry Kodot*, and *Aaron Furtado* received the blessing as Catechists by the *Rev. M. Hoch* in the Shanti Church at *Mangalore* on the 4th March 1888, and *Stephan Chattottu*, *Paul Shelvanayakan*, *Noah Arambhan*, and *Noah Edappalan* by the *Rev. J. Knobloch* at *Calicut* on the 15th April 1888.

3. Christian School-masters and School-mistresses.

The number of the Christian School-masters has risen from 125 to 133, and that of the Christian School-mistresses from 33 to 40, making 173 in all, or $\frac{7}{11}$ of the whole supply required.

4. Heathen School-masters.

Owing to the many Schools newly taken on, the number of Heathen School-masters had to be increased from 78 to 101.

I. CANARA.

A. South-Canara.

Area 3902 square miles. Population 959,514 souls.

MANGALORE.

Out-Stations: Jeppu, Bokapatna-Kudroli, Bolma,
Bantwal, Puttur, and Beltangadi.

I. Clerical Part.

Rev. A. Männer, in charge of the Parish; Chairman of the Districts of Canara and Coorg, and Secretary to the Local Committee of the B. G. E. Mission in India.

Rev. F. Kittel, engaged in Canarese literary work.

Rev. E. Diez,
Rev. Ch. Ernst, } in charge of the Theological Seminary.

Rev. J. Daur, " " Town-, Bazaar-, and Parochial Schools.

Miss L. Hofmann, studying Canarese; Brahman Girls' School.

Native Pastors

Rev. Sebastian Furtado, in charge of the Jeppu Congregation and School.

Rev. Samuel Andrea, " " " Bokapatna " and School.

Catechists

Mark Salis, *Stephan Jatanna*, *Christanuja Watsa*,
Timothy Furtado, *Henry Robert*, *Gabriel Almanda*,
Joseph Bhagyan, *Paul Shiri*.

Colporteur, *Ezra Palanna*.

Bible-Women. (see P. 20.)

Emily Ezra, *Monica Shiri*,
Salome Prabhava, *Ernestine Anchan*.

Christian School-masters

Jacob Ammanna, Jesudasa Sowens,
Albert Vartika, Samuel Sowens, Joshua Karat,
Paul Banger, David Bunyan, Timothy Mabenna, Matr.,
Aquila Muttu, Joel Sona, Barnabas Kodot, William Aarons.

Christian School-mistresses

Hanna Læklin, Cecilia Sowens,
Julia Manakadan, Tabitha Sowens, Felicitas Phinehas,
Talme Andrea, Sumangala Shiri, Shanti Furtado,
Sophia Titus, Lydia Mitra, Marianna Banger,
Thirza Vartika, Charlotte Menez,
Margaretha Pearl, Babetta Samuel.

Heathen School-masters

P. Ramachandra, F.A., Lakshmana Bhatta, Matr.,
P. Murtappa, P. Cherdappa, K. Subba Rao,
M. Subba Rao, A. Manjunatha, A. Padmanabha,
K. Narasimha Rao, Subbarao, Panduranga Pei,
K. Venkatarao, Shrinivasa Shanabhoga..

		Last year:	
Communicants	1047	1006	1751
Non-Communicants	20	23	
Children	719	722	
Converts baptized during 1888	12	12	884
Probationers	14	18	
Seminary	29	31	
The Balmattha Infants' School	68	76	
„ „ Parochial Boys' School	81	86	
„ „ „ Girls' „	109	108	
Three Mixed Parochial Schools: (Chr. boys 27, Chr. girls 33, heathen boys 27, and heathen girls 14)	101	89	
Basel Mission Bazaar-School (heathen boys 101, heathen girls 29, and Chr. boys 2)	132	75	
German Mission Town-School (Chr. boys 45, heathen boys 146, Chr. girls 3, and heathen girls 5)	199	145	
Brahman Girls' School	71	74	
Bantwal A.V. School (Chr. boys 2, heathen boys 137, and heathen girls 11)	150	0	
Bolma Vernacular School (Chr. b. 1, heathen b. 6)	7	0	
Sunday-Scholars	127	120	

Agency. *Miss L. Hofmann* arrived on the 15th October to take charge of the Brahman Girls' School, and *Mr. F. Kittel* from Mercara, with *Mrs. Kittel*, on the 24th December 1888, to carry his large Canarese-English Dictionary through the Press.

Congregation. A small belfry was added to the *Jeppu* Chapel. The *Bokapatna* Chapel was consecrated on the 20th May 1888.—We can also chronicle an increase in numbers, a fact which would be especially pleasant, if we could add, that those who are called to be saints prosper in their inner man, and that the love they have towards the saints has been duly exercised (*cf.* Col. 1, 4). Now, although our Lord has praised this love so highly as being the distinguishing feature of His disciples, we find many of our Christians of long standing to have been sadly deficient in it. We have been grieved to see during the past year (according to 1. Cor. 13, 4 ff.) a good deal of envying, vaunting, being puffed up, behaving unseemly, seeking one's own, being easily provoked, thinking evil, and so on; and we implore the Lord to come with His peace in our midst, and to heal all our diseases.

A Widow-house, Sick-house, and Lazaretto exist. Many of our Christians and enquirers find work in our different establishments, and *Mrs. Hirner* employs a number of widows and poor women in the *Industrial School*, which is carried on by her with much devotion.

Schools. Efforts are being made to raise our *Town-School* to the rank of a *High-School*. The School at *Bolma*, which was begun with 30 pupils, was nearly emptied when cholera appeared there. On the 1st October the A. V. School at *Bantwal*, which was offered us by the inhabitants, was taken over by our Mission.

Mr. Ernst had charge of the Parochial Middle-School, *Mrs. Männer* of the Infants' School, *Mistresses Elsaesser*,

Pfleiderer, Hauri, Baumann, and Ernst of different needle-classes in various places, and *Mrs. Diez*, assisted by *Cat. Henry*, of the Brahman Girls' School, in which *Miss Hofmann* gave some drawing lessons. The examinations in all our schools, especially of the Town-School and Brahman Girls' School, were successful. In the latter, one girl passed the VI. Standard for the first time. *Mr. Stierlen*, assisted by some students and others, has kept up a *Sunday-School* at Balmattha.

The Catechists' or Theological Seminary. In February 1888 eight students passed successfully their examination. Five pupils entered from our Pro-Seminaries in Tellicherry and Udapi, and the Evangelists' School at Betigeri. We began the year 1888-89 with 29 pupils. As usual the instruction was imparted in the Canarese and Malayalam languages in Dogmatics, Exegesis of the Old Testament, Symbolics, Apologetics, Homiletics, Catechising, Hindu Classics, English, Greek, Canarese, Malayalam, Sanskrit, and Native and European Singing. The students went on short itinerating tours.

Evangelization. Preaching in the *Anglo-Vernacular School*, as well as in a hired shop in the *Bazaar*, was carried on by the Seminary as in former years. The heathen festivals at *Mangalore, Panamboor, Kudupu, Bantwal, Vitla, Manjeshvara*, the sea-bathing at *Suratkal*, several cock-fights, and some other places and festivals were visited by Missionaries, Catechists, and the students of the Seminary. On such occasions coarse and vulgar mockery is often reproved by respectable Hindus; yet temple-Brahmans now and then take a delight in having a big drum brought and beaten in front of the preacher in order to silence him. More trying by far than this, however, is the indescribable indifference, satiety, and spiritual dulness of the people to whom we have to preach.

II. Printing Press, and Book & Tract Depository.

Mr. G. Hirner, Printing Press.

Mr. F. Huber, Book & Tract Depository.

Their work is reported on pages 24-26.

III. Industrial and Mercantile Establishments.

Mr. C. Pfeleiderer, General Agent and Treasurer to the Mission.

Mr. J. Sieber, Mercantile Mission-Branch.

Mr. F. Stierlen, Weaving Establishment.

Mr. G. Francke, Mechanical Establishment.

Mr. J. Baumann, Tile-Works, Jeppu.

Mr. R. Hauri, do. Kudroli.

Mr. Staib, manager of the Mechanical Establishment, was forced by ill-health to return with his family to Europe on the 13th April 1888. *Mr. G. Francke*, who arrived on May 21st 1888 from Europe, took charge of the Mechanical Establishment.

Mr. C. Pfeleiderer and family returned from Europe on the 15th of October 1888, and took charge of the General Agency and Treasurership from *Mr. Th. Elsaesser*, who with his family was transferred to Calicut (29th October 1888).

The various above mentioned Establishments have been carried on as hitherto. The *Branch-Weaving Establishment* in *Mulky* is superintended by *Mr. Stierlen*.

It gives us much pleasure to mention the honor of a visit from the *Right Honorable Robert Bourke Baron Connemara*, G. C. I. E., Governor of the Presidency of Madras, to the Theological Seminary, Printing Press and the various Establishments, which greatly encouraged our Brethren.

KASARGOD (*Kasarkod*).

Out-Station: *Ravaneshvara, Hosadurga,*
Bekal, Kumbla, Manjeshvara.

Rev. J. Hermelink, in charge.

Catechists

Daniel Andrea, Albert Bangera, William Fernandez,
Aaron Furtado.

Christian School-masters

Gabriel Hermon, Elia Bangera, Matr., Gideon Sovens.

Christian School-mistresses

Kalyani Andrea, Susanna Shiri.

Heathen School-masters

R. Ramachandra, K. Nilaya, Vasudeva Rao, Madhava Rao,
Venkataramana, Rama Rao, Dasappa, Annappa,
Ramachandra, Bhavani Rao, Subraya.

			Last year:
Communicants.	44	83	40
Non-Communicants	0		0
Children	39		31
Converts baptized during 1888	1		0
Probationers	8		7
<i>Kasargod A. V. School (4 Chr. and 86 heathen boys,</i> <i>and 2 heathen girls)</i>	92	469	60 90
<i>Do. Brahman Girls' School</i>	36		
<i>Bekal A. V. School (1 Chr. and 64 heath. boys, and</i> <i>1 Chr. and 7 heathen girls)</i>	73		
<i>Hosadurga A. V. School (1 Chr. and 96 heath. boys,</i> <i>and 2 Chr. and 9 heathen girls)</i>	108		
<i>Do. Middle School</i>	13		
<i>Kumbla A. V. School (68 heathen boys and 4 heathen girls)</i>	72		
<i>Manjeshvara (1 Chr. and 67 heathen boys, and 7 heathen girls)</i>	75		

Congregation. Although our numbers are so small, we had the grief to see that two young men through their dishonesty brought shame on us.

Schools. The inhabitants of *Kasargod*, *Kumbla*, and *Manjeshvara* invited us to take over the management of their schools from them, which we were, however, not able to do, without incurring opposition here and there. In *Kasargod* a Brahman Girls' School, and in *Hosadurga* a Middle-School, were opened.

Evangelization. The superintendence of the five Schools along the high-road from *Mangalore* to *Hosadurga* offered many an opportunity of preaching the Gospel in several places. Besides this the different heathen festivals in the Taluk at *Madiyankulagam*, *Trikanadu*, *Nettanige*, *Peika*, *Kasargod*, *Paresthane*, *Ambladige*, *Puttige*, *Udyavara* and *Hosadurga* were visited. Also *Subrahmanya*, at the foot of the Coorg-mountains, where our Missionaries have been preaching the Gospel for forty years, was attended during the festival by *Mr. Hermelink* and two Catechists. We visited most of the above mentioned festivals for the first time. The heathen, who had given out that till now fear only had kept the Pádre and his companions from putting in their appearance at the time when the festivals of certain of their powerful gods and demons are celebrated, were shocked when they saw them preach the Gospel for the first time, and some even exclaimed: "Have you come here also? and is there no place left where you do not disturb us?" In fact, not only they but all of their conviction regret that their spiritual stagnation and service of sin is interfered with.

MULKY (*Moolky*).

Out-Stations: Karnadu.

Kadike, Ulya.	Padur,	Perur.
Santur, Yellur.	Kutyar,	Kalatur.
Uchila, Yermala, Mulur.	Munderu,	Kodetur.

Rev. P. Ott, in charge of the Parish, Orphanage, Town-School and the Out-stations Kadike, Uchila, and Munderu.

Rev. Chr. Keppler, in charge of the Out-stations Santur, Padur, Kutyar, and itinerant preaching.

Native Pastors

Rev. Diego Fernandez, in charge of the Congregation at Mulky.

Rev. Jared Sowens, " " Out-station Uchila.

Catechists

Abraham Heri, Israel Eliezer, Obed Sumitra, Gabriel Banger,
Immanuel Karkada.—*Joseph Vedamuttu.*

Christian School-masters

Jeremiah Sundara, David Banger,
Elisha Aarons, Joshia Mabenna, Benjamin Keiranna,
Elijah Ananda, Gabriel Sowens, Nathanael Rama Rao,
Joseph Soens, Moses Salins.

Christian School-mistresses

Magdalena Jeremiah, Selina Jacob, Maria Hebri.

Heathen School-masters

Anantayya, Padmanabha, Shrinivasa, Surya Shetti,
Vasudeva, Narna Shetti, Babu Shetti.

			Last year:
Communicants	329	} 705	331
Non-Communicants	6		9
Children	370		369
Converts baptized during 1888	16		19
Probationers	66		66
Girls' Orphanage	67		67
6 Mixed Parochial Schools in <i>Mulky, Kadike, Santur,</i> <i>Kutyar, Padur, Uchila</i> (56 Christian and 134 heathen boys, and 47 Christian & 5 heathen girls)	242	} 460	240
<i>Mulky</i> Town-School (3 Christian and 136 heathen boys, and 12 heathen girls)	151		128
			435

Congregation. In spite of 66 baptisms which, after deducting 15 deaths, would give an accession of 51 souls, there is a decrease of four persons caused through migration in search of more remunerative work. A Christian lost his farm because he objected to oblige his landlord by swearing falsely. Whereas a sudden death through cholera struck terror into many, the peaceful end of a consumptive Christian man edified all who witnessed it. Among the persons, who applied for baptism, there was a poor consumptive heathen woman who wished to die a Christian. The abject state of a promising young man in one of our out-stations, who, *spurning* all exhortation, is going from bad to worse, causes us much anguish of soul. But there are others, whose walk in the light comforts us.

Schools. Twenty girls left the *Orphanage* and as many entered. The girls become gradually acquainted with all the work of a farm, (ploughing and sowing of course excepted), also of the dairy, kitchen, laundry and house, besides a fair amount of learning and needle-work; an education which makes the girls robust and is much appreciated by the farming population. We must thankfully mention, that during the epidemic of cholera our children were mercifully preserved, and that we were blessed with a rich harvest.

A *Middle-School Department* has been added to the *Mulky Town-School*. During the plague of cholera the attendance in three of our village schools was greatly reduced. *Mrs. Ott* and *Mrs. Keppler* superintended the needle-work of the girls in the Town-School.

Evangelization. Owing to the change spoken of in our last year's Report, *Messrs. Eble* and *Keppler* could only devote 77 days to itinerancy, whereas our Native assistants spent 564 days. In the *bazaar* of *Mulky* and at the market of *Padubidri* the Gospel was regularly preached, and a number of heathen festivals were visited. Whereas the agricultural part of the population delight in bewildering the preacher by a volley of irrelevant questions, the Konkanis show a most fatal inclination to profane holy things, and the Brahmans do all in their power to keep the rays of light from entering their hearts. (See also page 17.)

The *Weaving Establishment* in this place is a branch of the Balmattha one.

UDAPI (*Udipi*).

Out-Stations : Nidambur, Beilur, Perla, Badegottu, Kapettu, Korankaradi, Kilinja, Parkala.
 Malapu, Tottam.
 Udyavara, Bolja, Kudipati, Kadekar.
 Gudde-Kap, Mandedi.
 Shirva, Suda, Ninjur, Palli, Kattingeri, Kudigrama, Bolle.
 Kattupadi, Koppala.
 Madambeil, Kurkal, Kalenja.
 Kalyanapur, Uppur, Bolmar.
 Barkur, (up to 1889).

I. Clerical Part.

Rev. G. Ritter, in charge of the Station and Parish.

Rev. F. A. Brasche, in charge of all the Schools; Superintendent of Mission Schools in Canara and Coorg.

Rev. W. Stokes, in charge of the Out-stations Shirva, Gudde, Kattupadi, and Barkur; and Itinerancy.

Rev. R. Schenkel, Itinerancy.

Miss E. Stokes, Brahman Girls' School.

Native Pastors

Rev. Daniel Aaron, in charge of the Congregation at Udapi.

Rev. Charles Gojar, " " " " Shirva.

Rev. Immanuel Furtado, " " " " Gudde.

Catechists

Christian Mabenna, George Peter, Joshua Chovvallur, Benjamin Ponnon, Nahasson Veera, Gottlob Banger, Samuel Furtado.—*Benjamin Ananda, Nathan Suchitta, Benjamin Kundara.*

Colporteur, Siegfried.

Christian School-masters

Peter Simon, Barnabas Joshua (Sowens), Leonhard Suchitta, Jesudasa Sowens, Gottlob Somapriya, Silas Sowens, Bhagynatha Sowens, David Karkada, Solomon Philip, Israel Devapriya, Jacob Anchana, Samuel Mangala.

Christian School-mistresses

Martha Amanna, Selina Sowens.

			Last year:
Communicants	737	1501	693
Non-Communicants	14		20
Children	750		693
Converts baptized during 1888	71		115
Probationers	162		144
Preparandi-School	32	386	26
Teachers' Seminary	1		4
Boys' Orphanage	88		71
7 Mixed Parochial Schools at <i>Udapi, Gudde, Ambadi-Koppala, Shirva, Udyavara, Malapu, and Madambeil-Kurkal</i> (111 Chr. and 44 heathen boys, and 92 Chr. girls)	247		251
Brahman Girls' School	18		24
			376

Agency. *Mr. and Mrs. Schenkel* joined the station in March 1889.

Congregation. We are thankful to say, that our numbers have increased chiefly through baptisms from the heathen (71) and of Christian children (40), and that we have been spared from greater anxiety. In spite of improvements visible in the moral condition of some of our Christians we regret that many others remain stationary. We thankfully acknowledge the opportunity offered to many Christians in the Tilery at *Malapu* to earn their livelihood. Our toddy-drawing and farming Christians, however, had a somewhat hard time; the former owing to higher taxes, and the latter to scanty harvests.

Schools. The *Preparandi-School* sent three young men to the Seminary at Mangalore in May 1888. Three others left the *Teachers' Seminary* after having passed their examination. The much needed enlargement of the *Boys' Orphanage* was carried out. 17 boys left in the course of the year. Of these, four of the best were drafted into the *Preparandi-School*, and the rest apprenticed to different trades and work. 34

boys were admitted into the Orphanage, so that we have now 88 boys under our charge. Besides the lessons taught in school the boys learn farming and job-work.

Mrs. Ritter had the management of the *Brahman Girls' School*, the attendance of which suffered much owing to sickness, chiefly small-pox. The girls of the Congregation received instruction in needle-work from *Mrs. Keppler* till her transfer to Mulky, and also from *Mrs. Brasche* and *Miss Stokes*, the latter teaching them English and some other lessons as well.

Evangelization. *Mr. Stokes* with other Missionaries itinerated 97 days and our helpers nearly 900 days. Thus many heathen festivals were visited and the Gospel carried into many a village and house. At the markets in *Udapi* and *Barkur*, where we have appropriate sheds, the Gospel is regularly preached; the students of the Preparandi-School assisting with singing at the former place. Whereas the poor gladly receive the Gospel, higher castes and persons in affluent circumstances prefer to keep at a distance and to look down upon it.

