THE FIRST
SEXENNIUM
OF THE
N. M. S.
1905-11

The Braun Industrial Mission Printery, Rajahmundry.
PRAYER

O Thou True Light, that lightest every man coming into the World, reveal Thyself, we humbly beseech Thee, in all Eastern Nations to be the Way, the Truth and the Life. Purify and enlighten Thy Church in India that she may reflect Thy Glory. Bless especially our National Missionary endeavours, and give us grace to fulfil Thy purpose of love. Make beautiful upon the mountains the feet of those who publish the Gospel of Peace. Speak, Lord, to Thine Indian people, whom Thou hast loved from of old, that they may hear Thy voice and obey Thy will and become Thy salvation unto the ends of the Earth, who lovest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.
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INTRODUCTION.

On Christmas Day, 1911, the National Missionary Society of India completed the first six years of its life. A sexennium may be considered to be a fairly sufficient period to enable an organisation to compare the development of its actual work with the programme with which it originally set out. At all events, in the case of the 'N. M. S.,' it may be frankly acknowledged that the outburst of enthusiasm with which its birth was greeted has entirely subsided. All the effervescence which rose up in beautiful extravagance has fallen, simmered and stillled into a more beautiful calm. Whatever interest remains is the substantial element which alone is the material that can grow and not decrease. The Society may therefore be said to have arrived at a stage when its bearings may be taken and its possibilities estimated with much more correctness than at an earlier stage.

The ambition of the Society was indicated in the first call sent out by the three great leaders of the Indian Christian Community, the late Babu Kalicharan Bannerji of Calcutta, the late Prof. Samuel Sathanathan of Madras, and Rajah Sir Harnam Singh of the Punjab: "to awaken in our people a national consciousness, to create in them a sense of true patriotism, and to unite in the cause of the evangelisation of our country the Indian Christians of all denominations and Provinces, it has been placed in the hearts of many of our brethren to organise a National Missionary Society of India, which will be conducted by Indian men, supported by Indian money, and controlled by Indian management...... The object of the Society will be to evangelise the unoccupied fields in India, and to lay upon our fellow countrymen the burden of responsibility for the evangelisation of this land."

Along side of this it is useful to place and compare a nutshell summary of facts indicating the progress attained so far:

1. Five fields in five language areas.
2. Twenty-four workers: of whom thirteen have had a University education.
3. Over six hundred Christians in the five fields. Mass Movement work in one field.
4. Three Schools
5. One Dispensary, with over 12,000 consultations per annum.
6. An English journal with a monthly circulation of nearly 2,000 copies.

7. Five Vernacular journals, each reaching 1,000 homes, conducted without remuneration by busy men.

8. Almost every Church from the Punjab to Travancore stirred with a Christian patriotism for the highest good of India.

9. Provincial narrowness being overcome steadily, as shown in the ear-marking of the gifts, people in one province showing increasing interest in the work in another province; a national consciousness (i.e., a sense of the responsibility for the whole land in fellowship with every province) becoming more and more pronouncedly manifest.

10. Denominational feelings subordinated in the interests of the common cause by the leaders, the Central Executive, the Provincial Committees, and scores of Committees in the cities and towns all over the land.

11. Nearly Rs. 45,000 contributed mainly by the poor Indian Community in the course of which many heroic incidents have again and again occurred.

It is self-evident that this list is not exhaustive but merely indicates the moral and the spiritual products and by-products, which may be gathered from the fuller sketch of the work of the Society that is attempted in the succeeding pages. Our own feeling is that the success of the Society is an unmistakable challenge from God to the Indian Church. We have always found Him doing His gracious part beyond the measure of our faith. We have found this at every crisis, as also in the daily progress of the work. The stage to which the work has attained beyond the capacities of the human agencies, in fact, in spite of their manifest shortcomings, is the clear evidence of the challenge. The trumpet has been sounded "Open thy mouth wide and I shall fill it." Will the Indian Church hear it and respond by attempting mighty things in firm expectation of their achievement? Will it rise to the occasion, and be willing to loose itself in many and various ways so as to do its part and thus set free the limitless possibilities of God?

PRE-NATAL HISTORY.

In making a study of the unoccupied fields of India from the Government Census reports of 1901, supplemented by letters sent to
missionaries in all parts of India, the fact was evident that after allowing for large increase in missionary work throughout this generation there will still be 100,000,000 of people of India beyond the utmost reach of all existing missionary agencies in this land.

How then are these 100 millions or one-third of the people of India to be evangelised? The first thought was to look to the missionary societies of Europe and America, which have already undertaken the evangelisation of some two-thirds of the country. Letters were written to them asking them if they could open new missions in these unoccupied districts, or if that were impossible, whether they would favour the attempt being made by Indian Christians themselves to undertake a forward movement for the evangelization of their own country. The replies received from these societies indicated that there was such a shortage of both men and money, for nearly all the Foreign Societies, that they could not undertake in the near future any new missions.

The Indian Church stands face to face with the problem—100 millions of Indians can look only to the Indian Church for any possible hearing of the Gospel of Jesus Christ in this generation. Other generations may or may not be true to their trust. These 100 millions now living can look only to us, and we Indian Christians of this generation must preach the Gospel to our own generation if they are ever to hear the Gospel.

This conviction gave birth to the thought that it might be possible to unite the one million Protestant Christians of India in an organisation that should aim at the evangelisation of the unoccupied tracts in this great land. The plan was presented to representative missionaries—more than a hundred of them in all parts of India. Letters were also sent to more than 200 leading Indian Christians in the different parts of India. The results of this consultation were so encouraging that invitations were sent out to all those who had responded favourably to meet at Serampore for final deliberations.

THE MEETING AT SERAMPORSE.

On the 24th December, 1905, the delegates began to assemble at the old Serampore College. A better place could not have been selected for the purpose. Hallowed by its historic missionary associations, and beautifully suited for prayer and undisturbed thought, the great Library of William Carey seemed to lend itself in every way for the solemn deliberations of the select company assembled within it,
each one animated with a subdued enthusiasm for God and country. The gathering was unique. The men came from the seven great political divisions of India and the Island of Ceylon, speaking 8 different languages and representing 5 different denominations. A great spirit of harmony characterised the entire proceedings. It was palpably felt that the common Lord was in the midst of the gathering, and the unity that was seen was an earnest of that which has been seen thenceforward, when the sons and daughters of India, irrespective of varying language and denomination, and racial and social traditions have united together as members of one body engaged in a common warfare against the united forces of evil that reign in this land.