II. Industrial Part.

Mr. A. Glattfelder, Manager, Tile-Works, *Malapu*.

The *Tilery* in *Malapu* is now in working order.

KARKALA (*Karkul*).

Out-Station: Sanur, Mudar, Nandolige, Hekkadaka, Mijar, Attur.

Rev. M. Schaible, in charge of the Station, and Itinerancy.

Rev. J. Götz, Itinerancy.

Catechists

Joshua Sowens, Jesudasa Aarons.

		Last year :
Communicants	44	42
Non-Communicants	1	1
Children	35	26
Converts baptized during 1888	0	5
Probationers	0	0
<i>Parpal</i> Mixed Parochial School (2 Chr. and 11 hea- then boys, and 4 Chr. and 1 heathen girls) . .	18	0

Congregation. The slight increase here noticed is due to immigration. Many of our Christians desire to be in comfortable circumstances, but we sadly miss in them the needful energy to better their condition by thrifty ways and careful use of their time.

School. Our wish for a school in the *Karkala bazaar* has been frustrated, for the time at least. We have opened, however, a mixed Parochial School in *Parpal* and hope the inhabitants will patronize it.

Evangelization. Owing to the protracted suffering of our two Brethren (especially *Mr. Götz*), itinerancy suffered a good deal. *Mr. Schaible*, *Mr. Götz* and Catechists *Joshua* and *Jesudasa* devoted 213 days in all to this important work. Our reception was very varied. The rich are satiated and do not want anything, and the poor and distressed look to the favour and disfavour of the former. Only a few begin to feel their thralldom and long for Christ, the Son of God.

BASRUR—KUNDAPUR

(Coondapoor).

Out-Station: Kundapur, Keilkeri, Barkur since 1889.

Rev. L. Gengnagel, in charge of the Station, and Itinerancy.

Rev. H. Risch, studying Canarese.

Catechists

Eliezer Karat, *Gershom Sowens*.—*Christiananda Manjaru*.

Colporteur, *Abraham Salins*.

Christian School-master, *Emmanuel Karkada*.

Heathen School-master, *Rama Ottu*.

		Last year:
Communicants	29	29
Non-Communicants	0	1
Children	27	33
Converts baptized during 1888	2	1
Probationers	3	4
Mixed Vernacular School (4 Christian and 14 heathen boys, and 6 Christian and 3 heathen girls)	27	36
Sunday-Scholars	0	12

Agency. *Mrs. Schenkel's* health has been poorly off and on for a long time during the past year. In the last week of December 1888 *Mr.* and *Mrs. Gengnagel* were permitted to return to their old station, when *Mr.* and *Mrs. Schenkel* were transferred to Udapi. *Mr. Risch* joined the station in January 1889.

School. A number of children having been withdrawn on account of Bible lessons, the attendance has slightly decreased. *Mrs. Schenkel* taught the girls sewing.

Evangelization. *Mr. Schenkel* and the *Catechists Eliezer, Gershom* and *Ananda* devoted 522 days in all, to itinerancy. The *Udipi Paryaya*, and the festivals in *Gokarna, Kollur, Koteshwara, Kirimanjeshwara*, the bullock-races in *Vondara*, and other festivals were visited. Besides this the Gospel was regularly preached in and around our different Mission places. Colportage was carried on regularly. The heathen are mostly indifferent, the Muhammadans averse to hear, and Roman Catholics often inimical.

B. North Canara.

Area 3911 Square Miles. Population 421,840.

HONAVAR.

Out-Station, Hepankeri.

Rev. Th. Digel, in charge; Itinerancy.

Catechists

Nathanael Kundara, Matthias J. Kirackayil, Henry Kodot.

Colporteur, Lazar Palanna.

Christian School-master, Joel Shiri.

	Last year:	
Communicants	11	} 17 9
Non-Communicants.	0	
Children	6	
Converts baptized during 1888	0	
Probationers	0	
<i>Hepankeri</i> Anglo-Vernacular School (20 heathen boys and 1 Christian girl)	21	0

The *School* in *Hepankeri*, opened on the 9th January 1888, had to meet a good deal of opposition and slander. Owing to the sickness of the Teacher, the Catechists had to help.

Evangelization being the chief work of this station, Missionary and Catechists not only spent much of their time in preaching in the bazaar and in conversation during house-to-house visits at *Honavar* and its neighbourhood, but *Mr. Digel* also devoted 122 days to the district, and *Catechists Mathias, Henry* (since March), and *Nathanael* (since May) collectively 338 days. The Gospel was made known in house-to-house visits, at fairs, at bazaars, at heathen festivals, and was carried as far as *Sirsi*, and *Siddhapur*. We came across several simple-minded people, who were taken up by the glad tidings of salvation, but we met also those who were determined in destroying the impression made by our preaching through using violence, mockery, and other devices.

We had the honor of an encouraging visit from *Lord Reay*, Governor of the Presidency of Bombay.

K A R W A R.

Out-Station, Bada.

Rev. J. Fischer, in charge; Itinerancy.


Catechists

Samuel Bunyan, Jeremiah Sona.

		Last year:
Communicants	20	} 32
Non-Communicants	0	
Children	12	
Converts baptized during 1888	0	0
Probationers	0	0

After the benefit of regular gospel-preaching had been withheld from this place for a number of years, the stationing of *Mr. Fischer* and two Catechists means a renewed trial and a fresh appeal to all in the Town and the District to shake off the shackles imposed on them by those, who call themselves teachers, and to take upon themselves instead the easy yoke of the Teacher of the world, Jesus Christ. Although the novelty of bazaar-preaching at *Karwar* begins to wear off, there are many who gladly listen. In the District, people were at first terror-struck when we appeared, till they found out that we are neither tax-gatherers, Policemen, nor those who enquire into any kind of wrong and mischief, but that we had come to do them good. *Mr. Fischer* devoted 122 days, and *Messrs. Bunyan* and *Sona* 143 and 137 days respectively, to itinerancy.

Among those whom we addressed there were some who had heard the Gospel from the lips of the late *Mr. Albrecht*; whether the seed is to rot or to sprout at last, God knows. We met also others who instead of mending their ways now, think that *circumstances* should improve, but by far the greater part do not know that they require a Saviour.



II. COORG.

Area $1999\frac{3}{4}$ Square Miles. Population 178,302.

MERCARA.

I. Clerical Part.

Rev. J. Hafner, in charge of the Station, the North-Coorg
Cooiy-Mission, and Itinerancy.

Catechists

Bethuel Sowens, Itinerancy in North-Coorg.—
Jacob Upranna, Cooiy-Mission.

Christian School-master, *Israel Jatanna*.

Heathen School-master, *Vasudeva*.

		Last year :
Communicants	58	42
Non-Communicants.	3	1
Children	47	46
Converts baptized during 1888	0	0
Probationers ,	1	0
The <i>Upway</i> Mixed Parochial School (4 Chr. and 3 heathen boys, 7 Chr. and 1 heathen girls).	15	19
The <i>Bazaar</i> Mixed Vernacular School (26 heathen boys and 14 heathen girls)	40	40
	55	59

Agency. *Mr. Hafner* was sick unto death, so that his life was despaired of, but God in His mercy raised him up again. *Mr. Bode* was transferred to *Anandapur* on the 15th of October 1888. On the 21st December *Mr.* and *Mrs. Kittel* left this for *Mangalore*.

Congregation. The excess in numbers is chiefly due to immigration. Disputes and differences rising among Church-members are settled only after the Pastor has exhausted all his powers of conviction, because it is foolishness, nay even madness, to the unconverted to pardon freely.

Evangelization. The work was carried on in the *Bazaar* and by house-to-house visits at *Mercara*. People begin to blame God for partiality in unequally distributing the gifts of health and wealth. *Mr. Hafner*, three Catechists, one Colporteur, and a Teacher visited in October the *Talakáveri* festival, when they had the opportunity of working among 5000 to 6000 pilgrims, chiefly Coorgs, Malabar Brahmans, and farmers from Canara. *Mr. Hafner* visited *Suntikoppa* and *Fraserpet* five times; *Kanive*, *Madapur*, and *Somawarapett* twice; and *Murnad*, *Biligeri*, *Napoklu*, and *Bettagiri* once, *Mr. Bode* accompanying him on two occasions. Depressing as the indifference is with which *Mr. Hafner* was met, the kind reception accorded him by a Temperance-Union of Coorgs cheered him up. Catechist *Sowens*, in spite of sickness, spent 129 days, traversing Coorg in all directions.

North-Coorg Cooly-Mission. *Catechist Jacob Upranna* devoted 131 days and preached the Gospel to thousands of coolies. Among these there are some intelligent and thinking men, but the majority are extremely dull and materialistic. No wonder, that many friends ask: "What are the results of this up-hill-work?" Our answer is: "We do the Master's bidding, and His blessing will attend our exertions." We thank heartily all who have enabled us to carry out our Lord's behest.

II. Mercantile Part.

Mr. J. B. Veil, Mercantile Mission-Branch.

ANANDAPUR.

Rev. O. Bode, in charge of the Station, and the South-Coorg
Cooly-Mission.

Rev. H. A. Kaundinya, (pensioned).

Catechists

Winfred Micha, Congregation and Itinerancy.

Lewis Salins, South-Coorg Cooly-Mission.

Christian School-masters

Nathan Salins, Jona Kore.

		Last year :
Communicants.	116	107
Non-Communicants	17	7
Children	68	74
Converts baptized during 1888	10	0
Probationers	9	16
Mixed Parochial School (8 Christian and 3 heathen boys, and 15 Christian girls)	26	35
		201
		188

Agency. *Mr. Bode* was transferred from Mercara to this station on the 15th October 1888.

Congregation. Since *Mr. Schenkel's* departure, *Mr. Hafner* in Mercara had charge of the Congregation, *Mr. Kaundinya* helping occasionally. Very slowly do our Christians who were formerly practically slaves, learn to appreciate the privilege of the liberty of the children of God, and the use of it. In some there is still an ingrained hankering after being in a *dependent* position, whereas there is no lack of *free* well-paid labour.

School. *Mrs. Kaundinya* instructed the girls in needle-work.

Evangelization. As far as Catechist *Winfred* could spare time, he visited the markets in *Amutti*, *Siddapoor* and *Virarajendrapet*, besides the neighbouring plantations.

South-Coorg Cooly-Mission. The donations for this branch have decreased last year. Besides the monetary and moral support by a number of planters, which we most thankfully acknowledge, we are sorry to record that the Catechist felt greatly discouraged, when certain planters received him snarlingly with: "You devil, you beggar, where do you come from? What do you want?" It is not difficult to say, what the effect will be on the coolies, who often discomfit the Catechist with allusions to the inconsistent lives of their masters.



III. SOUTH-MAHRATTA.

1. Dharwar Collectorate.

(*Dharwar, Hubli, and Betigeri.*)

Area 4535 square miles. Population 882,907 souls.

DHARWAR.

Rev. F. Ziegler, in charge of the Parish and Schools; Chairman
of the South-Mahratta District.

Rev. G. Grossmann, in charge of the Orphanage, Congregation,
and Itinerancy.

Rev. D. Berli, Itinerancy.

Catechists

Samuel Karat.—David Nayakanu.

Christian School-masters

A. A. Jagannatha, B. A., *David Punita*,
Ananda Bhaskar, *Ananda Banna.*

Christian School-mistresses

Bhagyavanti Ullagadde (Matron).—*Salome Ranganayaka.*

Heathen School-masters

Ramaya Vamaboth, *Shiva Shankara Babashastri*,
Krishnaji Maralihalli, *Annachari Pete*, *Shesho Rege*,
Andanaya Tarbetmatha.

			Last year:
Communicants	90	173	86
Non-Communicants.	3		3
Children	80		81
Converts baptized during 1888	1		2
Probationers	0		4
High-School (2 Chr. and 209 heathen Boys)	211	316	205
Canarese Boys' School (3 Chr. and 54 heathen boys)	57		67
Girls' Orphanage	37		40
Parochial School (9 girls and 2 boys)	11		15

Agency. *Miss Schmid* left the station for *Hubli* in March 1888. After we had the pleasure of welcoming *Mr.* and *Mrs. Ziegler* on the 15th December, *Mr.* and *Mrs. Limbach*, left us on the 19th December 1888 for *Kaity*. *Mrs. Limbach* as well as a child of *Mr.* and *Mrs. Grossmann*, were dangerously ill, but the Lord mercifully restored them again. Some of our sick and convalescent *South-Mahratta* brethren and sisters came for a change to this place, which is considered more healthy.

Congregation. The attempt of the S. P. G. Mission to get a footing in some of our South-Mahratta stations and the attempt of the seceders to foster discontent among our Christians, has been reported on in detail on page 7 *ff*. All this taken together, our brethren had a hard and discouraging time.

Schools. The *A. V. School* has been raised to the rank of a *High-School*. Eleven girls (some after marriage) left, and eight girls entered, the *Girls' Orphanage*. During the year under review we were most mercifully kept from either cholera or small-pox which raged around us, only two girls having been seriously indisposed. Although there are some among them, who cause us a good deal of trouble and anxiety, yet the majority of the girls gave us satisfaction through their behaviour as well as their progress. Some, we hope, are not

only fearing God, but also loving the Lord. We, the Missionaries, our native assistants, our Christians, and foremost among them our girls were greatly rejoiced and encouraged through the condescending visit of *Lord Reay, Governor of Bombay*, and through the kindly interest he took in the work of the Mission carried on by us in this place, and we were especially thankful for an address he delivered to the girls in which he gave expression to his joy at seeing them here united as Christians. He exhorted them to diligence, obedience, thankfulness, and especially to a consistent Christian walk, adding that even Her Most Gracious Majesty, whose representative he was, when she hears of his visit, will rejoice to know that he met in this institution a number of Christian girls.

Itinerancy. *Messrs. Grossmann, Limbach, Berli, and Heri* spent 54, 11, 50 and 13 days respectively, *Catechist Daniel Nayaka* 129 days, and teacher *D. Punita* 10 days in itinerancy. We experience repeatedly that, whereas the people in *Dharwar* itself are mostly indifferent, we always find willing and attentive hearers in the surrounding villages, and in the District, who seem to appreciate the message we bring them from God.

HUBLI.

Out-Stations: Unakallu, Hebsur.

Rev. W. Nübling, in charge of the Parish; Itinerancy.

Rev. S. Waidelich, in charge of Schools; Itinerancy.

Native Pastor

Rev. Solomon Devada, in charge of the Congregation at Hubli.

Catechists

David Subarao.—Stephan Sagari.

Christian School-masters

William Bhangari, Gideon Gokavi, Abraham Medagappa.

Heathen School-masters

Adiviyappa Manavalli, Viraya Bannurvalli.

		Last year:
Communicants	159	179
Non-Communicants	12	10
Children	141	132
Converts baptized during 1888	0	9
Probationers	5	1
2 Mixed Parochial Schools at <i>New Hubli</i> (16) and <i>Unakallu</i> (19)—20 Christian and 4 heathen boys, and 10 Christian and 1 heathen girls	35	15
Vernacular School at <i>Old Hubli</i> (99 heathen and 2 Christian boys)	101	96
	312	321
		111

Agency. *Mr. and Mrs. Waidelich* joined the station from *Betigeri* in April 1888. *Mr. Nübling* has been suffering a good deal from fever, owing to which he was obliged to seek relief on the Nilagiris.

Congregation. Our sad experiences through the secession of a number of our Christians to the S. P. G. Mission, and the consequent obstacles in the pastoral work of those who remained faithful, have been fully described on page 7*f.*, so that we simply refer to them. We have to complain of a rapid spread of drunkenness; as an outward help a Temperance Union has been set on foot. May the Lord bring back the lost, and lead all to the saving knowledge of the Son of God.

Schools. There are now three Schools against two in last year.

Itinerancy. The indifferent health of *Mr. Nübling*, but especially the troubles in our congregation, proved a great hindrance to steady evangelization. *Mr. Nübling*, *Mr. Waidelich*, Catechist *D. Subarao*, and Asst. Catechist *Stephan Sagari* could devote only 28, 59, 107 and 51 days respectively to itinerancy. *Mr. S. Devada* went on a preaching excursion to *Ranibennur*. Whereas in some parts of the Taluk we were welcome to interrupt the monotony of life, in others we were listened to with an air of indifference. There were also some who tried to raise hopes in the Missionaries, and others who made much of the shortcomings of our Christians by asking (according to Romans 2, 28. 29), whether those who are baptized but do not act up to the Word of God, or those who are not baptized but live in compliance with the Word of God, shall be saved.

BETIGERI-GADAG.

(*Addr. Gadag.*)

Out-Stations: Gadag, Shagoti, Malassamudra.

Rev. M. Th. Walz, in charge of the Parish, Seminary, and Orphanage; Superintendent of Mission Schools in South-Mahratta.

Rev. F. Eissfelder, in charge of Out-stations and Itinerancy; Secular Agent for the South-Mahratta District.

Rev. Th. Lutz, studying Canarese.

Native Pastors

Rev. Solomon Bhaskar, in charge of the Congregation at Betigeri.

Rev. Lot Heri, in charge of the Congregation at Shagoti.

Catechists

Gottlob Mabenna, Lazar Sanjiva.

Christian School-masters

*Devapriya Shubha, Sumitra Prabhu, Daniel Uttengi,
John Ellis, Amruta Shilabhadra.*

Heathen School-master, *Babanni Kabadi.*

		Last year.
Communicants	239	268
Non-Communicants	15	16
Children	133	186
Converts baptized during 1888	5	0
Probationers	4	5
Training or Normal School	19	17
The Evangelists' School	4	6
Boys' Orphanage (21) and Parochial School (9 girls and 4 boys)	34	47
Mixed Vernacular School in <i>Schagoti</i> (4 Chr. and 7 heathen boys, 7 Chr. and 1 heathen girls)	19	20
Vernacular School, <i>Betigeri</i>	101	115
Sunday-Scholars	91	132
	387	470
	177	205

Agency. *Mr. and Mrs. Waidelich* were transferred in April 1888 to *Hubli*. The Missionary families at this place praise God for His merciful dealings with them during times of sickness.

Congregation. We spoke in detail on page 7*f.* about the confusion caused in our Congregation, and the pains inflicted on us, by a rival Mission which intends to reap where it has not sown. We grieve also over a good deal of carnal-mindedness in our midst, and ask the Lord for a pentecostal visitation on those who stay with us, as well as on those who have left us.

Schools. A young man has successfully completed his studies in the *Evangelists' School* and will be employed as Assistant Catechist. Two young men from the *Normal School* were sent to the Theological Seminary at *Mangalore* to qualify themselves as Catechists, and another will be engaged shortly as a Teacher. It is a matter of thanks that, whereas our Congregation caused us much anxiety, the pupils in the *Boys' Orphanage*, *Evangelists'* and *Normal Schools* were on the whole well behaved, and gave us satisfaction.

Itinerancy. *Messrs. Eisfelder* (160), *Lutz* (15), *Mabenna* (131), *Karat* (21), *Sanjiva* (27), and the pupils of the *Evangelists' School* (261) devoted 614 days to travelling tours, which were undertaken mostly towards the South and North-west. The reception of the word preached publicly, or spoken in private, as well as the sale of tracts, was satisfactory.

2. Bijapur Collectorate.

(*Guledgud and Bijapur.*)

GULEDGUD.

(*Addr. Bagalkot.*)

Out-Stations: Parvati, Padinakatte, Murudi.

Kardenhalli, Kotanhalli, Ladagundi, Nagarahalli, Mullur, Asangi.

Mushtigeri.

Kalkurgi, Adugallu.