Many difficulties loomed large before the Conference: the poverty of the community; its divided condition, rent to pieces by denomination, language, caste and distance; the utter inexperience of its leaders for the conduct of such an organization; the disinclination of the men of talent to offer themselves for God's Service.

These and similar other difficulties weighed heavily on the mind. Much thoughtful prayer and earnest searching were the result. Three days were thus spent in deliberating on the possibility of an organization and if possible on the nature of the constitution that it should have. Finally, after a special season of prayer, the 'Constitution' was adopted at the Old Pagoda, made sacred by the prayers and tears of the saint, Henry Martyn. After its adoption the small company knelt down and committed the new Society to God and solemnly dedicated themselves to pray and live for India's regeneration.

The gathering was indeed unique. The Lord was there and in Him the foundation was laid for an indigenous missionary movement, uniting all the Christians of India, Burma, and Ceylon. In the historic library of William Carey the small band joined hands before separating and sang, each in his own language and all with full thankful hearts, the glorious Doxology. Not a few were affected as they sang the farewell song. The assembly dispersed in silent prayer for God's Divine approval and mighty blessing on the 'National Missionary Society of India.

THE FIRST YEAR.

To every new organisation the first year is probably the most trying period. It is the day of small things, and there are not many who are above despising it. Everything about it is untried, untested by time and circumstances. The rocks ahead may not all have been provided against.
The pilots at the helm are on their first voyage. The resources calculated on may fail at an untimely and unexpected crisis. At such a period perhaps the most valuable contribution that can be made by anybody is the courageous unconditional moral support openly given. To give it is no easy matter. For it means great faith in a particular set of principles, and it means also the undertaking of a tremendous risk that those principles may not ultimately find wide acceptance. It is the heroism which is willing to "dare to be in the right with two or three." At this date, when the work of our Society has attained to the stage of ready acceptance, we wish to acknowledge publicly, what we then and always have felt, our deep sense of obligation for the moral support so unstintingly and courageously given by those of our friends who stood by the movement in the earliest period of its history.

Such was the feeling of the Executive Committee in the year 1906, as one after another the chief foreign missionary organizations and the Christian press in India expressed their good will and approbation, as local leaders in the different parts of India sent words of welcome and their willingness to support, as contributions began to come in not only from the well-to-do, but also increasingly from the poor.

The reception was nothing short of an outburst of welcome, which was by no means universal, but certainly unstinted so far as it was expressed. The Executive Committee was all the more stimulated by such a reception to make haste and discharge the high responsibility with which it was honoured. The object of the Society as defined by the Constitution is twofold:— (i) to create and foster the missionary spirit of the Church and (ii) to evangelise unoccupied parts in India. The Executive addressed itself forthwith to accomplish both these objects. Travelling Secretaries were appointed, one for South India and the other for the North, to carry from Church to Church the message of the Society, that Indians are under the absolute, unavoidable responsibility of evangelising their own countrymen. In addition to these two, there were not wanting gentlemen in different parts of India, both in the South and in the North, who volunteered similar service at the sacrifice of time and thought and money. By the close of the first year more than 100 branches were organized. This experiment indeed was so completely successful that it has been more and more used until now it can be said that with the exception of parts of Bengal and Burma there is not a Church in the whole continent of India where the message of the Society has not been presented. In 1911 the Executive went further and initiated the
method of sending one missionary from each field on 'Deputation Work' something like a month every year.

As another means for presenting the missionary appeal of the Society to the Indian Church, the Executive conceived by the middle of the first year the idea of starting a monthly English journal to be sold at a nominal price and thus make it available to every Indian Christian home where it can at all be understood. Within twelve months the paid up subscribers' roll counted 1,000, and it has been steadily increasing until now it numbers nearly 2,000. The effect of this Journal was so very remarkable that it was felt necessary to reach in a similar way the large non-English knowing section of the community. Accordingly, vernacular journals were started in Urdu, Hindi, Tamil and Malayalam, which are doing good work. The practical difficulties in connection with these cannot be said to have been solved as yet, but they are being closely watched by the Executive and the aim is to make them, if possible, even more effective than the English Journal.

While thus attempting to discharge the first part of the duty, the Executive did not lose sight of the fact that it was commissioned also to do evangelistic work. In fact it was realised that the best means of promoting the missionary spirit in the church was to provide missionary work in which it might actually engage.

At a very early date, therefore, the Executive addressed itself to the task of selecting suitable mission fields. The members of the Advisory Board, as well as Indian Christian leaders, were consulted. After a good deal of correspondence and deliberation, the choice fell on the Montgomery District in the Punjab, as the field which should be placed first before the attention of the Indian Christian Community.

Thus within twelve months of its birth, the main lines of the activities of the Society were definitely commenced and the Executive Committee could thank God for the past and say in their report, "The problems that meet the Society at this stage are many and varied. It has been pleasant sailing thus far. There are rocks ahead of us. May He who gave us His eternal promise to be with us guard the Society from all dangers, and enable it to fill the place meant for it by the great Head of the Church. To this end we solicit the prayers of every reader of these lines. 'Our eyes are unto the Lord: our expectation is from Him.'"

OUR MOSLEM PROBLEM.

Montgomery District, the first place to which we have been privileged to send the blessed message of the Gospel, is situated to the
S. W. of Lahore district, and is practically bounded by the Sutlej on its South and the Ravi on its North. In point of shape it is a rough parallelogram, the extreme length being about 90 miles and the extreme breadth 5 miles. The total area of the district is about 4500 square miles, making it the 8th among the districts of the province.

The former name of the district was Gujera. In 1865, when the railroad was constructed, the village of Sahiwal on the line was chosen as best suited for the headquarters of the Commissioner, and it was renamed after Sir Robert Montgomery, the then Lieut. Governor of the Punjab. The district takes its name from its new capital.

While Montgomery stands 8th among the districts of the province in point of area, it is the 24th in point of population. Nearly three-fifths of the total area is practically uninhabited, being occupied only by nomad pastoral tribes, and deserted even by them during certain seasons of the year. That things have been and are in the direction of improvement is undeniable. Each of the five census enumerations since the British annexation of the Province, shows a steady though slow increase. In 1855, the population was 308,020; in 1868, it was 360,445; in 1881 it was 426,529; in 1891 it was 499,521. If in 1901 it fell to 463,586, it was because a slice of the district was cut off to make up the new district of Chenab Colony. The facilities of this new district have attracted into it people from all parts of our district, and, in fact, of the entire Province. And since the number of immigrants into the colony reporting Montgomery as their birth place is said to be 91-654, the total population of our district in 1901, if unaffected, would have been 555,230. It is satisfactory to note that the census of 1911 shows that the population has nearly recovered its strength for it is said to be 535,299.

The want of agricultural facilities is one of the chief deterrents to the rapid growth of the population of the district. If proof were needed, there is no more eloquent evidence than the following table in which the population is distributed over the three tracts into which the district may be divided on agrarian principles. Tract A is that irrigated by canals, B is that inundated by rivers, and C is that which has neither of these advantages.

<table>
<thead>
<tr>
<th>Year</th>
<th>Tract A</th>
<th>Tract B</th>
<th>Tract C</th>
</tr>
</thead>
<tbody>
<tr>
<td>1868</td>
<td>68,494</td>
<td>104,543</td>
<td>126,155</td>
</tr>
<tr>
<td>1881</td>
<td>148,834</td>
<td>190,291</td>
<td>34,704</td>
</tr>
<tr>
<td>1891</td>
<td>177,399</td>
<td>215,513</td>
<td>52,176</td>
</tr>
</tbody>
</table>
The construction of the new canal, therefore, so strongly recommended by the Irrigation Commission and vigorously being pushed on, is in answer to a great and crying need. When we are told that in Dipalpore and Gujera Tahsils alone (the two with which we are most concerned), out of the cultivable area of 1252 square miles, only 682 sq. miles have been brought under the plough, we might well feel reassured for the future prosperity of the district after the completion of the canal system.

Be the future what it may, the present problem in our Montgomery Field is the Moslem Problem. Of the 5½ lakhs of people who inhabit this district, fully 4 lakhs profess Islam. To have said that is to have said a good deal, at least so far as India is concerned.

Further, as in most other parts of this priest-ridden continent, there are in the Montgomery District also several 'holy claus' These are all Islami in religion, and generally lazy, affecting to live in the odour of sanctity and making capital out of the ignorance and superstition of the people. Their common stock in trade is the mela, of which we shall have occasion to speak again.

Although evangelistic work is said to have been attempted in this district more than 60 years ago, it was systematically 'occupied' for the first time by a mission sent out by the Reformed Episcopal Church of England. For one reason or another, however, the two missionaries sent thither in this connection were withdrawn, and for ten years and more there was no sign of their return. It was therefore one of the 'unoccupied tracts' in India whose need it was that had specially called insistently for the organization of our Society.

The attention of the Executive was definitely turned towards Montgomery in the closing months of 1906, and one of the first of its acts in 1907 was to formally resolve on its occupation. Appeal was accordingly made to the community in the Punjab to furnish men to go out as missionaries to this district. Offers were by no means few. Much time however had to be spent in the choice of a man for the work of a pioneer missionary. It was not therefore till in the month of August that Mr. JAMES WILLIAMS was appointed to the office. Referring to his appointment the C. M. S. Gazette (London) had the following paragraph:

"Our readers will be interested in hearing that Mr. Williams, the first missionary of the National Missionary Society,
of India, is a son of that wellknown Medical Pastor, the Rev. Dr. John Williams of Tonk (the oldest C. M. S. medical mission of the North-west Frontier,) where he did a noble work among the Waziris and Povindahs, for over a quarter of a century. The Government repeatedly bore witness to the influence which John Williams gained over those wild tribes. When the Waziris attacked and burnt Tonk in 1879, they placed a sentry of their own over the Christian Hospital and over the house of their Christian friend and teacher from whom they had often heard the Gospel of Christ, and thus ensured his safety in a perilous time. The Dispensary and Hospital at Tonk are now in charge of another son of John Williams, a qualified medical man. Coming from such stock, it is not surprising to see the first man to represent the National Missionary Society of India described as having strong sympathy, great earnestness, and the particular gift of imparting knowledge and enthusiasm to others."

Mr. James Williams received his collegiate education at the Foreman Christian College, Lahore, and subsequently underwent a full theological course at St. John's Divinity College in the same city. He was then evangelist at Simla, Asst. Pastor in the Jhang Bar, a village worker at Bahrwal, and a teacher in Kashmir and Dara Ismail Khan. He also did itinerating work at Multan and Narowal. In the year 1906 when the Y. M. C. A. was selecting an Indian delegation to the World Student Conference at Tokyo, James Williams was one of that small group. He had also on his own responsibility travelled in the company of a friend extensively over India and Ceylon visiting chiefly the Christian stations.

The Society was under obligation to do work at FAZLABAD, where the missionaries of the Reformed Episcopal Church had received property from a local land-lord, a Mohammedan of course, on the condition of maintaining a school. Mr. Williams had therefore to choose this as his headquarters, although it is a corner of his field, and he began by making the school the centre of operations. In this he was ably aided by Basil Sing, who had resolved on casting his lot
with his old friend James. Not long after when William's attention had necessarily to pass beyond the school, it was Basil Sing's faithful attention that developed the school to the stage of Government recognition. (We have had to lose the services of Basil Sing in 1911, as he desired to complete his education; but we hope to welcome him back when his studies are over.)

The motto of James Williams is *Service* and his method is *Personal Friendship*. No wonder then that the Mussalman population far and away round the headquarters have come to love and admire this young man. It may be useful to provide a glimpse of his doings by reprinting an extract from his letters which have appeared in our journal from time to time.

"Fazlabad, 2nd March, 1910:—A marriage ceremony is being celebrated in a village near by. They had invited me to it as three boys from that family were in our school. Yesterday I got to know that they had hired dancing-girls, who were expected to arrive this morning. It hurt me very much and I proceeded to that village at once. I am sorry to say that I could not stop their coming, but thank God, I was able to persuade almost all the villagers not to attend the singing and dancing. This morning, the singing and music began, but it was not able to draw a single hearer. Then three or four old men, their leaders, came to me this morning and 'beseeched me and entreated me not to oppose it' and 'to pardon their mistake this time' promising that 'they will not do such a thing in the future'. The substance of my answer was this—that they should first ask God and that if He sanctioned it, I should have no objection to allow them to join such a shameful thing in the presence of their families.