Rev. W. H. Knittel, in charge of the Station, Congregation, the Out-stations, Kardenhalli and Murudi Schools, and Itinerancy.

Rev. B. Lüthi, in charge of the Out-stations *Mushtigeri* (with School) and *Kalkurgi*, and Itinerancy.

Catechists

*Immanuel Soenna, Johann Prabhakar, Joseph Keiranna.—
Silas Boragai, Daniel Patti.*

Bible-Women, (see p. 20)

Salome Sakkare, Rahel Rangaraji.

Christian School-masters

Immanuel Nirmanika, Hanoch Adina, Philip Ullugadde.

			Last year :
Communicants	284	541	278
Non-Communicants	23		27
Children	234		227
Converts baptized during 1888	0		28
Probationers	13		12
The Mixed Parochial School at <i>Guledgud</i> (8 Chr. and 52 heathen boys, 5 Chr. and 1 heathen girls)	66	77	60
The Mixed Parochial School at <i>Mushtigeri</i> (5 Chr. and 8 heathen boys, 2 Chr. and 1 heathen girls)	11		0
The Mixed Parochial School at <i>Kardenhalli</i> . . .	0		12

Agency. The health of both brethren being very delicate for the greatest part of the year, much interruption occurred in the work.

Congregation. Had all our Christians who joined the church experienced in baptism their being quickened together with Christ, there would be less of a desire to conform themselves to the world than there is at present. There are, for instance, women who mark their girls with the heathenish mark of "beauty" on the forehead; some young men who join the frolic and revellings practised at heathen festivals, and others who take an active part in the dances at the time of the

Moharram processions, or delight in all sorts of heathenish pleasure. To sanctify the Lord's day, send their children to school, submit to church-discipline, etc. are considered as somewhat onerous duties by a number of younger converts. There are, however, some who gladden our hearts, and awaken good hopes concerning the future. We look up to the Lord to bring back the wayward, and to quicken those who have sinned.

Schools. The *Kardenhalli Mixed Parochial School* was given up chiefly for want of pupils; instead of it one at *Mushtigeri* was begun. The progress made in biblical and secular lessons was satisfactory.

Itinerancy. The European (35) and Native Preachers (128) devoted 163 days to evangelization. The preaching was carried on in and around *Mushtigeri* and *Kalkurgi* to the South-east, as far as *Guddur* to the East, and to *Naragund* in the South. During our excursions we not only met occasionally with Brahmans, who delighted in interrupting our preaching in order to show off their skill in disputing, but also with common people who received our message well; we even came across a few persons who read the Bible and are anxious for spiritual enlightenment.

BIJAPUR.

Rev. C. D. Warth, in charge of the Station, and Itinerancy.

Catechist, Israel Dalabhanjana.

Colporteur, Satyarthi Basudkar.

Christian School-master, *Gabriel Mathapati.*

Heathen School-master, *Tirumalrao Venkatesh.*

		Last year:
Communicants	13	10
Non-Communicants	0	0
Children	9	8
Converts baptized during 1888	6	0
Probationers	7	6
Vernacular School in the <i>New Bazaar</i> (27 heathen boys and 1 Christian girl)	28	0

Agency. *Mr. Warth* was on the whole well, but *Mrs. Warth's* health was very indifferent.

Congregation. As the small flock is scattered in different places, the care of its spiritual wants is greatly enhanced. The 25th March 1888 was a day of great rejoicing as *Mahadev Ballal*, the prisoner spoken of in our Report for 1886 (p. 65), who had been visited by *Mr. Warth*, when released from jail, presented himself to him, and obtained holy baptism.

School. Our new school had to face a great deal of opposition. The children in the lowest standard learn Mahratti also.

Itinerancy. *Mr. Warth* devoted 72 and *Cat. J. Dalabhanjana* 122 days, or 194 days in all, to evangelistic work in the District. Whereas the rich and well-to-do towns-folk begin to turn the cold shoulder upon us, we were cheered to see that the people in the country appreciate more our heavenly message, thus verifying the saying of the Lord: "The Gospel is preached to the poor." We are happy to know that the Lord takes care of the seed sown. May He cause it soon to spring up and yield much fruit.

IV. MALABAR.

Area 5765 square miles. Population 2,365,035 souls.

CANNANORE.

Out-Station: Chovva, Taliparambu, Chirackal.

I. Clerical Part.

Rev. J. Ostermeyer, in charge of the Parish; Secular Agent for the Malabar District.

Rev. W. Bader, studying Malayalam.

Native Pastor

Rev. Cornelius Hutten, in charge of the Congregation at Chovva.

Catechists

*T. K. Wengalan, Abijah Edapalan, Paul Sneham.—
Elias Nambi, Abraham Para, Philip Mackadan.*

Colporteur, Obed Sneham.

Bible-Women, (see p. 20)

*Felicitas Peter, Rebecca Jesudasan, Rosa Arambhan,
Dorcas Kallakudiyan.*

Christian School-masters

*John Philips, B. A., Benjamin Hermon, Matr.,
David Padiath, Ezra Padiath, David Gomer, Titus Padiath,
Benjamin Edackadan, Simson Kottayi.*

Heathen School-masters

*P. V. Kannan Nayar, F. A., B. Narayanan Pillay, F. A.,
T. Kelu, Matr., T. Raman, K. Kelappan, Th. Achyutan,
Muliyle Peitel, K. Kannan, Subramanya Ayyar.*

		Last year:	
Communicants	415	419	722
Non-Communicants	6	8	
Children	318	295	
Converts baptized during 1888	3	9	
Probationers	1	4	
Parochial Schools in <i>Canmanore</i> (21 boys and 25 girls), and <i>Chovva</i> (23 boys and 19 girls)	88	93	404
<i>Muliyle</i> Mixed Vernacular School (60 heathen and 3 Chr. boys, 20 heathen and 4 Chr. girls)	87	110	
<i>Anglo-Vernacular</i> Camp Bazaar School (27 Chr. and 119 heathen boys)	146	201	
<i>Taliparambu</i> Mixed Vernacular School (2 Chr. and 42 heathen boys and 2 Chr. girls)	46	0	
<i>Canmanore</i> Infants' School (6 boys 9 girls)	15	0	
		382	

Agency. *Mr. W. Bader* joined the station on January 9, 1889. *Mr. and Mrs. Weismann*, owing to ill-health left for Europe with their family on the 14th March 1889.—We have to record the peaceful departure of an old and tried servant of the Lord, our dear *Mr. Charles Stocking*, which took place on the 28th January 1889. (See Obituary.)

Congregation. The *Chovva* case has caused a good deal of misunderstanding and dissatisfaction during the last and the penultimate year. Although it is unfortunately not yet finally settled, yet we heartily thank God, that He has blessed the exertions of our dear Principal, the *Rev. Th. Oehler* so far, that the former harmony has been re-established. Although there are some whose way of thinking and acting becomes more refined through the Gospel, there are others on whom it seems scarcely to make any deeper impression, and who do not im-

prove at all. There was cholera round about us, but the Lord did not permit the plague to approach our doors. The English services are being continued for the benefit of hungry souls.

Schools. The poverty of the population, of which we spoke in our last Report, made itself felt not only in a greatly decreased attendance in the *Camp Bazaar* and *Mulile* Schools, but also in the increasing penuriousness of those who still attend. We shall have to face a further falling off in the same proportion as former savings will be exhausted. A Mixed Vernacular School at *Taliparambu* has been opened, and one at *Payanur* will be opened shortly. *Mrs. Weismann* and *Mrs. Ostermeyer* instructed the girls of the congregations in *Cannanore* and *Chovva* respectively in sewing.

Evangelization. *Mr. Ostermeyer*, in company with a number of our Native Assistants, visited the *Payavur* and *Taliparambu* festivals. In the former place we received the impression that the heathen considered our presence an unbearable annoyance, in the latter place there was more willingness, even on the part of Brahmans, to listen to the claims of the Gospel. During the year our Native preachers, as far as their health permitted, carried the good tidings to many places and houses in *North Malabar*, devoting about 500 days to itinerancy. The reception they met with was on the whole encouraging.

II. Industrial Part.

Mr. J. Krapf, in charge of the Weaving Establishment, and Superintendent of the Branch-Establishments at *Tellicherry* and *Chombala*.

Mr. F. Brüuning, Assistant.

The *Cannanore*, *Tellicherry* and *Chombala* Weaving Establishments have been carried on as usual.

TELLICHERRY.

Out-Station: Dharmapatnam, Chalil.
Anjarakandy, Kúttuparambu.

Rev. L. J. Frohnmeyer (Nettoor), in charge of the Parish and the Schools at Nettoor, and the Out-stations.

Rev. Ch. Schaal (Town), in charge of the High School in Tellicherry town.

Rev. Th. Strobel (Nettoor).

Native Pastor

Rev. Stephen Chandran, jr., in charge of the Congregation at Tellicherry.

Catechists

Joh. Zacharias, Peter Arnon, Timothy Parakandy, Stephen Kallat, Ashamayan Tumaran.—*Joseph Murkottan.*

Colporteur, *Abijah Utshamvalli.*

Bible-Women, (see p. 20)

Hanna Hassan, Rhoda Simon, Julia Mandody, Milca Vedamuttu.

Christian School-masters

P. George, B. A., Micha Mackadan, F. A., G. Joshua, Matr., Simon Sandhi, John Satyarthi, Matr., Nathanael Simon, Abel Martin, Jesuadian Vedamuttu, Constantin Salem, Theophil Mattu, Samuel Perimban, Nathanael Hermon.

Christian School-mistresses

Irene Sandhi, Hanna Peter.

Heathen School-masters

*K. Kanaran, B. A., K. Bappu Moonshy,
Raman Nayar, M. Kanaran, Matr., Kunyappan Nayar,
P. Krishnan Nayar, M. Kanaran, Kelan, Peital,
P. Kunyambu, Koran Nambali.*

		Last year:
Communicants	208	212
Non-Communicants	1	6
Children	189	171
Converts baptized during 1888.	8	8
Probationers	1	1
Nettoor: Preparandi School.	16	23
Teachers' Seminary with Normal School	4	9
Parochial School (24 boys and 25 girls) .	49	40
Infants' School (9 boys and 9 girls) . .	18	21
Tellicherry: The Parsi High School (17 Chr. and 212 heathen and Mohammedan boys) . . .	229	241
Hindu Girls' School (3 Chr. and 21 heathen girls)	24	25
2 Mixed Vernacular Schools at <i>Chalil</i> , and <i>Anjara- kandy</i> (10 Christian and 74 heathen boys, 4 Christian and 19 heathen girls)	107	223
2 Vernacular Schools at <i>Dharmapatnam</i> and <i>Kutlu- parambu</i> (75 heathen boys and 10 heathen girls)	85	
Sunday-Schools at <i>Chalil</i> (28 heathen boys and 14 heathen girls) and <i>Nettoor</i> (35 Christian boys and 25 Christian girls)	102	202

Agency. Our venerable *Pastor Paul Chandran*, who has devoted his best years to the work of God, and served the Mission for nearly fifty years, has retired from active service.

Congregation. Small-pox and cholera were raging around us. One man was carried off by cholera quite suddenly, which startled everybody. Although the Lord mercifully spared us, we regret, that we see so little of spirituality and heartfelt thankfulness, nay that there are some who do not value the means of grace in church and house, and consequently give offence to those within and without. *P. D.* the runaway

Catechist, a complete wreck, has repented of going astray, and been readmitted into the church. Another weary wanderer, a cooly, who for years was doing work in transmarine plantations, where his employers have ruined his constitution through overwork, craved peace with God, and after due preparation received baptism.

Schools. The *Preparandi* and *Normal Schools* had a quiet year. The *Parochial* and *Infants' Schools* are in connection with the *Normal School*. Although the *Parsi High-School* was subjected to good and bad report, it made headway. The attendance in the four *Mixed Vernacular Schools* and the *Hindu Girls' School* suffered through cholera and small-pox, especially that in *Chalil*. Mrs. Frohnmeyer superintended the sewing classes in *Nettoor* and Mrs. Schaal those in *Tellicherry*.

Evangelization. Mr. Strobel, and ten Native helpers included, spent 805 days in 5 Taluks, 23 Amshas, and 7 Deshas; seven heathen festivals at *Payavur*, *Chirumbakunnu*, *Kirur*, *Paralasheri*, *Melur*, *Kallakodam* and *Taliparambu* were visited. The reception in the two last places was good. In the others we met more or less opposition; and in *Paralasheri* and *Melur*, organized resistance in shape of noisy rival preachers, jeerers, etc. was encountered. In markets and regular places of preaching we were mostly well received. At house-to-house visits the inmates of some were glad to see us, whereas those in others were anxious to get rid of us, or to have a fight with us, by attacking the Bible, the holiness of God, the divinity of Christ, and so on. Mr. Strobel and three Catechists spent about one month in the *North Wynaad* and met with much encouragement on the part of the Evangelical Christian and Non-Christian population. (See also page 16.)

The *Weaving Establishment* at this place is a branch of the *Cannanore Establishment*.

CHOMBALA.

(*Addr. Mahé.*)

Out-Stations: **Mahé**, Kandappankundu, Wadagara.
Muvaratu, Payoli, Perampara.

Rev. W. Schmolck, in charge of the Parish, Mahé, Kandappankundu, and Girls' Orphanage; Superintendent of Mission Schools in Malabar.

Rev. Ch. Hole, in charge of Muvaratu, Wadagara, Perampara, and Itinerancy.

Catechists

Gabriel Pirachan, *Tobias Chembankodan*,
Henry Menzel, *Isaac Laban*.—*Abel Kattuparamban*,
Jacob Kumaran.

Colporteur, *Abel Mannan*.

Bible-Women, (sec p. 21)

Martha Tychicus, *Rebecca Chettiyanakandi*,
Rebecca Chembankodan, *Maria Padiyattu*.

Christian School-masters

Silas Hanoch, *Willy Allan*,
C. Ambrose, *Moses Ponnon*, *Benjamin Ponnon*,
Benjamin George, *Joseph Nanu*.

Christian School-mistresses

Ruth Mavattil, *Rebecca John*, *Dorothy Jacoby*, *Phebe Jacoby*.

Heathen School-masters

Chandu Nayar, *Shankaran*, *Pirachan*, *Kannan*,
Shrinivasa Rao, *Kannan I.*, *Kannan II.*, *Raman*,
Kelan, *Raman Adiyody*, *Krishnan*.

		Last year:
Communicants	178	180
Non-Communicants	15	3
Children	169	170
Converts baptized during 1888	5	0
Probationers	4	3
Orphan Girls' School at <i>Chombala</i> (80 boarders) and Parochial School (12 Chr. boys and 19 Chr. girls)	111	101
Franco-Anglo-Vernacular School, <i>Mahe</i> (12 Chr. and 99 heathen boys, 4 Chr. girls)	115	95
Mixed Vernacular School at <i>Muveratu</i> (3 Chr. and 39 heathen boys, 1 Chr. and 5 heathen girls)	48	68
Mixed Vernacular School at <i>Wadagara</i> (11 heathen and 2 Chr. girls, and 49 heathen and 2 Chr. boys)	64	25
Anglo-Vernacular Elementary School at <i>Payoli</i>	68	65
Mixed Vernacular School at <i>Karakadu</i> (78 heathen boys and 17 heathen girls)	95	0
	362	353
	501	364

Agency. *Mr. and Mrs. Schmolck* had to go for a change to the Nilagiris. *Mr. and Mrs. Jaus* were transferred to Codacal on the 11th November, *Mr. Hole* from Codacal taking up *Mr. Jaus'* work on the 27th November 1888.

Congregation. Just as in agriculture tares spring up with the corn, so it was also in our church. We had not only to face machinations proceeding from discontented Church-members, but also from those without; the Lord, however, most mercifully delivered us from all evil. May contentedness and mutual understanding be soon restored! *Micha*, one of the oldest Christians of this place, has been called away to his rest. A poor woman, in order to alleviate her excruciating sufferings from cancer, tried sorcery and at last repenting confessed the wrong she had committed against God and her own soul. A number of young women tired of the hopelessness of heathenism and the drudgery of their caste, have joined us and resisted all the alluring prospects held out to them. In the case of one of these, two renowned sorcerers tried all in

their power to possess themselves of a piece of cloth worn by the girl in question, but to no effect.

Schools. A school was opened in *Karakadu* in January 1888. Our former schools were well attended, the one in *Muvaratu* excepted, where a number of boys belonging to the poorer classes had been withdrawn in order to help their parents in earning their livelihood. There was much sickness in the *Orphan Girls' School*, but the Lord mercifully kept cholera away from it; on the other hand all who love the Lord were cheered by the bold stand made by a number of girls mentioned above who entered the institution. The needle-work in the institution and in the congregation was attended to by *Mrs. Schmolck* and *Mrs. Jaus*.

Evangelization. *Mr. Jaus*, as far as he was disengaged, along with the Catechists belonging to this station, devoted much time to preaching the Gospel in towns and villages, in bazaars and fairs, at heathen festivals and in house-to-house visits.

The *Weaving Establishment* here is a branch-business of the one in *Cannanore*.

CALICUT.

Out-Stations: Coilandy (Quilandy), Puttiyangadi, Korapura, Elattur, Beypore.

I. Clerical Part.

Rev. J. Knobloch, in charge of the Parish; Chairman of the B. G. E. Mission in India, and Inspector of all the Schools in connection with the B. G. E. Mission in India.

Rev. E. Liebendörfer, M. D., *Medical Mission* (see p. 21 f.).

Rev. G. Peter, in charge of Coilandy, Schools in Out-stations,
and Itinerancy.

Rev. F. Behm, High-School, and studying Malayalam.

Native Pastor

Rev. Jonas Padiath, in charge of the Congregation at Calicut.

Catechists

Nathanael Arukandan, *Paul Chittayagam*, *Charles Hermon*,
Solomon Makkadan, *Lazar Kallattil*, *Noah Edappalan*.

Colporteur, *Immanuel Boaz*.

Bible-Women, (see p. 20)

Martha Vatsalan, *Orpa Deborah Schabers*.

Christian School-masters

G. Zacharias, B. A., *Isaac Mackadan*, Matr.,
O. Verki, Matr., *Abraham Jadayappan*, *Thomas Puttanvittil*,
Moses Achat, *Solomon Joseph*, *David Nambi*,
Andrew Huttan, *Tobias Hoar*, *Theoph. Puttanpurayil*,
Caleb Appayyan, *David Periyamban*, *Charles Ponnon*, Matr.,
Samuel Elias, *Samuel Hermon*, *Peter Hermon*,
Joshua Valiyavalappan.

Christian School-mistresses

Bathseba Kudackal, *Elizabeth Parakallu*, *Liza Sneham*,
Maria Varid Matthai, *Angelica Vatchalam*,
Hannah Hoar, *Azuba Vittu*.

Heathen School-masters

*S. Ananda Krishna Ayyar, B. A., J. Kandar Nayar, F. A.,
M. Keshava Menon, Matr., P. Govinda Menon, Krishna
Kuruppu, Venkatachalam Shastri, Abdul Gafer,
P. Kandan, U. Ramunni, K. Shankaran,
Achyutan Nayar, Shantappan.*

		Last year :	
Communicants	554	571	973
Non-Communicants	8	10	
Children	410	392	
Converts baptized during 1888	20	0	
Probationers	26	35	
Parochial Boys' School	48	0	647
Parochial Girls' School (11 boys)	118	125	
Infants' School	22	28	
High School (35 Chr. and 177 heathen boys)	212	260	
Hindu Girls' School at <i>Chalapuram</i> (8 heathen boys)	33	34	
Mixed Vern. School at <i>Pudiyangadi</i> (11 heathen girls)	48	55	
Do. do. <i>Korapura</i> (2 Chr. and 18 heathen girls)	63	91	
The 'Victoria Jubilee School' at <i>Coilandy</i>	65	0	
Mixed Parochial School at <i>Collam</i> (10 Christian and 41 heathen boys, and 4 Chr. and 2 heath. girls)	57	46	
Sunday-Scholars	60	60	

Agency. *Mr. Knobloch* removed to this from *Coonoor* in April to take charge of the station, and was joined by *Mrs. Knobloch* in October 1888. *Catechist Esau David* has fallen asleep in the Lord. (See Obituary.)

Congregation. In spite of 20 baptisms from the heathen our numbers have remained stationary owing to migration. Cholera made its appearance twice last year in Calicut. The second time a number of persons belonging to the Congregation were attacked; a few only succumbed; the greater part, thank God, recovered.

On the whole the rate of mortality was very high, being about 41 in 1000. Among the departed there were some who longed not only to cast off this earthly coil, but also to be with Jesus. We have been greatly pained to see how few of our Christians know how to pardon each other joyfully for Christ's sake and to bear with each other, and how easily our young men are led astray by persons of corrupt mind.

Schools. The falling off in numbers in the *High-School* is partly due to unfair practices of rival schools, partly to our having opened a *Parochial Boys' School* (lower and upper Primary), into which we drafted the greater part of our Christian boys, so as to be able to attend more closely to their spiritual wants, and to push them on better while they are in the *lower* classes. In the *Parochial Girls' School* seven girls were preparing for the Special Upper Primary Examination, and one for the Middle School Examination. *Mrs. Eckelmann* kindly assisted *Miss Wolff* in needle-work lessons. The *Infants'* and *Sunday-Schools* were carried on as hitherto. The *Hindu Girls' School* was carried on by *Mrs. Matthissen* and *Mrs. Halbrock* till they left for Europe. The schools in *Putiyangadi*, *Korapura*, and *Collam* have to struggle with the poverty of the parents of the children. The *Victoria Jubilee School* in *Coilandy*, which we took over from the inhabitants in August 1888, is frequented by pupils from the better-to-do-classes and seems to prosper.

Evangelization. As far as *Mr. Peter* and the Catechists were disengaged, they made house-to-house visits in *Calicut*, preached at the fairs in *Karaparambu* and *Mammalli*, at the heathen festivals in *Coilandy* and *Kirur*, and in the environs of *Calicut* and *Coilandy* within the radius of ten miles. The reception they met with, was on the whole of an encouraging character. (See also p. 18.)

II. Industrial and Mercantile Part.

Mr. C. Feuchter, Tile-Works, Arackal.

Mr. G. Kehrer, in charge of the Mercantile Mission-Branch, and Superintendent of the Carpenters' Establishment; studying Malayalam.

Mr. Fr. Volz, M. M. Branch, in charge of the Weaving Establishment, and the Branch-Establishment in Codacal; studying Malayalam.

Agency. Great changes occurred. *Mr. Fieg* left us in October, and *Mr. and Mrs. Halbrock* in December, to seek new strength in Europe. *Mr. and Mrs. Elsaesser* arrived from Mangalore in October 1888 to take up their place, and after having initiated *Mr. Volz* and *Mr. Kehrer*, (who had newly arrived from Europe in October and November respectively), in their work, they themselves were obliged to embark for Europe in March 1889.

About 230 persons have found employment in the Tilery, Carpentry, Weaving and Mercantile Establishments. Our brethren take accounts and other business off our hands and help us also in direct Mission-work.

C O D A C A L.

(*Addr. Tirur.*)

Out-Stations: Parappery, Malapuram, Manchery, Nilambur, Ponnani.

Rev. J. J. Jaus, in charge of the Parish, and Itinerancy.

Rev. E. Schmidt, Codacal and Ponnani Schools; studying Malayalam.

Native Pastor

Rev. David Teikandy, in charge of the Congregation at Codacal and Parappery.

Catechists

*Ezra Arunajalam, Joseph Taddai, Jacob Heber,
Cyprian Arunajalam.*

Colporteur, *Timothy Spadikam.*

Christian School-masters

*Theophil Shankaran, Methusalah Peter,
Mark Kuttikan, Samuel Cabral, Christian Paranjoti,
John Kuriyan, Matr., Jacob Boaz.*

Christian School-mistress, *Martha Chittayagam.*

Heathen School-masters

Gopala Menon, Shanku Nayar, Matr., Gopala Menon.

		Last year:	
Communicants	205	195	} 441
Non-Communicants	2	1	
Children	203	245	
Converts baptized during 1888	7	15	
Probationers	1	8	
Mixed Parochial School, Codacal (22 Christian boys and 19 Christian girls)	41	45	} 177
Boys' Orphanage, Parappery (44), and Parochial School (3 Christian and 4 heathen boys and 6 girls)	57	69	
B. G. M. Middle School, Ponnani (2 Christian boys)	64	63	
Sunday-Scholars at Codacal (22 boys and 24 girls)	46	45	

Agency. *Mr. and Mrs. Jaus* were transferred from *Chombala* to this place on the 19th November, and *Mr. Hole* to *Chombala* on the 24th November 1888.

Congregation. We regret to say that about 30 persons left this station in search of work. We were mercifully preserved during the cholera epidemic.

Schools. Our several Schools have done good work for time and eternity. The *Ponnani* School had to be closed twice on account of cholera.

Evangelization. Owing to sickness of Catechists *Taddai* and *Arunajalam*, itinerancy to greater distances could not be carried out to the same extent as last year, there being only about 230 days on record. The different Out-stations with the country surrounding them received a special share of our labours.

VANIYANKULAM.

(*Addr. Ottapalam.*)

Rev. S. Walter, in charge of the Station, and Itinerancy; Chairman of the Malabar District.

Rev. R. Bosshardt, studying Malayalam.

Catechists

Abraham Arangadan, Paul Selvam, Stephen Chattottu.

Christian School-master, *Hiskia Asharivalappil.*

Heathen School-masters

Parameshvara Pattar, Ramunni Nayar, Patcheyappa Pillay.

		Last year:
Communicants	12	6
Non-Communicants	0	0
Children	4	4
Converts baptized during 1888	0	0
Probationers	1	0
Anglo-Vernacular Elementary School (85 heathen boys, 1 Chr. and 11 heathen girls) . . .	97	49

Agency. *Mrs. Walter* fell sick of typhus and was for a long time nigh unto death, but the Lord wonderfully spared her in answer to the prayer and the exertions of His children. *Mr. Bosshardt* arrived here newly from Europe on the 24th November 1888.

The School has prospered especially since a class for Tamil has been opened. *Mrs. Walter* taught sewing to the girls of this school.

Evangelization. Although the dedication of the Mission-house to the service of God had taken place on January 6, 1888, yet the inner fitting out (plastering, ceiling, etc.), besides the building of School- and Catechists'-houses in this country-place, as well as family troubles, kept *Mr. Walter* and his assistants more at home than they wished. The weekly fair at *Vaniyankulam*, at which thousands congregate from far and near, offered them a most welcome opportunity of sowing the good seed. Their visit into the *Valluvanadu* was appreciated by many. They came across some who heard the Gospel for the first time and were greatly charmed. This district, which has for a number of years received only occasional visits, will be worked regularly in future. Whilst our brethren preached at the heathen festival at *Tiruvilvamamala* cholera broke out, pilgrims fell down dead right and left, and a stampede ensued. Only a few who remained listened attentively.

We are happy to state that our agents have found favour with the inhabitants of their new station, visits being exchanged with much good will.

PALGHAUT.

Out-Stations: Wadackencherry, Panayur.
Kannani, Kinnanur.

Rev. A. Ruhland, in charge of the Parish.

Catechists

*Antony Paul Valiattinkara, Joseph Mandodi,
John Ruben Amenkara, Isaak Job Ammattil,
Samuel Ambattu, Noah Benj. Arambhan.*

Colporteur, Domingo Rosario Demello.

Christian School-masters

*John K. Kurian, F. A., A Satyanathan, Matr.,
K. Matthai, A. Satyadasan, Paul Kallarickal.*

Christian School-mistress, Muliyle Ruth.

Heathen School-masters

*N. P. Krishnan Ayyar, Matr., N. R. Krishna Ayyar, Matr.,
M. Palaniyandi, P. Venkatachalam Ayyar, Kuruppu Panikar.*

		Last year:
Communicants	103	84
Non-Communicants.	2	0
Children	84	81
Converts baptized during 1888	0	2
Probationers	3	2
Anglo-Vernacular School (19 Chr. and 96 heathen boys)	115	113
Girls' School (9 Chr. and 3 heathen girls)	12	14
Vernacular Schools: Panayur (33), Kannani (43), and Wadackencherry (24)—(1 Chr. and 80 heathen boys, and 2 Chr. and 17 heathen girls)	100	101
Sunday-Scholars	12	12
	189	165
	227	228

Agency. Owing to the continual bad state of *Mrs. Bachmann's* health, *Mr. and Mrs. Bachmann* left for Europe in May 1888. *Mr. Ruhland* returned from Europe in November to his old station, but, we regret to state, without his wife, who did not yet feel strong enough to accompany her husband. *Mr. and Mrs. Dilger*, who had been ailing for a long time, embarked for Europe in April 1889.

Congregation. This congregation has a number of old backsliders. We praise the Lord for His mercy in stirring them up and inducing them to make their peace with Him. One or two church-members have tried the ways of the Prodigal and given us much grief.

Schools. All our schools, the one at *Wadackencherry* excepted, did well. *Mrs. Dilger* conducted the sewing-class for the girls.

The **Evangelization** has suffered somewhat through the above changes. Yet the European Agents devoted 44 and the Native assistants 629 days to itinerancy. 31 Amshas, 73 Deshas, 25 Brahman and Weaver villages, 9 markets, and 5 heathen festivals were visited. In markets and at festivals large and attentive crowds came to hear us gladly. Only in *Kalpatti* we had to encounter systematic resistance. (See also pp. 17. 18.)

V. NILAGIRIS.

Area 957 square miles. Population 91,034 souls.

K A I T Y.

(*Addr. Ootacamund.*)

Out-Stations: Nerikambe, Avoca, Hulikallu.

Villages with Schools: Kateri, Adhikarhatti, Tuneri, Shapur, Kollimalli, Tummanhatti, Manihatti, Tavani, Ajjua, Dolphin Estate, Selas, Hullatti.

Rev. W. Lütze, in charge of the Coonoor Settlement, the Mekanadu, Todanadu, and Kunda Districts, and the Cooly-Mission.

Rev. S. Limbach, Schools; studying Badaga.

Catechists

John Philip, Carl Satyanathan.—

Silas Shanta, Isaiah Konga.

Christian School-masters

*Gnanamuttu, Gnanamani, Solomon Beera,
Rob. Peter Barnabas, Anandappan, John Devadasa,
Arulanandan, Joshua Abraham, Gnanakan Joseph,
Arumai Nayagam, James Solomon David,
Solomon Rodendra, P. Aaron Davar.*

Matron of the Boys' Orphanage, *Ruth Nerkambe.*

Heathen School-masters: *Nandi, Konga.*

			Last year:	
Communicants (<i>Coonoor</i> included)	70	} 137	Coonoor excluded 50	} 87
Non-Communicants	2		1	
Children	65		36	
Converts baptized during 1888	5		0	
Probationers	2		0	
The Normal School	7	} 65		} 44
Boys' Orphanage <i>Katty</i> (11), and Parochial School (2 Chr. and 48 heathen Badaga boys, and 2 Chr. girls)	58			
9 Vernacular Schools for Badaga boys - see above - (1 Christian boy)	204	} 349		} 280
2 Mixed Vernacular Schools in <i>Hutikallu</i> and <i>Selas</i> for Badagas (7 Chr. and 25 heathen boys and 5 Chr. and 4 heathen girls)	41			
1 Mixed Vernacular School, <i>Dolphin Estate</i> (2 Chr. and 10 heathen boys and 2 Chr. and 3 heathen girls)	17		236	
1 Vernacular School for Kota boys in <i>Kollimalli</i>	22			
Sunday-scholars	16			0

Agency. When *Mr. Knobloch* removed from *Coonoor* to *Calicut*, the work allotted to him in connexion with *Coonoor* was given over to *Mr. Lütze*. On the 21st December 1888, however, *Mr. Limbach*, who with his family had been transferred from *Dharwar*, came to his assistance.

Congregation. We have to begin with the sad information that one of our fellow-helpers fomented discontent among a number of Badaga Christians and in his animosity forgot himself so far, that, aided by two others, he assaulted *Mr. Lütze*. Although they received due punishment, we are heartily ashamed of this disgraceful occurrence, and also regret to state that after dismissal from office of the ring-leader some Christians following the dictates or rules of their old clannish spirit, think they are bound to back him up. Others, however, know how to make a difference between what they owe to God and to man. The *Kerehada* neophytes, (see last year's

Report, page 101), had a hard time in every respect. Although the wives of the two young men have joined their husbands, they behave most overbearingly and refuse to be instructed. The heathen neighbours disputed *Joseph's* right to his fields, and, whilst they prevented him by main force from cultivating them, they sowed them with seed. Old *Isaiah* also has to bear much annoyance and shame for the cross of Christ. The steady walk of these young Christians is a powerful example to those within and without, some of whom are anxious to shake off the trammels of caste and idolatry. Also other signs to cheer us up were not wanting. We only mention that a young woman, who fell ill of small-pox, finished her pious course by falling asleep in Jesus.

A young man joined us who, as his father had died, was anxious to get his little step-brother, 2 years old, and his step-sister, 7 years old. These were forsaken by their mother on her marrying again. The girl was cared for, as she could do some small services, but not so the little boy who only gave trouble, and who was reduced to a perfect skeleton and full of sores. It will be scarcely credited when we say, that the children were carried from one village to the other to avoid their falling into our hands and becoming Christians.

Schools. Four boys left the *Orphanage*, one died, and five entered, so that we have again 18 pupils on the list. The above mentioned machinations affected seriously the prosperity of the institution. 8 boys, of whom 3 belong to the institution, have passed the special *Upper Primary Examination*. The *Normal Branch* in connection with this school has been recognized by the Director of Public Instruction in his rescript, of July 4, 1888, "as a primary institution for the training of elementary teachers under article 2 Chapter VI. of the Grant-in-aid Code". Four pupils passed their examination

at the end of the year. The Mission supports at present 14 against 13 schools of last year. The boys get gradually a taste for learning. For the first time three and one pupils passed the IV. Standard in the *Adhikarhatti* and *Tuneri* Schools respectively. In the *Kollimalli* School seven boys, and of these five *Kotas*, passed for the *first time* the *Lower Primary Examination*. The *Manihatti* School suffered through the conversion of a young woman. Instead of the *Hanikore* School the one at *Hullatti*, and for the one in *Tarnad* the *Dolphin* School was lately opened; the one in *Selas* had been newly opened, a well-wishing heathen friend offering us a capacious dwelling for a school-house. There was also a short-lived beginning of a *Badaga Girls' School* by the wife of the teacher at *Hanikore*, which we wish would revive.

The Nilagiri Cooly-Mission is liberally supported by the gifts of a number of Christian friends, which we thankfully acknowledge. The Word of God was proclaimed in 27 plantations, and in some of these in the early morning and after work done. The magic lantern, manipulated by *Mr. Lütze*, attracted many (even timid women and girls), who otherwise would not have cared to come, and helped to impress the Bible stories which were explained to them. Catechist *Satyanatha* spent 182 days chiefly on plantations.

Evangelization. The care of the Out- and School-stations devolved chiefly on *Mr. Lütze*, who devoted 97 days to itinerancy, whereas our 3 other Native helpers spent 172 days in the same work. In connection with these visits the Gospel was made known in the different villages, where schools are kept, and in those lying on our way, or beyond; and thus not only Badagas, but also other hill-tribes heard the glad tidings.

KOTAGIRI.

Out-Stations: Kodanad, Konakore, Kukalthora, Jakkanare.

Villages with Schools: Dimbatti, Milidenu, Konakore, Jakkanare, Gundhada (Kota Night-School).

Rev. W. Sikemeier, in charge of the Paranganad District, (the Coonoor settlement excepted).

Native Pastor

Rev. Jacob Kanaka, in charge of the Congregation and Schools.

Assistant Catechist, *Christian Ajja* (on probation).

Christian School-masters

Gnanapragasam, Joseph Hiria, Simon Bala, Benjamin, Joseph Malli, Moses Malli.

Matron of the Girls' Orphanage, *Catharina John.*

Heathen School-master, *Chevanna.*

		Last year:
Communicants	61	64
Non-Communicants	10	6
Children	93	156
Converts baptized during 1888	3	86
Probationers	1	15
Girls' Orphanage <i>Kotagiri</i> (11), and Parochial School (16 Christian and 4 heathen boys and 5 Chr. and 1 heathen girls)	37	0
5 Vernacular Schools, as above, (5 Christian and 93 heathen boys, 2 heathen girls)	100	30
Kota Night-School	17	91
		121

Congregation. The backslider *Abraham*, of whom we spoke in our last report, together with his wife and a child fell dangerously ill. The sick woman with her youngest child was

taken care of by her parents, but as poor *Abraham* with the sick child was left to himself, we nursed them both. We thank the Lord for mercifully granting this family repentance, inclining the heart of the woman to become the Lord's and, in answer to our weak prayers, raising them from their death-beds. As all along the Badagas behaved most outrageously towards him, and especially towards a new-comer in *Arebettu*, whom they drove out of the house with his family and locked it up, we were obliged to implore the help of Government. Such worries are comparatively easier to bear than those, when the friendly relations existing between the Missionary and those entrusted to his charge are disturbed by a feeling of temporary distrust and dissatisfaction. This was the case in this congregation when the waves of discontent reached us from *Nerikambe* and *Kaity*. We hope, however, that these wounds will soon be healed.

Schools. In the *Orphanage* for girls we aim at making the girls belonging to it good house-wives by inuring them to thrifty habits, and by giving them a good education in book-learning and needle-work. The *Parochial School* suffered through a rival school. The attendance in the *Dimhatti School* suffered from sore eyes of the children; the attendance of the other schools and the result at the yearly examination were satisfactory.

Evangelization. The above mentioned trials prevented us from attending to the regular routine of this Mission branch. All did the best in their power to preach the Gospel in a number of villages and plantations, and to address persons they met in the fields and on the road. The best opportunity offered itself in connection with Badaga funerals, when larger crowds of Badagas collect.



O B I T U A R Y.

“The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” Isaiah. 35, 10.

George Frederick Müller was born at *Tuttlingen* (Württemberg) on December 12, 1818. He was a diligent, painstaking, and persevering lad. The Young Men’s Union in that place proved for him a place of immense blessing, as he was not only kept through it from harm’s way, but converted to his Saviour and Redeemer. He could then say: “God granted me grace to lay my hand on Jesus, my surety, and by faith to appropriate His holy merits. I am now a blessed, happy man.” His desire to become a Missionary, which originated when he was only 16 years old, was granted him when he entered the Mission College in 1838, *Mr. J. Blumhardt*, and *Dr. W. Hoffmann* being the Principals under whom he studied. In 1842 he reached India, and was stationed at *Tellicherry* (Malabar), where, among other things, he had charge of a lithographic press, which supplied Books and Tracts, and of a small Weaving Establishment. In 1847 a help-mate was found for him.