"Yesterday, I had gone early to the village to stop it, and I had not taken my breakfast. People there who are my friends asked me to take some food or milk; I said 'I will not eat or drink anything in this village until you all consent to do what I ask you.' So I had to be without food until 5 p.m. To oppose such a thing is considered quite an
unprecedented and new kind of morality. And all the villages around are wondering at the Padre Sahib who is doing such a thing.

"They came to me again to-day, and I had to place my turban in the doorstep of my house to prevent their coming in, signifying that if they can dishonour me to such an extent as to put their feet on my turban, then they might carry out their wishes. By this they understood: that allowing them to have dancing was the same as to allow them to do the greatest dishonour that a man could do to me.

"And so they dismissed the women three days earlier than they would have done otherwise. And I hope all the people around will take care to exclude this harmful amusement from their marriage feasts."

In 1910, a second missionary having come into the field, the Executive felt that no time should be lost in arranging for the ordination of Mr. Williams. Accordingly, the Bishop of Lahore was approached and Williams was sent to St. John's College for six months to revise his theological studies. At the close of the period on the 12th of March, 1911, our first Missionary was ordained Deacon by the Bishop of Lahore in St. Stephen's Church, Delhi. Thereafter, in accordance with the excellent suggestion of the Bishop, the young Deacon was set for a period of six months to be in close association and fellowship with a senior Indian Clergyman. The Rev. Canon Ali Buksh was the gentleman who undertook this important charge and there can be no doubt that the result has been beneficial in several ways. The District of Lyalpur, where Canon Ali Buksh has charge of 10,000 souls, is one of those new colonies bristling with problems. Here Mr. Williams had the advantage of studying the problems first hand in the company of an experienced and able senior, and it is no wonder that he has come back to Montgomer at the close of the half year with enthusiasm for the kind of work amid which he was engaged, and which, as will be seen later, is likely to be the character of our work also in the future. In September, 1911, Williams returned to duty and was placed in Okara, where in the Meanwhile things had in God's good Providence been developing in several ways which we shall proceed to recount.
KASI NATH DINA NATH is a name well-known in the Punjab. A medical man by collegiate equipment and profession, he was trusted by the C. M. S. with the responsibility for the Leper Asylum at Tarn Taran, which he discharged to their full satisfaction for years. A man of considerable activity and resource and keenly interested in the Kingdom of God, he came early to be counted among the more leading men of Christian Punjab, and when the annual elections for our councils were being made in 1908, Dr. Dina Nath secured a majority of votes. From the commencement he was known to be thoroughly interested in the Society's work, and when he was selected to a seat on the Provincial Committee, and began to face the problem of Montgomery in detail, the great need of the field for self-sacrificing labourers was keenly realised by him. The next year he answered the call personally and offered himself for work. In June, 1909, he was a missionary of the Society for work in Montgomery. The step thus taken required no small measure of faith: for the appointment of a Medical Missionary meant at least twice as large an expenditure as it would be in the case of a non-medical worker. The Executive however considered that the great need of the Kingdom of God in India was MEN and that when God gave a thoroughly acceptable man, unsought, to the Society, it implied that He would provide also the wherewithal to support him and his work. And subsequent experience has endorsed this truth.

It was no easy matter however to choose the headquarters for a Mission Dispensary. But Dr. Dina Nath addressed himself zealously to the task of thorough investigation. He undertook a complete tour through the field, and made extensive enquiries. The chief source of advice and guidance was from Mr. Miles Irving, I. C. S., the Deputy Commissioner in charge of the District, for whose continued help in this and various other matters, the Society is extremely thankful. The choice finally fell on OKARA, a small insignificant place in the past, but already beginning the course of the great development to which it is destined to attain. Okara is a railway station, an hour's journey from Montgomery Town, on the Lahore side of the line. It is the station where one alights to go to Dipalpoor and Gogera, the headquarters of the two tehsils between which the line runs. Within sight of the railroad there runs the new canal which is to bring such a blessing to the whole district. On both sides of the line and around Okara there lie miles and miles of desert which will be under the plough when the water is turned into the canal. The population will then gravitate towards the line and the great influx.
of immigration will largely locate around Okara. Okara, then, is the city of the future, and it was nothing but providential that we have been led to it at an early date. But the Okara of the present is but a village. We should therefore have had very hard times, but for the kindness of the District Board, which granted us the free use of the Travellers’ Bungalow. Here Dr. Dina Nath lives and has his Dispensary, his ‘sugar school’ and his ‘Cathedral.’

The Dispensary was a success from the very outset. It attracted people for miles around. The number of consultations in the first year was as large as 10,000, and in 1911, although the country around became very much deserted because of the famine, the number did not fall. In fact, the Deputy Commissioner and others who visited the place from time to time, have placed on record their sense of appreciation of the work, and the District Board has set its seal on the work by sanctioning a grant of Rs. 50 per mensem, which we shall be able to draw from the next official year.

The ‘sugar school’ is the South Indian pet name for the little institution in the veranda of the Okara Dispensary, which was commenced in the middle of 1910 with one out-caste child and which grew in 18 months to the respectable number of seven scholars. One of these little ones has been given to the Doctor outright to be brought up in the Faith, and, it is interesting to note, he is being supported partly by the gifts of a few Christian ladies in the Parachauley Congregation in South Travancore, at the other end of the continent. The work of teaching in the school is done by the Doctor and Khairuddin, his faithful compounder, without prejudice to the hospital work.

Perhaps the most interesting thing in Okara to the visitor is Dr. Dina Nath’s ‘Cathedral’ A clean square of the grassy flat is marked off by a railing of bamboos and ropes. At one end of it stands a little white choldari, * with the banner of the Cross playing in the breeze. Within is a small platform covered by a durreet† and a white sheet. In the centre stands a cloth-covered rale,‡ with the open Urdu Bible. Here the Doctor sits every morning for personal devotions and is joined by his helper and the early patients who sit on mats within and just without the choldari, and hear the Word of Life. The arrangement just suits the innate ideas of the people used to the ‘Mosque’ of the Muhammadans and the ‘Durbar’ of the Sikhs. A devotional attitude comes naturally as part of the fitness of things. There is nothing outlandish or queer to

* Small tent, 10 x 8. † Carpet. ‡ Folding stand for holding open books when reading.
detract the attention or to make worship seem artificial or unnatural. It is just Isa-ka-Durbar.