Owing to a liver complaint he left for England in January 1855 in the “*Owen Glendower*.” When the medical adviser of the Mission considered that *Mr. Müller’s* state of health precluded his returning to India again, the venerable Basel Evangelical Mission Committee employed him as their Secretary for *Württemberg*, with *Stuttgart* as his head-quarters. In this capacity his ministry was greatly blessed in fostering spiritual life in the many pious circles throughout *Württemberg* and in promoting an interest in Mission-work. His affections, however, turned chiefly to the young, who, as he knew, are exposed to so many dangers, and thus too often led into mischief and ruin. He wished in this way to pay back the benefits he had received when a mere lad at *Tuttlingen*. The former Young Men’s Union at

Stuttgart having been discontinued and unaccountably allowed to fall into abeyance, he commenced in 1861 with collecting about 15 young men for meditation and prayer. The Lord blessed this small beginning so much that, with the help of some influential Christians, it grew into two *Young Men's Unions*, the one for married, and the other for unmarried men. He also assisted in founding the *South-West German Young Men's Unions' Association*. When *Professor Ph. Schaff* D.D. from *N. America* pleaded in *Stuttgart* for a free-will Sunday-School in 1865, he and his wife laid their hands to the plough, and protected the new undertaking. Thus the Lord used him in spite of his diseased liver for 32 years to do His work. He too had his share of sorrow and affliction. His youngest daughter, whom he loved with particular tender love, was laid up for a long time, and at last taken from him; the wound thus inflicted, seemed never to heal up. In 1884 he himself was dangerously ill for a long time. In the winter of 1888 he suffered a great deal, till the Lord was pleased to call the weary wanderer home to his rest on April 13, 1888. He leaves a widow, a son, and a daughter to mourn his loss.

Bernhard Deggeller was born in *Schaffhausen* (Switzerland) on April 22, 1822, entered the Mission College at *Basel* in August 1840, and arrived in *Mangalore* in July 1845. In the course of time he had charge of the Boys' Orphanage at *Mangalore*, in which he felt happy and at home. The boys were employed in weaving mats, and in manufacturing twine and rope, as also in job- and garden-work (Report 1853, p. 21). He hit upon a new branch of industry, viz. the manufacture of mats and rugs out of dyed coir (Report 1854, p. 17). Besides this he did a good deal of itinerancy, and once, on the occasion of an idol festival, was chased by an infuriated mob a for long distance, through which his nerves have been unstrung ever since. In 1855 he proceeded to *Mulky* with the Boys' Orphan-School. Whilst there "he was deeply tried (in 1856) by a strange excitement (through party spirit) which unexpectedly rose within the church," but gradually subsided. In October 1856 a *Miss Lang* was joined to him in matrimony. When his health gave way in 1857 several hill-sanitaria were tried, but to no effect. On September 13, 1858 his wife died of typhoid fever, and he with broken health returned to

his native country. When he felt so far restored in 1860 as to do work again, he was selected parson by a German congregation of colonists at *Karass*, in the Caucasus. He died as pastor of the congregation at *Lesnoi Karamisch*, Gouvernement *Saratow* in *Russia*, on October 7, 1888, after having administered to the spiritual wants of German colonists for 28 years.

Charles George Andrew Plebst was born on August 16, 1823 at *Lauffen* (on the Neckar). His pious parents tried even in his early youth to implant love towards the Saviour. He lost his father, when only ten years old; henceforth his mother watched over his prosperity with redoubled care. After he had received a liberal education, in which Latin and French were included, he was apprenticed to a God-fearing mechanic, whose assistants, however, exercised an evil influence on him. Having absolved *practical* mechanics in 1841, he wished to fully master the subject *theoretically*. Whilst he was engaged thus in preliminary studies, he broke his leg during the usual gymnastic exercises, which unfortunately was so badly set, that he was laid up for *seven* months. He was quite an invalid, walked about on crutches, and at one time it looked as if he would succumb. This made him examine his heart, and consider whether he was fit for eternity or not. He cried unto the Lord for mercy and restoration of health, and vowed to give his shattered strength to His service, should He raise him up again. The Lord graciously heard his prayer and raised him up. His recovery was a wonder to all. He now finished his theoretical study of mechanics at the Polytechnicum at Stuttgart with credit in 1844, and offered himself for Mission-work to the Basel Mission Committee in 1847. He was deeply engaged in study at the Mission College in Basel, when in 1849 a nervous affection forced him to discontinue it. He took this as a hint that his services were not required, and asked permission to leave the Mission College, but the Principal, the *Rev. J. Josenhans*, would not hear of it, and told him, (whilst he was still under medical treatment), that his mechanical knowledge was required in India. "Oh, I am not worth the passage money" was his reply. At last he was talked over and struck out a new line. He went into a printing

establishment for 2 years to learn the art of typography in all its details, and in 1851 accompanied *Mr. Josenhans* to *India*. On his way through the desert from *Cairo* to *Suez*, however, he became so ill, that his fellow-passengers felt greatly alarmed. When he arrived in *Mangalore* he was expected to transform the lithographic press into a typographic one. This was a difficult task both technically and practically.

The *technical* difficulty consisted in the large number of types required for the vernaculars of South-India. Whereas an English case has up to 141 types, a compositor is placed before something like 251 Canarese or 579 Malayalam types. There existed types in both these languages, but they were not to his liking. The exceedingly delicate work of getting the proper size and form of type, and harmonizing the letters among themselves, was gradually and most satisfactorily solved by him. He also began a type-foundry.

The *practical* difficulty consisted in his having to educate Natives, who at that time had neither seen a printing press, nor had any idea of the work to be done. Although *Mr. Plebst* never acquired a great mastery over the Canarese language, his sterling piety and his long-suffering, kind and loving ways helped him, without any noise or ado, to impress his earnest ideas and business-like habits upon his apprentices. His chief aim, however, was to influence those under his charge to become real Christians, and they well knew that he hated shamming and unreality in any shape. This being known, persons fond of under-hand dealings dreaded him, the more so as he also sat in the Presbytery. On account of his taciturn frame of mind, his dislike to show, his observant character, which enabled him to take an interest in every object he saw, and his never-ceasing chemical experiments, the heathen had a superstitious reverence for him as an alchemist, who could turn corundums, or copper into gold! When his health failed in 1861 he was able to give over the printing press in working order to *Mr. Hunziker*, a professional printer, and proceed to Europe.

After he had collected new strength he apprenticed himself in a Tilery to also study this branch of industry, in order to introduce it in India. But his friends would not permit him to return to his old

sphere of labour as a single man, and urged him to get married. In *Miss Emma Gundert*, to whom he was joined in matrimony on August 9, 1863, he found a sympathizing, loving, and cheerful partner, who took good care of his peculiar wants, and greatly enhanced his usefulness. At the end of 1863 *Mr. Plebst* set out for Mangalore with his wife, and *Mr. Stolz*, who was to assist him in the printing press, whereas *Mr. Plebst* devoted his energies to the manufacturing of tiles. At first even most of his fellow-labourers shook their heads, and looked at his undertakings as impracticable; but only for a time. He patiently continued his experiments in common sheds and huts till he succeeded. He had put his trust in God, and He did not permit him to be ashamed. In the Report for 1865, page 29, we read: "We are glad to say, that *Mr. Plebst*, one of the managers of the Printing Establishment, succeeded in adding a new branch to our industrial undertakings, for the purpose of supporting our Native Congregations. Considering the country roofing material, he began to make tiles on a method lately invented, and has the satisfaction to see the technical difficulties removed, and to witness both the usefulness of the new material and the ready sale it meets with."

We only add that, when outsiders saw *Mr. Plebst's* success, tileries sprang up in and around Mangalore like mushrooms. *Mr. Plebst* then began to build substantial houses, and to introduce the manufactory of tubes, ventilators, and sky-lights. The continual worry and anxiety began to affect his health, and when it was found, that the Nilagiris could not afford him relief, he left with his wife for Europe in 1869. After he had somewhat recovered he became travelling agent of the *South-German Young Men's Unions' Society*, visiting the different Unions here and there, and fostering their spiritual life. The lasting good he did in this capacity to many single individuals will come to light on that great day. But although he was far from India, his heart and his affections were in India, from whence many a letter conveying thanks or praise reached him. Whilst he objected to the first, pointing to God as the giver of all good, he positively refused to be flattered, and reproved those who attempted it. On one occasion he wrote to a Non-Christian: "I regret your making mention of

my abilities and usefulness; if you want to know *my* opinion of my work done in India, I refer you to Luke 17, 10, where we read as follows: 'When ye shall have done all those things which are commanded you, say: We are unprofitable servants: we have done that which was our duty to do'." It was this humble mind which made him entreat his family not to make mention of him after his death, but of the Lord's merciful dealings, and to write down a short prayer of praise which he asked to be said at his grave, a custom which obtains in certain places in Germany, together with the reading of the Liturgy. In 1879 bodily weakness forced him to give up the agency, but as he hated to be idle, he tried to make himself useful to the Mission, as far as his strength permitted. From 1886 he was subject to repeated apopleptic fits. Although his bodily agonies were sometimes great, yet he was always in a happy frame of mind, thanking and praising God so much, that he could repeatedly say to his wife: "Do not get tired in exhorting me to extol and glorify God." The text he loved most to meditate upon was i. Peter 1, 3-9. His bodily weakness increased till he became bed-ridden. Paralysis of the brain put an end to all functions. He died on the 4th September 1888 in *Stuttgart*, leaving a widow behind him who, herself an invalid, waits anxiously for the Lord's call.

Our deceased brother's life teaches us, that "the Lord delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy" (Psalm 147, 10. 11); that the Lord prepares his tools, and that they must learn to take to heart the Lord's word to Paul: "My grace is sufficient for thee: for my strength is made perfect in weakness" (ii Cor. 12, 9), and Paul's secret of his strength "when I am weak, then I am strong". Truly the ailing and sickly, whom the Lord honours to be His instruments, accomplish more than inflated boasters and braggards!

His memory will be precious to many Christians in Europe and India.

Mrs. Fanny Würth, née *Leitner*, born at *Stuttgart* on January 6, 1829, married *Mr. G. Adam Würth* on February 9, 1854, then

stationed at Betigeri (1851 to 1866), who was consequently enabled to found an Orphanage for girls, which prospered under her careful superintendence for a number of years. Bodily weakness forced her to seek relief in Europe in 1864, and her husband followed her soon after, but came out to India before her. When she re-joined him in *Mangalore* on the 9th of December 1869 it was only to nurse him as a dying man. He was taken from her side on December 25, 1869. After his death she opened an Infants' School at *Mangalore*, and sailed for Europe in 1871. Her energies were wholly devoted to the superintendence of a *Crèche* (a place where the infants of working women are taken care of, whilst their mothers earn their livelihood) at, and in visiting and administering to the poor and the sick of, *Stuttgart*. Chronic sore eyes, the grief of having to accompany one of her two sons to the grave, and other troubles, she bore with true Christian resignation. She died at *Stuttgart* on the 22nd February 1888.

Mrs. Adèle G. H. Convert, née *Reymond*, born in French Switzerland in 1838, married Mr. P. Convert in October 1860 and took charge of the Girls' Orphanage at *Calicut*, but on her husband's being seized with asthma she was obliged to accompany him to Europe in 1863. She set out with him when he returned evidently cured in 1865, but the very day he reached *Calicut* his old complaint re-appeared. When her husband was thus put *hors de combat* she sailed with him again for Europe. He faithfully discharged his duties as French pastor and teacher in Switzerland, and died in November 1872. She followed him on March 7, 1888, when she fell asleep in the Lord.

Mrs. Sophia Hasenwandel, née *Fuchs*, was born at *Heilbronn*, *Württemberg* on February 4, 1843, and was joined in matrimony to Mr. William Hasenwandel on December 9, 1872. She assisted him in Mission-work in *Dharwar* and *Betigeri*, where her husband was taken from her on April 16, 1885. She returned home with her orphaned children in April 1886, where the Lord saw fit to afflict her with phthisis, and after protracted sufferings called her home to His rest on May 25, 1888. She leaves four still uneducated children behind her.

Of our Native Assistants we have to record the death of two Catechists.

The one is Catechist Satyarthi Kaundinya, late of *Mangalore* (South-Canara). He was a Saraswat Brahman, and had passed the Matriculation in the Normal School. When an influential toddy-drawer got some Brahma Samaj Missionaries from Calcutta, he joined the *Brahma Samaj*. He then sold his small property, and at the suggestion of the Brahma Samaj Missionaries went to *Calcutta* in order to qualify himself for a *Brahma Samaj Missionary*. The climate of Calcutta, but especially want of food and exposure, brought on consumption. After seven months' stay he went to Bombay, but not feeling benefited by the change he came to Mangalore, where he was convinced by *Mr. Graeter*, and took the cross of Christ upon him. He was baptized in 1877. During two years' instruction in the Seminary he recovered in a remarkable manner. He was sent to the South-Mahratta country, and when his sickness appeared again, was re-transferred to Mangalore as an invalid. He was laid up from time to time, but rallied again and again, and it is our full conviction, that the secret of his bodily strength and power was his unshaken faith in his Saviour.

Although he accomplished no great feats, he tried to make himself useful in a Committee of Revision of the Konkani New Testament, and in making known the Gospel as far as his strength permitted. He was at home in the Bible, had a deeper understanding of God's plan of salvation than average Christians, and loved the Lord fervently. As he hated half-heartedness and unreality he was at times somewhat harsh in his judgment of others. The Lord released him from this body of sin and death on the 11th July 1888 at the age of 38 to 40 years.

Catechist Esau David of *Calicut* (Malabar) belonged to the Nayar caste. After he had turned to the Lord, thankfulness for the grace he had received marked his frame of mind. A serious fall was the cause of his suspension for a number of years, but when he gave signs of genuine repentance he was re-instated. His humble walk, and his compassion for fallen sinners, became now more conspicuous.

At last his attention was turned to a number of lepers, belonging to our church, whose spokesman, adviser, and father he became, and whom he nursed in days of sickness, not from bravado, but, forgetting the ingrained native prejudices, out of pure love for Christ's sake. In this service he caught small-pox from them and died in May 1888 at the age of about 65 years.

For the sake of his many friends among high and low, and especially those who, next to God's grace, owe their conversion to his instrumentality, and who will be anxious to hear of his godly end, it is now incumbent on us to add to the Obituary the name of *Charles Stocking*, our late European Catechist at *Cannanore*.

Charles Stocking was born at *Garboldisham*, near *Market East Harling*, in the county of *Norfolk, England*, on the 25th December 1816. His father's name was *Zacharias* and his mother's maiden name *Sarah Keley*. He lost his mother in August 1825. His father, a farm-labourer, was a good old man, but *Charles*, not liking his admonitions and advice, ran away from home, and enlisted at *Bury St. Edmund's* in *Suffolk* on October 22, 1839 into Her Majesty's 94th Regiment, which arrived in *Cannanore* on the 17th December 1840, and after being transferred to *Trichinopoly* in April 1843, and to *Aden* in February 1845, returned to *Cannanore* on the 17th January 1848, where the *Rev. Samuel Hebich* had been permanently stationed since 1841. The Mission Chapel being near the barracks, *Charles* felt soon attracted by the queer-looking but friendly *Mr. Hebich*, and began to sit under his ministry. There he felt as if hot lead was being poured into his bones, when the echo of the thunders from *Sinai* were heard, condemning his sinful ways, and it seemed to him as if he were nailed to his seat and could not move, when the sweet invitations uttered in the name of Him who first pronounced them, viz.: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest', struck his ear, and when he saw the Lamb of God taking away the sin of the world and his sins too. His darkness became enlightened, and he passed from it into the light, yea, from death into life, in July 1848.

His relation to *Mr. Hebich* was henceforth that of a son to his father. During his repeated visits he laid open his temptations and weaknesses, and by *Mr. Hebich's* advice grew in grace and strength. The desire to do the Lord's work rose in his heart. When *Mr. Hebich* saw after 3 years' close observation that both his conversion and evangelistic spirit were sound and real, he helped him to get his discharge from Her Majesty's 94th Regiment on the 5th of August 1852. The Report for the Cannanore station for 1852, p. 27 informs us that: "Our little band of Catechists had received a welcome accession in the person of *Charles Stocking*." *Mr. Hebich* had never any reason to regret this step, nay on the contrary he found in him a reliable fellow-labourer, precious like gold. After *Stocking's* marriage to a Native girl, he was sent to *Taliparambu* on September 12, 1852. He lost her in December 1853, when he was removed to *Cannanore*. The Report for 1854 page 31 mentions the conversion of "*Mulile Ramotti*" who had been the Malayalam Moonshy of *Stocking*, whose piety and convincing arguments made such an impression upon him, that he at last turned to the Lord on June 13, 1854 and received the name of *Abraham* in baptism. The Report for 1855 page 27, adds: "The Catechists *Stocking* and (the above said) *Abraham* live among the colonists of the newly established Chovva colony and announce the Gospel both on the high-roads adjoining the spot and in the scattered dwellings of the surrounding *Tiyar* and *Nayar* population." From the Report for 1856 page 22 we learn that, there was a school at *Chovva* under the superintendence of the Catechists *Ch. Stocking* and *Muliyile Abraham*. There was at first quite a scare caused there by the introduction of slates. Whilst in *Chovva*, *Stocking* lost in January 1855 his second wife *Sarah*, who left him a little boy. On April 13, 1856 he married his present wife *Juanna*, who bore him 11 children, of whom 3 died before him. He was then transferred to *Cannanore*, where he helped in the Native Congregation and in preaching to the heathen. His chief work was, however, to seek and to save the lost among English soldiers, and by prayer-meetings and private conversation to strengthen the believers among them. It gave him the greatest pleasure whenever the Lord condescended to use him in the rescue of some

lost one, and as he knew all success was due to *grace*, he objected to being made much of and, whenever asked about his former life, suspecting it was to write his biography, he positively refused to give any details, saying: "I have already told everything to *Mr. Hanhart*." Our brother was toiling on, always cheerful and happy in spite of family troubles and anxieties. His unobtrusive and steady dutifulness, earnestness, and piety endeared him to his fellow-labourers, as well as to his superiors. Although he never enjoyed, nor asked for the benefit of recreation on a hill-station, he was always hale and strong, and scarcely knew what sickness was. Only of late his robust constitution and his memory began to give way, but the old fire was nevertheless unquenched! The Lord alone knows his unpretending servant's work, whom He honoured because "He resisteth the proud and giveth grace to the humble."

About the last days of our dear brother we heard during our passage from *Cannanore* to *Tellicherry* the following details from the *Rev. I. Weismann*, which we give unabridged for the benefit of his many friends.

Mr. Stocking was most happy on Friday the 25th January 1889. He attended a meeting of the Presbytery under the presidentship of the *Rev. Th. Oehler* from 1-6 p. m. (see Appendix), after which he felt somewhat tired, not being accustomed to sit so long at a stretch.

On Sunday the 27th January he went to church, which was attended by the whole congregation of *Cannanore* and *Chovva*, when *Mr. Oehler* preached on i. Cor. 7, 23: "For ye are bought with a price; be not ye the servants of men." This sermon cheered him up greatly. In the afternoon he listened attentively to a Missionary Meeting by *Mr. Preiswerk*,* and in the evening to an English sermon by *Mr. Weismann*. After the evening service he felt overjoyed and, patting a young soldier on the shoulder, said to him: "I am getting young again, and feel as if new power had entered my system; look *Batchelor*, when I came to this church, we were but few and now this

* The *Rev. Th. Oehler* and *W. Preiswerk Esq.* are members of a Deputation of Inspection sent by the Venerable Committee of the Basel German Evangelical Mission, (see Appendix pp. 104 ff.).

big church even is overcrowded." He passed the evening with Christian soldiers very happily.