Besides this and, of course, individual work during the Dispensary practice, the Doctor and his helper work systematically in the town as well as tour in the country around, delivering the message of good tidings. One peculiarity of this country affords an exceptional opportunity for presenting the Gospel to willing and sympathetic audiences. Within a radius of 8 miles from Okara not less than 10 melas take place every year. A mela is a festival conducted by a Fakir at his own residence, to which great sanctity is attached. It is supposed that a saint had selected the spot, had ordained the fakir to work miracles and to promote the piety of the people at that place. The fakir sends out invitations, which in courtesy are extended to our Missionaries, and when they respond, curiously enough they are permitted to preach the Gospel to the assembled multitude. Dr. Dina Nath took up the idea and organised a Christian mela in December, 1910, which was so far successful that he hopes to repeat it from time to time. In spite of the cold weather and other inconveniences, 430 non-Christians and 20 Christians attended the mela. From 11 a.m. to 5 p.m. it was in session and the programme was an alternation of chajans, gazals and nine short addresses. It was certainly a great opportunity and well worth repetition and improvement.

In a real sense however our work in Montgomery is not yet really commenced. The fact is, Montgomery is not yet. It will be born the day when the water is turned into the canal. The entire conditions of the field will then be radically changed. The crowds will then pour in, seeking an El Dorado, with motives little removed from meat and drink. The Christians will come in, claiming from us special privileges; the non-Christians will come in larger numbers and their blood will be on us. We shall then be face to face with problems which will demand all the resources we can gather together in the shape of men, money, thought, talent, and prayer, in the Punjab and possibly also farther.

As a matter of fact, Christian families have already begun to move into the District and have taken up their residence near Okara, so as to have, if possible, a prior advantage in the fishes and loaves when the great day of distribution comes. There is therefore at present a congregation of some 40 souls at Okara, the first spray of the deluge. It is for their sake and for the sake of the future that Rev. James Williams has also been located at Okara, which may well be considered in the future as the headquarters of our work in Montgomery.
OUR MASS MOVEMENT TASK.

No sooner was the first field occupied by a Missionary than the Executive Committee looked forward to the possibility of opening work in a second field. The motive may be gathered from a Resolution of September, 1907: "While recognising that the first call on the time, the funds, and the efforts of the Society is that of the work in the Montgomery District until it is placed on a thoroughly strong basis, the Committee feels that in the interests of the talents available in different parts of the country, at least one more field should be negotiated for and occupied in the near future: Resolved (a) That enquiries be instituted forthwith for the purpose of securing a field in or near South India."

The Society is national in its basis and aims at discharging the Missionary responsibility of the entire Indian Church, divided as it is on provincial, linguistic, and denominational lines. The necessity therefore lies upon the Executive to provide outlets for the Missionary enthusiasm in different provinces and denominations. Such a task is obviously very difficult, involving duplication of machinery and also expenditure of power and money on oversight; but there seems no other possibility, at least for the present, for collecting harmoniously the scattered and meagre resources available and utilising them for the Kingdom of God. Hence the Montgomery field was conceived only as the part due from the Society for the Punjabi and the Anglican section of the Church, and the Committee addressed itself to face the task of additional responsibility.

As will be seen from the Resolution quoted above, the attention of the Executive was drawn towards South India, the consideration evidently being the candidates that must be available from the large community in the South. The South is however comparatively more fully occupied than other parts and therefore negotiations with missionary bodies in the South proved for a long time fruitless.

In the meanwhile, it became more and more noticeable that enthusiasm for the cause of the Society was steadily growing in the United Provinces. Allahabad chiefly was very active and the leaders of that city had formed themselves into committee to push forward the interests of the Society in every way. They also started in Feb., 1908, a vernacular journal in the interests of the Society. The Committee therefore felt that the U. P. was its next charge and accordingly attention was devoted to a possible field in that Province.

At the same time another set of friends were drawing our attention to the same quarter. The Punjab section of the American Presbyterian Mission had crossed the borders of that province and attempted to
occupy the Saharanpur District of the United Provinces. For a good while however there had been a feeling of dissatisfaction that justice had not been and could not be done to this outpost: and accordingly when they came to know that we were on the lookout for a second field, they intimated to us that we would be welcomed gladly into a part of this District. It was thus that in March, 1908, the Executive was led to decide to occupy the Nukkar Tehsil of the Saharanpur District.

Dehra Dun is known all over India as the seat of the Imperial Forest School. A night’s journey to the south of it is Saharanpur, the headquarters of the District of the same name. The river Jumna forms its western boundary and on the left bank of that river and between it and the great irrigation canal, lies the populous Tehsil called Nukkar. There are in it no more than half a dozen places of sufficient importance worthy to be called towns, but there are several large villages and the total population is quite 420,000. Communication within the Tehsil is by means of Raccha roads and the comfort of travelling on Raccha roads must be realised.

Well-nigh two generations ago, in the days when Bishop Thoburn was a missionary in the U. P., a great mass movement arose along the Gangetic Plain. Faithfully and wisely followed up by the M. E., the A. P., and the other missions, this movement has spread far and wide chiefly towards the West and the South. Our Nukkar Field may be described in a sense as the western outreach of this wide movement. Our arrival there was welcomed by a large number of people who had been looking forward wistfully to the day, when they also, like their brethren of the neighbouring districts, could have the opportunity of advancement. These people belong to the lowest castes, chiefly to that known as the Chuhar, a class which does the sweeping work of towns and furnishes the agricultural labour to the petty farmers in the villages. For centuries they have been in a state of unspeakable social and moral degradation. And yet, judged from the results of a single generation of Christian influences, there is in them a remarkable fund of intellectual and moral possibilities. In fact, one cannot refrain from lamenting that by the cursed system of caste, a great national asset has been for centuries neglected and unused. To-day if they wish to rise to a higher level of life there is every reason why they should be helped to do so. It would be untrue, however, to give the impression that these people desire Christianity for any of its spiritual benefits. It must be plainly acknowledged that they are as yet incapable of conceiving such things. Their motive is simply
asked whether such a low motive should be encouraged. Our answer is that for two great reasons we cannot refuse to do so. The first is that history teaches us in the plainest of terms that not Hinduism in any of its forms, not Buddhism, not Muhammadanism, but Christianity alone offers a sufficient leverage for the uplift of such down-trodden communities in India. The second reason is that although these people do not know the real nature of what they seek, yet, judging from the results of the work among these classes in other parts of Northern India, there is no doubt that by faithful and patient shepherding even these people can in a remarkably short space of time be made to rise to a true conception of the spiritual aspects of the religion of Jesus. Far from refusing to receive them, we have to consider their willingness to come in at all as a God-given privilege.