On Monday the 28th he got up quite well and in buoyant spirits, singing some favourite hymns, and was getting ready for another Elders' meeting. His family begged hard of him to stay at home and to rest, but he could not bear being detained, and replied: 'I must go and hear what that servant of the Lord, who has come from Basel, has got to say, and I cannot stay away when they are deliberating about Chovva, a place dear to me for years. (He referred to the dispute about the Chovva lands.) He then sat down, took his coffee and, complaining of pains in his loins, got up, but becoming unconscious leaned towards a pillar, and would have fallen had not one of his sons supported him. A soldier, who passed by and heard calls for help, jumped over the wall, came to his assistance, and helped to lay him on his bed.

When *Mr. Weismann*, who had been hastily sent for, arrived, he found him again conscious, but very weak. "My dear *Mr. Weismann*", *Mr. Stocking* said, "this is my last day, and I am so happy, thinking that I shall see my Saviour today. The Lord has been so good to me, that I cannot but praise Him for all His mercy and kindness. I am suffering great pain, but it will soon be over. I think my prayers are heard, and my sufferings will be but short." His humble, earnest prayer for years had been to die in *actual* service—in full harness—and not to be a burden either to the Mission as a pensioner, or to his family by doting old age, nor to be thrown on a bed of sickness. *Mr. Weismann* now saw that *Mr. Stocking's* days were numbered; and began to feel most keenly the gap which was being made by the Lord in the ranks of devoted labourers. *Stocking* was to him a fellow-labourer blessed by the Lord, and as a young Missionary for the last ten years more, a spiritual friend and adviser; his never ceasing joy in the Lord refreshed him whenever he felt downcast. *Mr. Weismann* then went to call *Mr. Oehler*. When *Mr. Oehler* came, *Mr. Stocking* took his hand and kept it for some minutes clasped in his. *Mr. Oehler* cheered him up by different passages of Scripture, as: "There is therefore

now no condemnation to them which are in Christ Jesus" (Rom. 8, 1). A smile lighted up his countenance and, applying that passage to himself, he replied: "Yes, the Lord be praised, there is now no condemnation for *me*. I have been washed by the precious blood of the Lamb, and though a poor and miserable sinner, I am, through Him, my Redeemer, white and clean." *Mr. Weismann* asked him: "Have you any particular wishes regarding your family?" He replied smilingly: "My Lord has been good to me all the days of my life; my poor wife (mentally affected) and my children are in the Lord's hands; He will care for them as He cared for me." *Mr. Weismann*, at the request of *Mr. Oehler*, prayed with him and then they both left. *Mr. Weismann* saw *Mr. Stocking* again at noon in the company of *Dr. Major*, the Military Surgeon. The Doctor examined *Stocking* and, turning to *Mr. Weismann*, declared that he had a sound heart and a quite regular pulse, and suggested his stomach might be out of order, and he would be soon all right. When *Stocking* heard this, he said to the Doctor: "I thank you, Sir, for your kind visit, but", he added with a smile, "I know that I shall not rise up again from this bed of sickness." As *Stocking* now looked so well, *Mr. Weismann* sided with the Doctor. After that he sang the whole of the hymn: "Jesus, Lover of my soul" with a loud voice. When *Mr. Weismann* left him he said: "I hope to see you all right in the evening." "Well, well *Mr. Weismann*," rejoined *Stocking*, "you will see me, but I shall be changed. Good bye, *Mr. Weismann*, we shall see each other above." Afterwards *Stocking* called his wife to take farewell of her: "My dear *Juanna*," he addressed her, "you have always been a dear and loving wife to me. . . ." Being mentally somewhat deranged, she replied: "I have not pushed you down"—when a sad expression of grief spreading over his face, he said: "My poor wife cannot understand me." He then exhorted his children touchingly and pressingly to follow the Lord. When Christian soldiers off duty, who had heard of his sudden attack of weakness, came to visit him, he addressed them in his old spirited manner in a sort of ecstasy about the Lord and the One thing necessary.

At 7 p.m. *Mr. Weismann* was called from the meeting of the Presbytery to see *Mr. Stocking*. He found him no longer suffering pain, but with his eyes shut and unable to speak. When *Mr. Stocking* heard *Mr. Weismann's* voice he opened his eyes. *Mr. Weismann* prayed with and for him, and after 1 to 2 hours our dear brother died gently and conscious under the prayers of the Christian soldiers, his best earthly friends.

The end of this pious man was such that even his children declared: "It would be dishonouring our heavenly and earthly Father were we to murmur against the Lord." He died on the 28th January.

On Tuesday the 29th the coffin was carried into the body of the church, full to overcrowding with both Christians and heathen. *Mr. Weismann* preached in Malayalam and English on Rev. 7, 4ff. "After this I beheld and, lo, a great multitude etc."

He began to say, he wanted to shew *what* our brother would have to tell us, were he here: 1. of a large crowd, 2. from many nations, 3. of those whom he also had led to the Lord, and 4. of those who had committed many sins but are washed in the blood of the Lamb and fed by the Lamb; and went on saying: this man of humble parentage is now happy. His death will be lamented in five continents where there are many whose souls he led to Christ. What made him so successful was his *unshaken faith* in "the Lamb of God which carried away the sins of the world", his *affectionate* love to Him who had bought him with His blood, and his *faithfulness* in his calling as a servant of Christ. There was a military cortege of volunteers and soldiers, who competed among themselves as to who should carry his coffin. On the way to the burial ground a large crowd joined the cortege and, had his death been known, the crowd would have been still larger.

At the grave *Mr. Weismann* read the Liturgy and the *Rev. Th. Oehler* gave a German address, translated into Malayalam by the *Rev. J. Knobloch* and into English by the *Rev. I. Weismann*. Pointing to the *good fight* of faith our deceased brother had fought, he showed that his *faithfulness* consisted in his boldly confessing Christ and clinging to Him, not to Maria, or to any Saint. "We were," he said, "deliberating two days ago, whether we should

pension our old brother, but the Lord not approving of what we did, called His servant home to Himself." Some officers and a great number of soldiers were present at the funeral. It was night when we left God's acre.


Mr. Stocking was a man of *one* purpose and of *one* passion. He was ready and felt safe in the arms of Jesus—ready, aye ready. Yet, though ready, he knew his old enemy, Satan, and therefore asked his sons, whilst still hale and strong, "When I can no more pray then pray earnestly for me, that Satan does not try again on me his old tricks of causing me doubts, discouragement, and so on."

The Lord raises from time to time believers and vouchsafes them His mercy, as Paul says of himself, that in them "Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting." i. Tim. 1, 16. In our Brother also the Lord has shown, that He has patience and bears long with the waywardness of the children of men, that He converts and preserves them, so that a soldier, whether he be a private or whatever other rank he may hold, can keep himself unspotted in spite of the many temptations which beset him in and out of Barracks, and that same Lord perfects all whom He calls, and after they have accomplished their course lands them safely in eternity. Who will not gladly take upon him the easy yoke of Jesus, and "be confident that He which hath begun a good work in him, will perform it until the day of Jesus Christ" (Phil. 1, 6.) Whosoever has not yet tasted that Christ's service alone is perfect liberty, but is still a self-willed, impenitent, worldly-minded sinner, let him believe, that there is all the material for a saint in him, if he but gives himself over unconditionally to Christ. And you, believing Brethren, wheresoever you may be in the far far world "seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Amen! Hebr. 12, 1. 2.

Conclusion.

As the volcanic and neptunic revolutions and climatic changes transpiring in and on the globe, though seemingly disconnected, are in reality closely linked together, so is it also with the various phenomena in the spiritual world all over the universe. According to our Lord's teaching and prophecies, we are told, that there exists not only a parallelism, but a sympathetic concert of events in both the material and the spiritual world, *i. e.* that the calamitous as well as the beneficial incidents in the visible and the invisible world are closely intertwined. There are now unusual great commotions in the visible and invisible world. Be countries ever so far asunder and people ever so heterogenous, there is one beat of the pulse in a good as well as in a bad sense.

Numerous earthquakes, fearful eruptions, baffling inundations here and there and far asunder, are matched by an alarmingly increasing and spreading scepticism, infidelity, and superstition, a fearful falling away. On the other hand, to God's rich blessing and lavish bounty correspond the wonderful workings of His spirit and the enhanced activity in the Kingdom of God to save those who are lost, and bring the whole earth into fealty to their liege Lord. All this reminds us "that yet a little while, and he that shall come will come, and will not tarry", and that the hour of the appearing of the Bridegroom is fast approaching. Who knows how long each of us individually, and we as a Christian body, may be permitted to work, when our night will have come, when all work must cease! Therefore to the law and to the testimony! Let us "work out our own salvation with fear and trembling" and do the Lord's work with all our might, and may our dear friends go on growing in grace and support our arms to pray, work, and fight!



APPENDIX.

Brief Account of the Visitation of the Indian Basel Mission-Field
within the 1st January and the 1st June 1889
by a Deputation from the Committee of the B. G. Ev. Missionary Society.

The Committee of the *Basel German Evangelical Missionary Society* have for a long time been anxious to send a Deputation to their Mission-field in *China*, where they began work as early as 1846. The first inspection was to take place there at the end of 1888, and the same Deputation, when returning home in the beginning of 1889, were to pay a visit to India too. This Mission-field had the benefit of a second visit as early as 1880 to 1881 in the persons of *Messrs. O. Schott* and *W. Preiswerk*, but, owing to the indisposition of the former, the inspection could not then be carried out as originally planned. To make good this defect, and to get information regarding some very important questions, the presence of the Deputation on the spot was required.

The present Deputation too consisted of two members of the Basel Mission Committee. They were the *Rev. Th. Oehler*, Corresponding Secretary and Principal of the Mission College at Basel, and *W. Preiswerk Esq.* The latter gentleman is known to our readers as the devoted companion of the *Rev. O. Schott* in *India* (see Report for 1880 p. 80 ff.), and of the lamented *Rev. Hermann Praetorius* in *Western Africa* (see Report for 1882, Appendix). The Deputation set out for *China*, in August 1888, and, after having completed the work in their Mission there, they embarked at *Hongkong* on the 24th December 1888 in the *S. S. Preussen*, reached *Colombo* on the 1st January, and *Calicut* on January 10, 1889, with the intention of visiting their Indian Mission-field and seeing what they could of the work carried on by other Evangelical Missions, in the ensuing four to five months. The two gentlemen divided the inspection among themselves in this manner,

Mr. Oehler took the *Clerical* and *Educational* Departments, whereas *Mr. Preiswerk* charged himself with the arrangement of the journey, and the *Economical*, *Industrial*, and *Mercantile Departments* of the Mission.

Owing to the shortness of time and the extension of the work, the Deputation were obliged to make a Programme, in which the time of each day was fully occupied; unforeseen occurrences and interruptions, however, threatened often to interfere. When we add to the daily mental and bodily exertions, repeated travelling by night in country-carts, we will understand that all their powers were fully taxed. It is therefore a matter for thanks, that they were able to carry out the inspection as planned, and that on the whole the two gentlemen enjoyed good health, although *Mr. Preiswerk* suffered from the sting of a poisonous insect for some time.

The Deputation was everywhere received with due solemnity and heartiness. All churches, chapels, schools, workshops, bangalows and places visited were neatly festooned and decorated, some even with much taste and art, not to speak of the mostly well executed singing of smaller and larger choirs, and other appreciative signs of joy. Addresses of welcome and thanks tried to put in words the feelings of the congregations and other bodies.

Wherever the Deputation arrived, if not too early or too late in the day, the work of inspection was begun by entering the House of God, where the Pastor opened the service with praising God for having sped our superiors, and *Mr. Oehler* saluted the congregation in the name of the Basel Mission Committee, thanking them for the kindly reception, by which they honour those who had *deputed* them. There followed mostly the reading of an address of thanks for benefits received, and the presentation of some souvenir which was replied to in appropriate terms by *Mr. Oehler*, who wished it clearly to be understood, that he accepted the expressions of gratitude only in behalf of the Home Committee, and that all praise belonged in fact to Him, the Giver of all good, whose instruments we are.

As to the *character* of the present inspection we find that it was not only examining and seeing on the part of the Deputation, but that they too had, so to say, to put their shoulder to the wheel and, in several instances, even to act as peacemakers. We may bring the beneficial effects under three to four heads.

1. **Encouragements.** *Mr. Oehler* paid great attention to the different Parochial and Non-christian Schools. His chief aim was to ascertain in what manner religious instruction is imparted by the teachers, and how it is received by the pupils, and also by what method the secular teaching is communicated. As a sound educationist he paid as much attention to the Infants' standard—where the foundation for all subsequent learning is laid, either carefully or slovenly—as to the F. A. classes. The interest he evinced in the answers of, or the proficiency shown by, the pupils, or in the manual skill exhibited by the inmates of the Orphanages, and the appreciative remarks on the work done, or to addresses presented, was gratifying to managers, teachers, and pupils alike. Workshops and all kinds of establishments were duly visited by the Deputation, and received their share of attention to detail, as well as words of approval and encouragement. Neither were Widow-, Poor- and Leper-Asylums omitted. Whenever time permitted Native houses were visited, great interest was shown in Native ways, intercourse with Native members cultivated, and social gatherings with the men of the congregations—though often at a late hour—were opened, and a friendly intercourse encouraged, so that all concerned could see and feel, that the Deputation had not come as rulers and masters, but to show Christian love to those whom they consider fellow-heirs of the same precious salvation.

2. **Edification and Exhortation.** The building up in our most holy faith, and the strengthening of the Brethren, formed a very prominent feature of their visit. This was accomplished as often as an opportunity offered itself, when *Mr. Oehler*

addressed either a whole congregation, or their representatives, or the local Native Helpers, or the Missionary circle of each station, or also various District-meetings. "Without holiness no man shall see the Lord, nor can any one become an effectual fellow-worker of Christ," was the burden of *Mr. Oehler's* speeches. *Mr. Preiswerk*, on the other hand, by Missionary meetings on China or Africa, tried to create kindly sympathy and brotherly love towards the Chinese and African Brethren in his hearers.

3. **Instruction.** The Deputation took pains to show to the local Presbyteries, as well as to the District Synods, the way in which a church can become self-supporting and independent, and to impress on them the necessity of their hearty co-operation and good-will in order to accomplish this object. The secret consists in every one being ready to *serve* the body of Christ with the gift *he* has received. Self-government without self-support, however, is a chimera.

4. **Disapproval and reproof.** The correcting, expostulating, and admonishing part, although of a most delicate nature, could not be avoided. The Deputation had to deal with a few complaints preferred against Missionaries, on the ground that they did not act up to the orders of the Committee. This was evidently done to take revenge for reproofs or church-discipline administered, and to prove the necessity of a greater share in self-government. Also the unmanly way of complaining by means of anonymous letters was resorted to. The Deputation had decided to take the bull by the horns. They listened most impartially to the complaints and, demanding the incriminating material, went dispassionately into the matter and weighed carefully the evidence, pointing out what was true or false, right or wrong, administering the necessary private or public reproof and admonition, and demanding apologies where persons had been wronged.

That a large number of petitions of various character were received and disposed of, as the case required, may be inferred.

We now give in the form of a Diary, as short as possible, an epitome of the work done by the Deputation.

JANUARY 1889.

10. *Th.* The Deputation arrived at Calicut. *Mr. Oehler* delivered hearty greetings from the *Mission Committee* at Basel and, in reply to an address of the congregation, expressed his thanks for the feelings it embodied. A visit was paid to the Carpentry, Mercantile Mission-Branch Ware-houses and Offices, Weaving Establishment, and Tilery.

11. *F. & 12. S.* Preparations were made for the inspection of the *North Malabar* stations.

13. *L. I. S. after the Epiphany.* The *Rev. Th. Oehler* preached a sermon on i. Peter 1, 13-17, and *Mr. Preitswerk*, after reading Eph. 5, 8, related what he saw of the Mission in China.

14. *M.* The Deputation, in company of *Mr. Knobloch*, set out by horse-transit, and inspected the *Putiyangādi*, *Kōrapura* and *Coilandy* Schools. In the first and last place a number of visitors were addressed by *Mr. Oehler* in a body. At the Out-station *Collam* an address of thanks was read to, and answered by, the Deputation. A social gathering and prayer concluded this laborious day.

15. *T.* After a visit to some Native houses and the examination of the school at *Collam*, the Deputation examined the different schools at *Payyōli*, *Mūverātu* and *Wadagara*. In *Payyōli* they had a rendezvous with the lonely, but happy *Paul Karunāgaran*, who had come to meet them from *Perambara* (Report 1885, p. 9). In *Wadagara* they were welcomed in a touching manner by the old Deacon *J. Jacobi*. *Chombāla* was reached in brilliant moon-light. *Mr. Oehler* addressed in the Church the congregation and hundreds of heathen.

16. *W.* The schooling and skill in manual labour of the inmates of the *Girls' Orphanage* as also the *Karakādu* School were examined, the Weaving Establishment was visited, a meeting with the Presbyters was held, and the congregation was addressed by *Mr. Oehler* on real and false liberty.

17. *Th.* The Deputation went to *Mahé*. After *Mr. Oehler* had delivered the friendly greetings from the Basel Committee, an address of the congregation was read, which he thankfully acknowledged. The Deputation then paid a visit to the Governor or Administrateur of *Mahé*, who kindly accompanied them to the *Franco-Anglo-Vernacular Mission School* in that town, where, after careful examination, he assisted in addressing Teachers and Pupils. The party returned in the evening to *Chombāla*, and there met the male members of the congregation for a friendly conversation.

18. *F.* The *Chombāla* colony and several Native houses were visited, and a German Meeting concluded the work of the day.

19. *S.* The Deputation proceeded to *Tellicherry*. After *Mr. Oehler* had communicated to the congregation at *Nettoor* warm greetings from the Basel

Committee, the old Deacon *Paul Chandran* showed his great joy by embracing both the gentlemen.

20. *L. II. S. after the Epiphany.* The Rev. *Th. Oehler* preached a sermon at *Nettoor-Tellicherry* on i. Thess. 5, 1-13, and *Mr. Preiswerk* conducted a Missionary Meeting.

21. *M.* The *Preparandi* and *Normal Schools* at *Nettoor*, and the *Vernacular School* at *Dharmapatnam* passed muster, and a Meeting of Presbyters was convened.

22. *T.* The *Parsi High-School*, the *Hindu Girls' School*, as also the *Chálit School* at *Tellicherry*, were examined.

23. *W.* The *Parochial School* at *Nettoor* was examined, houses of Native Christians were visited, and a social gathering of the men of the congregation at *Nettoor* was presided over by *Mr. Oehler*.

24. *Th.* The Deputation visited the out-station *Anjarakandy* (belonging to *Tellicherry*), saluted the congregation, and examined the School there. On their way to *Cannanore* they called at *Chovva*, met the congregation of that place in the church, and brought them friendly greetings from Basel. *Cannanore* was reached at night.

25. *Fr.* *Mr. Oehler* communicated to the Native congregation at *Cannanore* the sincere greetings of the Mission Committee at Basel. The Presbyters met, when enquiries into certain complaints were instituted, which after having been proved unfounded, were withdrawn by the parties concerned. (See p. 65.)

26. *S.* The Missionaries of the Station met under *Mr. Oehler's* presidentship to consult about the work.

27. *L. III. S. after the Epiphany.* Mentioned on page 98.

28. *M.* The *Anglo-Vernacular School* was examined in the morning, and the Presbytery met in the afternoon for a lengthy discussion.

29. *T.* The *Parochial, Múligile* and *Anglo-Vernacular Schools* were examined. *Mr. Oehler* assisted at the burial of the late *Mr. Stocking* (see Obituary, p. 101), and presided over a German Bible Meeting.

30. *W.* Different visitors were attended to. Another meeting with the Presbyters was conducted, and the day closed with a social gathering of the male members of the *Cannanore Native Congregation*.

31. *Th.* The Deputation took farewell of the *Chovva* congregation, went over the *Chovva* colony, examined the *Parochial School* of the place, visited some Native houses, left by horse-transit for *Wadagara*, making short calls as they passed *Tellicherry* and *Chombála*, and proceeded by backwater to *Calicut*.

FEBRUARY 1889.

1. *Fr.* In the morning *Calicut*, the head-quarters, was reached again.

2. *S.* The Deputation, in company of *Mr. Knobloch*, left by train for *Codacal*. They were received by the greater part of the congregation at the *Edakulam Station* and escorted by them with singing to *Codacal*. In the Church

Mr. Oehler transmitted the hearty salutations of the Basel Committee and, after having heard their address, thanked them in affectionate terms.

3. L. IV. S. after the Epiphany. The Rev. Th. Oehler preached a sermon on Eph. 4, 17-24 in the morning, and Mr. Preiswerk conducted a Missionary Meeting in the afternoon in the Codacal Church. The Out-station Parappéry was visited, when the boys of the Orphanage were affectionately addressed by Mr. Oehler.

4. M. All concerned repaired early again to Parappéry. When they had gone over the extensive farm, the boys of the Orphanage presented the Deputation with a number of agricultural models and implements they had carved, and showed off their skill in ploughing, harrowing, making sun-dried brioks, in cocoanut-tree-climbing, husking and shelling cocoanuts, pressing cocoanut-oil, plaiting leaves (Olas), twisting coir-ropes, and so on. After breakfast the Orphanage was examined, and later on the Weaving Establishment, the Native Parsonage, and the burial-ground in Codacal were visited.

5. T. The examination of the Codacal Parochial School, a meeting with the Presbytery, several calls at Native houses, and a social gathering with the men of the congregation brought the inspection of this place to a close.

6. W. The Deputation left by train for Shoranore and proceeded thence to Vaniyankulam. The new School-house was opened by Mr. Oehler with an oration and prayer.

7. Th. A deferential visit was paid to the Baroness of Kavalapára, the proprietress of the ground on which the Mission premises are built, and to an influential Nambutiri Brahman. In the afternoon all repaired to the famous Vaniyankulam market, where Mr. Oehler assisted in addressing the crowd. In the evening the few Christians met in the Mission-house for a Bible-meeting.

8. Fr. After examination of the School and deliberation on points referring to the work, the Deputation left for Ottapálam and thence by train to Palghaut, which was reached at night, when the salutations of the Mission Committee were delivered to the congregation, who had received them with fireworks, and their address was accepted with thanks.

9. S. The Presbytery met for consultation and a School was examined.

10. L. V. S. after the Epiphany. The Rev. Th. Oehler preached in the morning, and Mr. Preiswerk related about our Mission in Africa in the afternoon.

11. M. The School at Panayür was examined, the small congregation there built up and encouraged, an influential landlord at Chittoor visited, and a social gathering with the men of the Palghaut congregation encouraged.

12. T. After the Mission Schools in Palghaut were examined the Deputation and Mr. Knobloch left for Coimbatore and the Nilagiris,

13. W. And reached Kaity.

14. Th. The Deputation went to Nerikambe with the hearty wish to bring about reconciliation and peace (page 83), but were not quite successful.

15. *Fr.* The School for *Kôta* boys in *Kollimalli*, the one at *Kateri*, and those at *Kaity* were examined. In the evening the kind wishes of the Basel Mission Committee were communicated to the assembly at *Kaity*, and the address of the congregation replied to with good-will.

16. *S.* The Teachers of the Schools, supervised by the Station of *Kaity*, met the Deputation, and were encouraged in their work by an address of *Mr. Oehler*.

17. *L. Septuagesima.* The *Rev. Th. Oehler* preached a sermon to the congregation at *Kaity* in the morning, and *Mr. Preiswerk* related to them about Mission-work in China in the afternoon. In the evening a visit of sympathy was paid to the Christians at *Kerehâda*. (See page 83.)

18. *M.* The Presbyters, under the presidentship of *Mr. Oehler*, met to deliberate about the affairs of the *Kaity-Nerikambe* congregation. A hurried visit was paid to *Ootacamund*, and in the evening the finding of the Presbytery, including the excommunication of an implacable member, was communicated in a farewell-speech to the congregation at *Kaity*.

19. *T.* The day was spent in *Coonoor*, and in the evening the Deputation repaired to *Kotagiri*, where the girls of the Orphanage welcomed them with some hymns. *Mr. Walter* met the Deputation here.

20. *W.* After *Mr. Oehler* had communicated hearty greetings from the Mission Committee to the Congregation, about 100 children, belonging to five different Schools in the *Paranganâd* District (p. 86), who had come into *Kotagiri*, were examined, as also the *Orphanage* and *Parochial School* there. In the evening a visit of sympathy was paid to the *Jakkânâre* Christians.

21. *Th.* A Conference about the work and a meeting with the Presbyters on Church-affairs were held, and several visits paid.

22. *Fr.* The Deputation left *Kotagiri*, and in the company of *Mr. Lütze*, set out for their visit to different Missions in the *Tamil Country*.

23. *S.* They reached *Trichinopoly* by train, and saw there the *Leipzig* and *Wesleyan* Missions. *Mr. Sandegreen*, who kindly met them in *Ammayanayakanur*, accompanied them to *Amapati*:

24. *L. Sexagesima* Lord's day was spent in *Amapati*, with one of the largest village-congregations of the *Lutheran Mission*. They left in the night-train for *Madura* in company of *Mr. Sandegreen*, whose guests they were for the time.

25. *M.* and 26. *T.* *Mr. Preiswerk* got unwell and enjoyed the kind treatment of the *Medical Missionary* of the *American Mission* here. *Mr. Jones* showed *Mr. Oehler* the Schools of the *American Mission* in *Madura* and the College in *Pasumalei*. The *Leipzig* Mission Girls' School was seen, and the famous temples of this place were visited.

26. *T.* The party left *Madura* in the evening, and reached:

27. *W.* *Tanjore* in the morning, where they stayed in the *Leipzig* Mission-house. Besides the Anglo-Vernacular, Girls' Boarding and Training Schools other objects of interest were visited.

28. *Th.* They went to *Mayavaram* to see the *Leipzig* Mission there.

MARCH 1889.

1. *Fr.* The Deputation went to **Poreiyâr**, where they saw the Training and Theological Seminary, the Boys' Boarding School, and the Mission Carpentry and Smithy. A visit was paid also to **Tranquebar** to have a look at the Central School and Printing Press of the *Leipzig* Mission, and at the oldest Protestant Church in India.

2. *S. Shialî*, with its Jubilee Church in celebration of Luther's 400th birthday, and a High-School, and **Chidambaram**, two *Leipzig* Mission Stations were visited.

3-6. *L. Quinquagesima.* The Deputation reached **Madras** in the morning and stayed under the hospitable roof of *Mr. Joss*, for four days. During this time they attended Tamil and English services, witnessed the commotion caused by a young Brahman's embracing Christianity openly, saw the High-Girls' Boarding-, and Hindu Girls' Schools of the *London Mission*, the *Christian College*, where they attended one of *Dr. Miller's* Bible lessons, the *Free Church Mission Girls' School*, the *Leipzig Mission High-School*, and other places of interest. Besides this, through the kindness of *Mr. and Mrs. Joss*, the Deputation had the opportunity of becoming acquainted with Missionaries of the *Church of England*, *Wesleyan*, *Episcopal Methodist*, *Free Church of Scotland*, *Church of Scotland*, *Leipzig* and other Evangelical Missions.

6. *W.* The Deputation left **Madras** by night-train for:

7. *Th.* **Bangalore.** Whilst *Mr. Preiswerk* stayed behind in **Kolâr** to see the *Mission-work* carried on by *Miss Anstey*; *Mr. Oehler* and *Mr. Lütze* proceeded to **Bangalore**, where they were kindly received by *Mr. Herre*. Here they saw the *Wesleyan Boarding School and College*, besides the *Leipzig, London, and Church of England Zennana Missions*, and a number of friends.

7. *Th.* The Deputation left for **Calicut**, heartily thankful for the Lord's preservation, and the hospitality and assistance they enjoyed in the different places.

8. *F.* The Deputation, accompanied by *Mr. Lütze*, arrived in **Calicut**.

10. *L. I. S. in Lent.* The Native Pastor at **Calicut** conducted the Morning Service. In the afternoon an address of the congregation was read, and a contribution towards the expenses of the inspection handed over to the Deputation, which *Mr. Oehler* thankfully acknowledged.

11. *M.* During the day 27 Missionaries of the **Malabar and Nilagiri Districts** assembled at **Calicut** for Conference.

12. *T.* The *Rev. Th. Oehler* preached an impressive German Sermon on i. John 1, 5-9, administered the *Lord's Supper*, and then opened the *Provincial Meeting*, which had met to discuss the several points of the work.

13. *W.* The above discussions were continued.

14. *Th.* The Missionaries and Native Deputies from the **Presbyteries of Malabar and the Nilagiris** met as *Provincial Synod*.

15. *Fr.* After a special meeting with the *Catechists* of the District, the *Provincial Missionary Festival* was celebrated.

16. S. The *Provincial Meeting* of the Missionaries was brought to a close.

17. L. II. S. in Lent. The Rev. Th. Oehler preached in the morning a sermon to the *Calicut* congregation, and in the evening had a German Bible-Meeting with the Missionaries, previous to their departure for their several stations.

18. M. to 22. Fr. These five days were devoted:

1. To the examination of the *High-, Parochial Boys', Parochial Girls', Infants', and Hindu Girls' Schools*,
2. To meetings in the interest of Church-affairs and Mission-work,
3. To closer inspection of the different Industrial and Mercantile Establishments (p. 76), and
4. To visits of some houses of the congregation, and a social meeting.

22. Fr. The Deputation, in company of Mr. Knobloch, left *Putiyarakallu* in the evening by backwater.

23. S. *Chombála* was reached in the morning and *Tellicherry* in the evening.

24. L. III. S. in Lent. The *Jubilee* of the foundation of the *Tellicherry* Mission on April 12, 1839 by Dr. Gundert, was celebrated today already out of deference to the Deputation. The festivity began in the Church in *Town*. After an introductory service by Mr. Schaal, our beloved *Principal* preached the Jubilee Sermon, translated by Mr. Knobloch. The old Deacon Paul Chandran then praised God for the mercies of the past 50 years, Mr. Frohnmeyer gave a short history of the Station, and Pastor Stephen Chandran, jr., closed with prayer, remembering the still living veterans Revds. Dr. Gundert, Chr. Irion and Chr. Müller. In the afternoon there was a Missionary camp-meeting at *Nettoor*.

25. M. The Deputation left via *Küttuparambu* for *Anandapur* in *Coorg*, where they arrived on the:

26. T. Morning, and were met by Mr. Pfeleiderer, the General Agent. Mr. Oehler communicated warm greetings from the Mission Committee at *Basel* to the congregation.

27. W. and 28. Th. Examination of the *Parochial School*, a Missionary and a German Bible-Meeting, inspection of the landed property, visits to Native houses, a social gathering, and Conferences filled these two days.

29. Fr. The Deputation and their party reached *Mercara*.

30. S. The *Upway- and Bazaar-Schools* were examined, visits paid, and the affairs of the Station attended to.

31. L. IV. S. in Lent. The Rev. Th. Oehler preached to the Congregation at *Mercara* on John 6, 47-56, Mr. Kaundinya translating.

APRIL 1889.

1. M. Mr. Oehler, in company of Mr. Pfeleiderer, left via *Jalsur* for *Kasargod*. Mr. Preiswerk was forced to stay behind owing to a sore foot.

2. T. Through delay in the jungle *Kasargod* was not reached until 3 p. m.

3. W. The *Anglo-Vernacular and Brahman Girls' Schools* were examined. At 9 p. m. the party left for *Mangalore* which was reached:

4. *Th.* At 9 A. M. Prayer and a short exposition of Ps. 111 by *Mr. Männer* were followed by the reading of the Address of the Congregation, to which *Mr. Oehler* replied in affectionate terms expatiating on i. Cor. 15, 57. In the afternoon *Mr. Oehler* held the *viva voce* examination with nine students of the Theological Seminary previous to their passing out as Catechists.

5. *Fr.* All the students of the *Th. Seminary* were examined in the forenoon, and an interview was held with the Catechists of the Station in the afternoon.

6. *S.* The *High-School* and the *Brahman Girls' School* were examined.

7. *L. V. S. in Lent.* The *Rev. Th. Oehler* brought warm greetings from the *Basel Committee* to the Congregation at *Jeppu*, and accepted in kindly terms an address from them, expounding iii. John 4. In the afternoon he explained Is. 42, 6-8 in the *Shanti Church* at *Mangalore* and spoke of darkness and light in *China*. *Mr. Oehler* and *Mr. Männer* left for, and:

8. *M.* reached *Kārkala* early in the morning. The small congregation was affectionately addressed by *Mr. Oehler* and a visit paid to the Bazaar. The party left for *Udapi*.

9. *T. Udapi* was reached at day-break. In the Church hearty greetings were delivered by *Mr. Oehler* from the *Basel Committee* and an Address of the Congregation replied to in harmony with ii. Cor. 6, 16-18. In the afternoon the *Preparandi School* and *Teachers' Seminary* were examined.

10. *W.* After the *Boys' Orphanage* was examined, *Messrs. Oehler* and *Männer* set out for *Kalyānapur*, where the congregation was exhorted by *Mr. Oehler* from Hebr. 12, 1-4. They called at *Barkur*, visited *Kundapur*, and arrived:

11. *Th.* At *Basrur* late at night. The small congregation was interviewed and edified by an exposition of i. Pet. 3, 15, 16, when the party returned again to *Udapi*, where they arrived early on:

12. *Fr.* Morning. The Presbytery met in Conference, and the congregation at *Udyāvara* was addressed by *Mr. Oehler* on ii. Pet. 1, 10, 11.

13. *S.* *Mr. Oehler* conferred with the Missionaries on the work.

14. *L. Palm-Sunday.* The *Rev. Th. Oehler* preached to the *Udapi* congregation on Matth. 21, 1-9, and held a German Bible-Meeting with the Missionaries and their families on ii. Cor. 5, 11-21.

15. *M.* *Mr. Preiswerk* joined *Mr. Oehler* again in *Malapu*. The latter held Divine service with the congregation there. The Tile-Works were inspected. The party returned to *Udapi*, which they left in the afternoon. On their way to *Mulky* larger congregations were met and addressed at *Ambadi* and *Uchila*. The Mission premises at *Mulky* were entered by torch-light at 10 P. M.

16. *T.* *Mr. Oehler* addressed the *Mulky* congregation on John 18, 36, and communicated to it the fatherly greetings of the *Basel Mission*. The Presbytery then met in Conference, and in the evening the farm of the *Girls' Orphanage* was inspected.

17. *W.* The *Girls' Orphanage* and *Town-School* were examined, and the proficiency of the girls in turning paddy into rice was put to the test.

18. *Th.* Messrs. *Oehler*, *Preiswerk* and *Männer* proceeded to *Kadike*, where they were treated to a *Native* dinner, and thence to *Mangalore*.

19. *Good Friday*. The *Holy Supper* was celebrated, and the evening improved by a German meeting on John 19, 38 ff., which *Mr. Oehler* conducted.

21. *L.* The *Easter-day-sermon* on Matth. 28, 1-10 was preached by the *Rev. Th. Oehler* at *Balmattha*.

22. *M.* Different visits were received.

23. *T.* In the presence of 27 Missionaries and many ladies our revered Principal opened the *Provincial Meeting* with a sermon on i. Cor. 15, 57, 58, after which the discussions on the same topics as in *Malabar* began.

24. *W.* The *N.* and *S. Canara* and *Coorg Synod* was opened by *Mr. Oehler*, with an exposition of i. Pet. 4, 10, 11, when different questions were dealt with.

25. *Th.* The *N.* and *S. Canara* and *Coorg Missionary Festival* was celebrated. In the morning 9 successful students from the Theological Seminary, viz. *Joseph Dalabhanjana*, *Samuel Devashikhamani*, *Franklin Aiman*, *Gabriel Bangera*, *Luke Nappalli*, *Frederick Jattanna*, *Satyanatha Sumanta*, *Israel Chovallur*, and *Joseph Bella*, after an impressive exhortation on John 15, 5, were ordained Catechists by the *Rev. Th. Oehler*, and in the afternoon, among other speakers, Messrs. *Oehler* and *Preiswerk*, as eye-witnesses, described the *China* and *African* Mission-fields.

26. *Fr.* The above mentioned *Provincial Meeting* was brought to its close.

27. *S.* The *Catechists* of the *S.* and *N. Canara* and *Coorg Provinces* met the Deputation.

28. *L.* *Quasimodogeniti*. The Deputation visited the suburb *Kudróli-Bockapatna*, where the *Rev. Th. Oehler* gave the Congregation warm greetings from the Mission Committee and thanked them for their hearty welcome. In the afternoon the *Rev. Th. Oehler*, assisted by two Missionaries, ordained *Mr. Th. Digel* as Minister and Missionary of the *B. G. E. M.* in the *Balmattha Church*.

29. *M.* The *Infants' School* was examined. All the Missionaries met for a Conference presided over by *Mr. Oehler*.

30. *T.* The *Joint-Presbytery* met under the presidentship of *Mr. Oehler*, when different points in the petitions of the Congregations were answered.

MAY 1889.

1. *W.* In a Conference matters referring to the *Schools* of the *Mangalore Station* were ventilated.

2. *Th.* The *Parochial Boys' and Girls' Schools* at *Balmattha* were examined.

4. *S.* *Mr. Oehler* gave the students of the *Theological Seminary* a most impressive farewell-address on John 8, 31, 32, one to the students of the *High-School*, and one in German to the *Missionary circle*.

Since the day the Deputation returned from the District many and various Conferences and consultations with the different local and general Sub-Committees took place. For the latter Messrs. *J. Knobloch* and *J. Ostermeyer* had

been summoned from *Malabar*.—The Printing, Industrial and Mercantile Establishments (p. 36), etc. were also inspected.

5. L. II. S. after Easter. When the *Rev. Th. Oehler* took leave of the Congregation disagreeable occurrences forced him to remind them, that he would be greatly pleased, should the ambition expressed in their address, to be the crown and joy of the *Basel Mission*, be realized. The Deputation and *Mr. Männer* embarked for *Marmagao*, where they landed on the:

8. W. Left by train for *South-Mahratta*, and:

9. Th. Arrived at *Dharwar* in the evening. After *Mr. Oehler* had greeted the Congregation in the name of the Mission Committee, he answered their address by a discourse on James 1, 22. ("But be ye doers etc.")

10. Fr. 11. S. The *Girls' Orphanage*, *Parochial*, and *Canarese Boys' Schools* were examined. As the pupils of the *High-School* had holidays the locality only could be inspected. A meeting with the Presbyters was held. In the evening of the 11th the whole party, escorted by *Mr. Ziegler*, left by train for *Hubli*.

12. L. III. S. after Easter. After having saluted the Congregation at *Hubli* in the name of the Mission Committee, the *Rev. Th. Oehler* replied to their address, and basing his words on i. Thess. 5, 12. 13, exhorted them to thankfulness and obedience. Several visits were paid to the Native Christians in their houses, and a German Meeting on John 16, 7-14 concluded the day.