In endeavouring to overtake this great opportunity our work expanded rapidly and the Christian community has increased to more than 600 souls. The method of work followed is more or less this: when a number of villagers desire to become Christians they are regularly instructed in the fundamental truths of the Christian religion. This takes place in what we may call 'catechumen's classes. The work of instruction is carried on chiefly by men belonging to the same social grade who have had the benefit of Christian training either from birth or for many years, in another part of the country. In passing, let us invite attention to the fact that it is the work of these men that is laying the foundations of the church of the future; it is all important that every one of these workers should be carefully chosen and should continue to be faithful. How necessary, therefore, that earnest intercession should be made on behalf of these humble workers?

The need was felt keenly for a capable and experienced missionary to do justice to this great responsibility undertaken by the Society. The Rev. B. B. Roy, Professor in the A. P Theological Seminary at Saharanpur, very generously undertook to oversee the work until a suitable missionary could be secured. Efforts were made continually and in various ways to bring the appeal before the Christian community of North India, but for one reason and another it was not before June, 1910, that a suitable response was found.

Mr. J. W. PEOPLES comes of a stock that was native to the United Provinces and had himself secured part of his education in Reid Christian College, Lucknow; but he had started life in the Punjab and was taking an influential place in Lahore Society, not by reason of wealth
but because of an energetic Christian character. He had again and again shown considerable interest in the work of the Society and had spent his vacation time in going about the Province in its interests. Our Punjab Committee was glad to co-opt him as a member and received valuable assistance from him. He was touched by our appeal made on behalf of the Nukkar Field, and was specially touched by the fact that there was not a single suitable response for more than two years in North India. His application, backed by the strong recommendation of his employer, the Bishop of Lahore, as well as by the Punjab and the U. P Committees, was received favourably by the Executive, and Mr. Peoples was admitted into the Theological Seminary at Saharanpur so as to procure for him the necessary equipment before appointment as missionary. This Seminary very wisely divides its year into a short term of instruction and a long term of practice in the field. Mr. Peoples therefore is able to do a good deal by way of helping Mr. Roy to supervise the work and by personally taking part in the actual evangelisation of the field, which is situated within a few miles of the Seminary.

The work in this field, it will be noted from what has gone before, is not as yet placed on a proper basis. While the number of baptisms continues to be a couple of hundred every year and catechisation is being regularly conducted by the faithful helpers in the field, it cannot be said that anything like justice is being done to the needs either of the non-Christian or the Christian population of the Nukkar Tehsil. Notes made while on tour in these fields will be illuminating as regards the conditions in the field as to what exactly should be done by way of serving the people.

"Thirteen miles to the south-west of the town of Saharanpur is the large village of AMBAHTA. The name signifies 'Mango Market.' All over North India there is a reputation for Saharanpur mangoes. Most of the fruit of this quality is grown near Ambahta, in the large beautiful groves that are planted for miles around the village. The town is fairly prosperous, with a population of over five to six thousand. Right in the heart of this village we have leased a house from a banya at five rupees a month for the use of our evangelists. Just outside the caste limits of the village there is the churha suburb. More than half this hamlet is said to have been baptised at one time or another, but idolatry is
still rampant and the people need a special and patient shepherding. The headmen, Bhikku and Munga, who are both Christians, are quite anxious that their village should really improve. They not only offer a piece of land free of cost, but also agree to put up a school-house on it, giving the labour of the village gratis, provided we furnish the wood work and a catechist.

"Two miles to the south-west of Ambahta again is the tiny hamlet of RENDHERI. Here lives a remarkable man. His name is Fakeera. A bright, clean stalwart old man of nearly sixty winters. He is of that class of the exceptional few who furnish the good soil wherein the seed of the gospel sprouts, grows and yields abundant fruit in a natural manner. This man is an enthusiast for our work and gives his best aid to our agents in the wide neighbourhood. To the north of Rendheri is Bhai Khera where there are eleven Christians; one mile to the south is Bhai Kheri where there are twenty; and three-fourths of a mile to the south of it is Alipora where there are five or six families; all of whom have been brought to the light by Fakeera. He told me with sorrow that throughout the whole of the first year of his Christian life he was quite unable to bring anybody into the fold. His present successes are a joy to him.

"Seven miles south-west of Ambahta is situated GANGOH, which is the largest town in our field and has a population of some 15 thousand. A more dirty, filthy locality I have never seen in my life. The Christians here are in a state of neglect and in fact their reclamation will be an up-hill matter; but it is a great relief to know that here is stationed one whose devotion is already bearing good fruit.

"Two miles from Gangoh you cross the fields and come to WAZIRABAD, which is in marked contrast to Gangoh. This is a small hamlet with just five families numbering in
all sixteen or seventeen souls. These people were baptised some three years ago and already their cleanliness and orderliness and the destruction of the village temple are patent evidences of healthy life. As soon as we were seated on a charpai under the spreading neem tree, there came slowly up to us the Nestor of the village, Bathur by name. He was a full grown man with children at the time of the Mutiny. Now he cannot be less than eighty years of age. Presently he and the rest sat on the ground around us and sang us a few bhajans and repeated scripture verses. The old man asked me for a verse and I gave him this: "Be thou faithful unto death and I will give thee the crown of Life." Bathur slowly repeated it to himself and said: "Sir, soon after my baptism, my grown up son and daughter died of the plague, leaving little children behind them; people said the bhuts were punishing me for having become a Christian; but I have been steadfast, and so shall I be till death and the Lord will surely give me the Taj!" The wonderful change which this village has undergone is an indication of the possibilities that this community is capable of, provided they could be patiently and faithfully shepherded.