13. M. In the morning a visit was paid to the Out-station *Unakallu*, when the congregation was saluted from the Mission Committee and addressed on Phil. 3, 17-21. In the afternoon the Parochial School was examined, visits were paid, and Conferences with the Presbytery and the Missionaries were held at *Hubli*.

14. T. After having examined the *Vernacular School* the party left by train for *Betigeri*, where they arrived at 10 p. m., and were received with fire-works.

15. W. When *Mr. Oehler* met the Congregation in Church, he favored them with kind greetings from the Basel Committee and, in answer to their address, enquired whether they wish him to inform the Christians in Europe that they prefer being cared for, to caring for themselves. Different Meetings were held.

16. Th. The *Rev. Th. Oehler* addressed the *South-Mahratta Missionaries* (11 and some ladies) on i. Cor. 13, and celebrated the *Holy Supper* previous to his opening the *Provincial Meeting*, where the same questions, as those ventilated in the *Malabar* and *South-Canara* Meetings, were mooted, besides some points referring to this province only.

17. Fr. The *South-Mahratta Synod* met for deliberation in the forenoon and at night. In the afternoon the *South-Mahratta Mission Festival* came off, when Messrs. *Oehler* and *Preiswerk* related, what they had seen in China and Africa respectively.

18. S. The Catechists of the *South-Mahratta Mission* met the Deputation in Conference. The *Provincial Meeting* of the Missionaries was brought to a close.

19. **L. IV. S. after Easter.** This day was devoted to the edification of the Congregation in *Shagoti*, where the party were the guests of the Native Pastor, and in visiting Native Christians at **Betigeri**.

20. **M.** *The Boys' Orphanage, Parochial, Evangelists', Training, and Vernacular Schools at Betigeri* were examined, and different questions settled. *Mr. Männer* took leave to catch the last Bombay steamer before the break of the monsoon.

21. **T.** The Deputation left for *Guledgud* by train, got out at *Badâmi* and repaired to *Halkurki*, where they stayed over noon, and then proceeded to *Mushligeri*. There the small School was examined. After the usual salutation *Mr. Oehler* addressed the congregation on i. John 3, 1. 2 and, as the feast of the Demavva (*Kâli*) had just begun, he entreated them to shun the pleasures of idolatry.

22. **W.** *Mîlina Halkurgi*, on the top of a rocky hill, was visited, where *Mr. Oehler* addressed the small congregation under a large Neem-tree, on Luke 11, 28. *Kelagina Halkurgi* was reached in the heat of the day and thence *Guledgud* after a drive of three hours.

23. **Th.** After due salutation of, and an address to the *Guledgud* congregation on Gal. 5, 16. and 6. 7. 8, the *Koshtapete School* was examined, a meeting of the Presbyters convened, and all the Christian and 2 Non-Christian houses visited. The Christians at *Murudi* received the Deputation apathetically.

24. **Fr.** The School in *Kardenhalli* was examined. The Deputation was rejoiced to see that the Congregation there greatly appreciated their visit and the discourse by *Mr. Oehler*, and that their houses were kept so neatly. They also brought a contribution towards their travelling expenses. In the evening *Mr. Oehler* assisted in the preaching to a large crowd in the Bazaar at *Guledgud*.

25. **S.** The Deputation set out by train for **Bijapur**. *Mr. Ziegler* left them at the *Krishna*, where *Mr. Warth* took his place. *Mr. Wieland*, the latest arrival from Europe for S. Mahratta, met them there.

26. **L. V. S. after Easter.** The young and small congregation was saluted by the *Rev. Th. Oehler* in the name of the Basel Committee. It was a matter of great joy that *Mr. Warth* baptized two heathen adults.

27. **M.** The small School was examined, all the business transacted, and the interesting ruins of former greatness were gone over.


28. **T.** After some visits and a farewell-address on i. Cor. 16, 13, the Deputation left for **Bombay** to embark on the 1st of June 1889 for Europe.

May this Inspection be followed by much fruit to the glory of God.

SUBSCRIPTIONS AND DONATIONS

TOWARDS THE MISSION-FUND

Received during the year 1888.

 All sums received on or after the 1st of January 1889 will be acknowledged in the Report for 1889.

	Rs.	As.	P.		Rs.	As.	P.
MANGALORE.				A. I. E.	2	0	0
The Hon. H. S. Thomas,				H. B.	2	0	0
Madras	300	0	0	James W. Wilkins Esq.	2	0	0
Ed. Boyd Esq.	10	4	3	C. G. D.	2	0	0
Genl. Warren Walker, Bath	43	4	0	E. J. B.	1	0	0
Col. Hutchins	9	8	0	G. E. Pilcher Esq.	3	0	0
Mr. Way, Bombay	5	0	0	B. G. Hibditch Esq.	1	0	0
<i>Through the Rev. A. Männer.</i>				G. A. Kittredge Esq.	5	0	0
J. W. Best Esq.	120	0	0	E. H. Elsworthy Esq.	5	0	0
Col. Hutchins	120	0	0	G.	5	0	0
Col. Stevenson	25	0	0	J. S.	2	0	0
Brig. General P. A. Carnegy,				J. M.	2	0	0
through Rev. E. Diez	50	0	0	J. Morris Esq.	5	0	0
<i>Through Messrs. Warden & Co.</i>				E. C. Spilsbury Esq.	1	0	0
Bombay.				J. W. Wilkinson Esq.	1	0	0
H. Conder Esq.	25	0	0	J. H.	2	0	0
G. Cotton Esq.	5	0	0	Brig. Surg. E. H. R. Langley	5	0	0
F. Rowland Esq.	5	0	0	Otto Schiller Esq.	5	0	0
The Hon. S. D. Sassoon	5	0	0	D. K. G.	5	0	0
E. Spencer Esq.	5	0	0	A. F.	5	0	0
Col. G. L. Merewether, R. E.	5	0	0	J. K.	5	0	0
His Excellency Lord Reay	10	0	0	H. J. L.	3	0	0
F. Bozzoni Esq.	5	0	0	B.	3	0	0
J. Janni Esq.	5	0	0	H. Conder Esq. pro 1889	25	0	0
N. S.	3	0	0	W. Richardson Esq. "	5	0	0
J. B. R.	5	0	0	C. G.	2	0	0
G. Reifferschied Esq.	5	0	0	O. M.	3	0	0
C. Marcks Esq.	5	0	0	G. A. E.	1	0	0
G. K. H.	5	0	0	R. Proctor Lewis Esq., c. e.	10	0	0
T. Kleinknecht Esq.	5	0	0	S. E. W.	25	0	0

	Rs.	As.	P.		Rs.	As.	P.
KARWAR.				J. K. Spence Esq.	50	0	0
C. Blathwayth Esq.	25	0	0	J. Wright Esq.	5	0	0
A. H. Unwin Esq.	20	0	0	HUBLI.			
R. Mactier Esq.	10	0	0	Dr. D. Cardoz.	10	0	0
M. C. Leckie Esq.	10	0	0	BIJAPUR			
A good friend	10	0	0	Sir V. Buxton	50	0	0
E. Jones Esq.	5	0	0	T. Hart Davis Esq.	10	0	0
J. R. Bell Esq.	10	0	0	Capt. W. B. Fallon	8	0	0
R. W. Patrick Esq.	10	0	0	CANNANORE.			
M. Reany Esq.	5	0	0	Col. J. W. Orr, Edinburgh	15	0	0
H. J.	10	0	0	H. Hallingsworth Esq.	12	0	0
MERCARA.				Lieut. N. S. Swanston	9	0	0
<i>For the General Fund.</i>				Mrs. N. B. Major	8	0	0
Col. T. G. Clarke	21	0	0	Y. Tyrrel Esq.	8	0	0
Col. R. E. Cox	14	0	0	M Dossabhoy Esq.	6	0	0
Rev. G. Richter	11	0	0	Col. J. M. Prendergast	4	0	0
Rev. F. C. Hill	10	0	0	Lieut. C. T. Shipley	3	0	0
W. Wright Esq.	12	0	0	Capt. H. L. Hutchins	2	0	0
J. D'Vaz Esq.	10	0	0	Lieut. E. E. Bedek	1	0	0
J. Green Esq.	5	0	0	Mrs. Isaak	0	8	0
W. Green Esq.	2	0	0	E. L.	0	8	0
<i>For the North-Coorg Cooly-Mission.</i>				Church Sittings from Govern- ment	68	14	0
Col. T. G. Clarke	50	0	0	TELLICHERRY.			
Col. R. E. Cox	12	0	0	Mr. Tremenhoe	2	0	0
A. D. Campbell Esq.	10	0	0	CALICUT.			
W. G. Deedes Esq.	10	0	0	H. M. Winterbotham Esq.	120	0	0
A. S. Parson Esq.	5	0	0	O. Eckelmann Esq.	50	0	0
G. R. Pearse Esq.	5	0	0	G. I. H.	5	0	0
H. M. Pratt Esq.	2	0	0	T. M.	1	0	0
W. H. Spratt Esq.	12	0	0	PALGHAT.			
J. S. Trelawny Esq.	5	0	0	Mrs. J. J. Tomlinson	10	0	0
W. Wright Esq.	12	0	0	Mrs. I. Dupen	12	0	0
A Friend	15	0	0	KAITY.			
ANANDAPUR.				Mrs. E. Onslow	60	0	0
W. H. Jackson Esq.	12	0	0	Mrs. S. Breeks	50	0	0
R. O. Mullen Esq.	5	0	0	A Friend	35	0	0
DHARWAR.				J. G. Breithaupt Esq.	10	0	0
Mrs. Johnston	70	0	0	K. V. S.	5	0	0
W. S. Price Esq.	15	0	0	F. J. R.	1	0	0
J. Campbell Esq.	30	0	0	D. Hooper Esq.	10	0	0
S. Dawson Esq.	5	0	0	The Right Rev. Lord Bishop of Madras	50	0	0

	Rs.	As.	P.		Rs.	As.	P.
Mrs. C. E. Hayne	25	0	0	R. Bake Esq.	2	0	0
Mrs. Addis	3	0	0	M. H. W.	2	0	0
His Excellency the Governor of Madras	20	0	0	C. E. P. Vernede Esq.	2	0	0
Th. Stanes Esq.	25	0	0	J. Pegg Esq.	2	0	0
A. N. Groves Esq.	25	0	0	M. B. D.	1	0	0
The Honorable C. G. Master	100	0	0	M. L. N.	1	0	0
Alex. Allen Esq.	25	0	0	J. D. D.	1	0	0
G. Salmon Esq.	12	9	0	J. C.	1	0	0
H. Simon Esq.	5	0	0	Rev. Geden	10	0	0
S. Nater Esq.	10	0	0	<i>For the Cooly-Mission.</i>			
Captain Griffin	5	0	0	Mrs. E. Onslow	24	0	0
W. R. James Esq.	5	0	0	Mrs. E. Hayne	36	0	0
Genl. Nicoll	5	0	0	Miss. M. Malpas	12	0	0
Prosp. towards the Salary of Catechist	30	0	0	Mrs. Mc'Iver, Woodlands	24	0	0
Collection at the Union Hall, Ootacamund	33	10	0	Th. Stanes Esq.	70	0	0
Do. do. Coonoor	26	2	0	J. G. Clarkson Esq.	26	0	0
J. Eagan Esq.	2	0	0	W. R. James Esq.	24	0	0
E. D. Mascourine Esq.	7	0	0	A. N. Groves Esq.	24	0	0
Major Jacob	3	0	0	F. W. Groves Esq.	30	0	0
L. Honeywell Esq.	2	0	0	KOTAGIRI.			
T. W. S.	3	0	0	Frank Groves Esq.	50	0	0
Rev. J. Gillings	2	0	0	Mrs. David Cockburn	30	0	0
Col. Rubie	5	0	0	Miss M. Cockburn	50	0	0
J. B.	5	0	0	Mrs. R. F. Philips	10	0	0
J. Bake Esq.	2	0	0	Mrs. Griffith	5	0	0
				Mr. Deane	5	0	0
				A Widow's mite	5	0	0

Donations from Members of the Congregations and other

Native Friends.

<i>Mangalore:</i>				<i>Mulky:</i>			
Mr. Lucas Joshua	24	0	0	Members of the Congregation	2	4	0
" Th. Pearl	6	0	0	J. E.	10	0	0
" H. Aiman	6	0	0	<i>Udapi:</i>			
El. R.	0	11	5	Pie Collection through			
Collection Kudroli Tile Works	1	5	0	Rev. W. Stokes	2	0	0
<i>Through Mr. F. Huber.</i>				Pie Collection "			
Pie Collection in Canara	80	1	7	Rev. Ch. Gojar	0	12	0
" S.-Mahratta	7	8	1	Pie Collect. in the Mdl. Schl.	17	8	8
				" " Orphanage	14	2	0

<i>Karkala:</i>	Rs.	As.	P.	<i>Tellicherry:</i>	Rs.	As.	P.
Members of the Congregation	2	0	0	From the Weavers in Nettr.	20	15	8
<i>Basrur:</i>				Sunday-School	2	11	8
Members of the Congregation	3	0	0	<i>Chombala:</i>			
<i>Honavar:</i>				Collection of Cocoa-nuts and			
Dr. N. M. Dixon	2	0	0	from Spooling Women	7	15	8
Mr. C. Kamsika	3	0	0	<i>Calicut:</i>			
Rev. Titus Costa	12	0	0	Mr. Tobias Hoar	3	0	0
Mr. Jeremiah Sona	1	0	0	U. J. P.	3	18	0
" Samuel Bunyan	1	0	0	<i>Palghaut:</i>			
<i>Kasargod:</i>				Mr. S. Selvanayagam	10	0	0
Pie Collec. in the Bekal Schl.	1	15	1	Mr. George Thomas	2	0	0
<i>Mercara:</i>				<i>Kaity:</i>			
Mr. B. D'Souza	5	0	0	Pie Collection	9	8	2
<i>Hubli:</i>				Cat. John Philip	1	0	0
From the Members of the				Mr. Silas	0	8	0
Congregation	4	0	0	" Isaiah	0	8	0
<i>Betigeri:</i>				" Nandi	0	4	0
Mr. John Joel	20	0	0	" Solomon	0	4	0
" Clark	25	0	0	" Joshua	0	4	0
<i>Guledgad:</i>				" Joseph	0	4	0
Mr. Im. Soenna	3	0	0	" Konga	0	4	0
" John Prabhakar	1	0	0	" Arulanandan	0	4	0
" Joseph Kairanna	1	0	0	" Arumay	0	4	0
" Abr. Millur	1	8	0	" James	0	4	0
" Amr. Shilabhadra	0	8	0	" Aaron	0	4	0
" Im. Nirmanika	0	8	0	" Devadas	0	4	0
" Shantappa	0	8	0	" G. Manikam	0	8	0
" Daniel Patti	0	8	0	" Edward	0	8	0
" Solomon Gauda	0	6	0	" Solomon B.	0	8	0
" Mark Rangareddi	0	8	0	" Anandappa	0	4	0
" Hanoch Adina	0	8	0	" Barnabas	0	8	0
Mrs. Rahel	0	4	0	<i>Kotagiri:</i>			
" Sal. Sakkare	0	4	0	Mr. Daniel Bella	4	0	0
" Sal. Bellagallu	0	8	0	" Peter Kallet	1	0	0
<i>Bijapur:</i>				" J. Kanaka	1	3	0
From the Congregation	2	0	0	" Gnanaprakasha	2	0	0
<i>Cannanore:</i>				" Simon Bala	1	0	0
Weavers and Spooling Women				" Benj. Isaac	0	8	0
of the Mission Weaving Estab-				" Samuel Malli	5	0	0
lishment	68	3	11				

**Collection in behalf of the erection of a Chapel in
Hulikallu in Kaity.**

	Rs.	As.	P.		Rs.	As.	P.
F. W. Groves Esq.	20	0	0	B. B.	1	0	0
Mrs. Joss	15	0	0	A. G.	2	0	0
A. N. Groves Esq.	25	0	0	L. H. P.	1	0	0
Th. Stanes Esq.	20	0	0	Loan	1	0	0
Allan Allee Esq.	25	0	0	G. N. L.	1	0	0
A Friend	6	0	0	G. G.	2	0	0
Walsh Esq.	5	0	0	H. D. G.	1	0	0
Genl. Nicholl	5	0	0	E. L.	3	0	0
J. G. L.	5	0	0	A. S. L.	2	0	0
L. E. H.	10	0	0	Miss Haydon	1	0	0
M. M.	3	0	0	A. A.	1	0	0
L. S.	2	0	0	S. H.	2	0	0
D. R. J.	5	0	0	A Friend	1	0	0
M. B. D.	2	0	0	A Friend	2	0	0
J. W. L.	2	0	0	Mrs. M. Alpine	1	0	0
D. G.	1	0	0	E. W. P.	1	0	0
M. M. S.	1	0	0	Rev. J. Gillings	2	0	0
D. H. D.	2	0	0	Calicut B. G. Miss. Congr.			
J. S.	1	0	0	and Missionaries	24	0	0
A Friend	1	0	0	H. D.	5	0	0
A. S. G.	1	0	0	O. E.	3	0	0
J. E.	1	0	0	J. E.	1	0	0
Capt. M. A. Fuller	1	0	0	Paul	1	0	0
P. Thompson Esq.	3	0	0	Th. R.	1	0	0
A Friend	1	0	0	M. N.	0	8	0
Mrs. E. T.	1	0	0	L. T.	0	4	0
E. M. Mc'Kallum Esq.	1	0	0	A Friend	0	4	0
F. M. R.	5	0	0	A Friend	0	8	0
G. A. M.	1	0	0	A Schoolboy	0	4	4

Subscriptions and Donations for Schools and Orphanages.

DHARWAR.							
Mrs. Johnston	60	0	0	J. K. Spence Esq.	30	0	0
W. S. Price Esq.	25	0	0	Mrs. S. L. Thornby	5	0	0
J. Campbell Esq.	20	0	0				
G. A. Hight Esq.	25	0	0	KAITY.			
				Miss Groves	33	0	0

Subscriptions and Donations for the Sick-house at Mangalore.

	Rs.	As.	P.		Rs.	As.	P.
J. W. Best Esq.	60	0	0	G. F.	3	0	0
Col. Hutchins	48	0	0	C. E. A.	3	0	0
Col. Stevenson	10	0	0	N. N.	4	0	0
A Friend	2	0	0	T. K.	4	0	0
Mr. Lucas Joshua	6	0	0	T. E.	3	0	0
Thomas Pearl	6	0	0				

Subscriptions for the Leper Hospital at Mangalore.

Mr. T. Kantappa	10	0	0	Municipality at Mangalore	103	12	0
T. B., Bombay	1	0	0				

Donation towards the building of a Chapel at Bockapatna.

S. E. W., Bombay	300	0	0
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Contributions of the Congregations ("Church Rate").

Mangalore	497	1	11	Guledgud	143	4	3
Mulky	128	7	1	Bijapur	6	12	0
Udapi	299	8	11	Cannanore, Chova	270	12	0
Karkala	22	14	0	Tellicherry	148	0	8
Basrur	21	0	0	Chombala	100	14	0
Honavar and Karwar	15	10	0	Calicut	252	3	5
Kasargod	20	6	0	Codacal	115	13	7
Mercara	46	1	0	Vaniyankulam	4	14	0
Anandapur	37	6	0	Palghaut	62	1	0
Dharwar	37	14	6	Kaity	43	10	9
Hubli	57	8	6	Kotagiri	45	0	0
Betigeri	92	14	0				

E. & O. E.

Mangalore, 20th February 1889.

C. Pfleiderer,

Treasurer.

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