"Similar good evidence was to be found at MODAH two miles west of Wazirabad. Here we had on hand a case of discipline. It was a moral delinquency which according to their former social ideas was perfectly in order. It was supremely wonderful to me how their conscience had been awakened by the Gospel, and how the men and the women sat around us in a crowd with a demeanour of shame for an act which four years ago would have been considered to be not in any sense erroneous. In this village, too, idolatry is banished, and though there have not been wanting counter influences, specially after the displeasure of the mission was shown the people have stood firm and are repentant."
"In the neighbourhood of this village there is a movement among the Chamars, as also at Gangoh. Some four miles to the west of Gangoh is LAKHNAWITI, which is interesting because of the fact that it is under a Christian Zamindar. About six miles to the north-west of Ambahta is NUKKAR, from which the Tehsil takes its name. It is the political head-quarters of the whole taluka. Some seven miles to the north-east of Nukkar is SARSAPAWA, which is a railway station on the N. W. R."

No wonder that the Executive Committee is anxiously waiting for the day when Mr. Peoples (and Mr. F. X. Mayadoss, who is an 'accepted candidate' and is now at college) will be devoting undivided attention to this difficult work. Every Christian village must have a 'Scripture School'; at every gasba there ought to be secular schools for Christian children; and a central boarding school must draw together the cream of the community. Young men must be raised from the community itself for service among their brethren. The community must be organised even from the start into churches with definite responsibilities by way of self-support, self-help and self-propagation. Habits of thrift and cleanliness must be promoted. In fact, the Gospel seed sown must be aided by an all-round culture for which the only adequate word is 'shepherd-ing'. This programme needs money, needs thoughtful organisation, but above all, it needs the undivided attention of capable and devoted workers who will find a joy in raising their fellow-beings to the status of men and women, and further to that of sons and daughters of God.

THE PROBLEM OF THE MIDDLE CLASS.

The negotiations started with a view to secure a field in South India were steadily continued and finally in June, 1909, OMALUR Taluk in the Salem District was selected for occupation. Although this tract lies in the middle of the field of the London Mission, it was 12 years since the last worker was withdrawn from it. Every Missionary Society in India is sadly undermanned: among the missions probably the London Society feels this most. The work of that Society suffers almost everywhere because of this lack, and chiefly in the Salem District. It was one of their missionaries that started the idea of our entering that district, and after considerable enquiry and negotiation, the Omalur Taluk was finally decided on.
Our Omalur Field is situated 200 miles to the west of Madras, around the western base of the beautiful Shevaroy Hills. The western boundary is the chief river of South India, Kavery by name, which runs here, however, in a deep hollow and is therefore unserviceable for agriculture. On the east runs the railway line, affording us the convenience of touch with some of the stations. On the north is the notorious Thoppur Pass, the gateway to the Mysore plateau, in the treacherous defiles of which the British forces were once defeated and cut to pieces by Hyder Ali. The area is 450 sq. miles and the population nearly 2 lakhs. There are hundreds of villages in it inhabited by a sturdy, self-reliant class of Sudra farmers, who are peculiarly difficult of access to the Gospel. The Sudras of South India are not the same as the Sudras of the North, where they are called Panchamas; and these are by no means the strongest section of the population in this field. No aggressive effort was ever made here and it was only toured through occasionally by missionaries in charge of other extensive tracts, and there was not a single convert or Christian institution. To this virgin soil we were led by Providence.

In December 1909, MR. ISAAC WILLIAMS was appointed for the work of missionary in this field. Mr. Williams obtained first class Hospital Assistant's qualifications in the Madras Medical College, was for 6 years in Government Service and then for 8 years a Railway Apothecary. Very special circumstances led him to decide on direct service to God, and he accordingly resigned his good position and sought employment under missionary bodies. For one year he filled a gap caused by the doctor's furlough in the Salvation Army Hospital in South Travancore and gathered valuable experience. At the close of that period, however, doors seemed to be closed and he had to re-enter Railway Service. Soon after, our appeal on behalf of Omalur was placed before the public and Mr. Williams took it as the call of Providence and forthwith threw up a good position for the second time and entered the service of God.

In consideration of the peculiar difficulties of the field, the Executive sent Mr. Williams for a course of practical training to the Rev. V Santiago, who, in connection with the American Madura Mission, was at that time in charge of a large district with varied activity, at the foot of the Palnai Hills. At the close of that period Mr. Williams took charge of his field and has been patiently going about his task from day to day. The following extracts from his reports will give the reader an idea of the situation in this field.
"During this tour of six days I travelled over a distance of 54 miles. On the first day visited THARAMANGALAM about 7 miles from Omalur. It is a large village with about 1,000 houses and 5,350 people. Has a large temple called 'Kailasanather Koil' said to have been erected 1,500 years ago. Some huge and massive stone pillars are lying around half buried in the earth, said to have been brought with the intention of building a mantapam with 1,000 pillars. The Government grant for the temple per annum is Rs. 1,500 and 4 dancing girls are maintained. When will the British Government follow the example of the Maharajah of Mysore with regard to these dancing girls, who are such abominable creatures? Weavers are the chief people here. There are more than 2000 looms. The annual income of this Village Union is Rs. 1300. There are three schools, a Board School, a Grant School, and the other a private school. Guinea-worm is very common and the water is very bad. In the evening a man in a drunken state was found lying on the public road and with the help of the Police Station House Officer he was removed to the Police Station and I attended on him. The next morning when he became sober he came to thank me for the aid, and then I took the opportunity of speaking to him about the evils of drink and he looked quite convinced. I explained to the Police Officer, one of the village Headman, the Union Clerk and the Board School Teacher, the object of our work. The Union Clerk, who had received his education in a mission school, was my chief opponent. As I was looking on the people reverently taking off their shoes just as they came in front of the temple and worshipping the idol, I felt constrained to speak to them about idol-worship and the necessity of worshipping God in spirit and in truth. These men, though they were on their way to the weekly market, stopped for about quarter of an hour and listened to the Gospel message
When I asked them if they would like me to go to their village, the chief man said that he would not only give me place to stay but also food for 'such good people'.

"Next I visited JALAKANTAPURAM about 7 miles from Tharamangalam. Has about 600 houses. The people are fairly well-to-do. There is a Board-school with 137 children (11 girls). There is another (grant) school with about 100 children. The Head Master of the Board School is a Brahmin, apparently well disposed. When I explained to him the object of our work he said it was really noble. A rich man gave me his chavadi to stay in. I explained to him and the people gathered in his house the different aspects of our work. The Native Doctor of the place opened a discussion and said that Hinduism also contained noble truths. Then I spoke of the evidence of Christianity from Christian experience and exhorted him to find out the way to Eternal Life and impressed upon him the value of Now.

"Next I visited NUNGA VALLI about 4½ miles from Jalakantapuram. Has about 250 houses. Has a Board School, with about 40 children. In the Panchama quarters there is a Board School, and Sammattiyoor about half a mile away has a grant school. In the Police Station I explained to the village munsiff and the Policemen the object of our work and they paid much attention. Visited the Panchama quarter. Has a thatched school house built by the people. The teacher is a Panchama (Primary Trained); 25 children on the rolls. Spoke to the teacher and another chief man in the village about Christ and His religion. The teacher seems a sensible man. He said he was anxious while undergoing training in Madras to become a Christian, but that his people objected. The other man said 'There is no god like our Narasimhaswami,' which is the village deity. After
some earnest talk with them about their souls, I left them with a blessing.

"Next I visited MECHCHERY about 5½ miles from the above said place. Has a Board School. There are about 200 houses. Had an interview with the Omalur Tahsildar, who was on circuit. Next morning he sent for me to attend on his Muhammadan peon, who was lying ill. Here an old Brahmin quack doctor has a supply of English medicines and practices according to a book of formulae. The Police Station-house Officer was very kind.

"There are more than half a dozen Mariamman chavadies in OMALUR TOWN. We wish the people will realise the folly of Idol Worship. Mention should be made of one carpenter specially, who seems to have been impressed and comes to our house for enquiry. He is reading a Bible portion. One day while we were preaching in one of these Mariamman chavadies about the two great Commandments, a crowd of some 100 people gathered around us and one of them took the lead to question us about the Divinity of Christ. After we answered them, the leader fixed another day for a discussion and on the appointed day we met again in the same place and discussed the question. I spoke to them about the wonderful change of heart I have experienced since I took Jesus Christ as my personal Saviour. I hope the people were impressed by it."

A special feature of the work in this field is a Night School, which is still in an experimental stage. It is being increasingly appreciated by the town folk as well as by the leading citizens. Mr. Williams has great hopes about its usefulness, and the following report of his will explain its origin and objects.

"When Omalur town was fixed as my Headquarters, my desire was to get a firm footing in it. But my wife and I were the only two workers in those days. I was busy with
my evangelistic work. I found my wife was also anxious to work but she could not leave her home. So I had to find out something for her which she can do at home during her leisure hours. I set about to discover a need in the town such as she might meet. Although there is a Girls' School here worked by the Roman Catholics, I found there was no religious education imparted to the children. So to make up for this, we started a Sunday School for girls. In course of time, this Sunday School became a daily school and even boys began to come and we found every evening a large crowd of boys and girls at our door. Some people then asked us to open a regular girls' school, as they were not satisfied with the other girls' school. Others asked us to open a night school for boys, as there were many boys without attending any day school, being of the labouring classes. The matter was under my consideration for a long time. I conferred also with the village authorities and the influential men of the place about a night school scheme. They were all unanimously in favour of it and I started a Night School on the first of July, 1910, and it is being maintained ever since with varying success. The number on the rolls at the end of 1911 was 29 of whom 9 are such as could not have obtained any education otherwise.

The advantages of the night school are:

1. People have begun to realise that we are working in the interest of their children and so they look upon us as their well-wishers.

2. Boys are trained in better discipline and manners.

3. Their enlightenment will lighten their home and family circles.

4. Above all, we obey our Lord's command "Feed my lambs,"

Soon enough this school afforded an opportunity for Sunday instruction, as the following extract will show:

I have started Sunday School for our Night School boys. Twenty-six offered their names on the first Sunday. On the following Sunday 10 more boys sought admission to the Sunday School. I have offered prizes for the boys. Boys who get three-fourths of the total marks in Bible lessons will each get one picture card; those who get six picture cards will get a prize; and those who attend the Sunday School for six weeks regularly without any break will each get a prize. So boys compete very keenly. Last Sunday five boys got more than three-fourths in Samuel’s story. The first boy was a Brahmin."

The need of this field is a large number of highly spiritual workers. The problem here is the problem of the Middle Classes. The more thoughtful missionary leaders in India are coming to realise that probably the only effective way of reaching this stratum of Indian society is by what is coming to be known as the “Ministry of Friendship.” This means individual personal touch and implies a very large number of men and women who will spend their days right among the people and lay their lives naturally alongside of their neighbours, serving them in every way even as the Master served, when in Palestine. We have at present only two Helpers to aid Mr. Williams besides a colporteur maintained by the Bible Society. But we require for this field no less than four missionaries and a dozen Helpers to each Missionary. Schools, Hospitals, and such things may all be useful, but the greatest thing that we need in this field is men of devotion and self-sacrifice, who could lead simple lives of service.

A SPLENDID ALLIANCE.

Shut away from the rest of the Peninsula, behind the high walls and the primeval forests of the Western Ghats, there nestles ‘betwixt the steep and the deep’ amidst a million hills and dales, the wonderful Kingdom of Travancore. Though never wholly exempt from the depredations of ambitious invaders, the natural barriers around it have secured for its people ages of comparative quiet and uninterrupted development along peculiar lines of life and habits.
Not the least interesting in this country of surprises is the continued preservation of a Christian Community for about 1,700 years. Tradition indeed carries their origin two centuries farther back and connects it with a personal mission of St. Thomas the Apostle in A.D. 52. Historical evidence is available to establish the fact of their existence in Travancore in the third century. Even that is antiquity enough and makes the community more reverend in its age than the people of Scotland. These sixteen centuries were full of turmoil and bloodshed in Travancore. For there was many a petty chieftainship in Kerala, each one seeking for the land. Until the great Nartanda Varma (1729-1758) rose and for ever sealed in blood the suzerainty of Vanchi, the history of the country was a succession of revolutions and counter-revolutions. That amid all these vicissitudes the Syrian Christian Community should have been preserved to this day, is nothing short of a miracle. And who can doubt that there is a purpose in this special Providence?

To attempt a sketch of the history of this interesting community is beyond our purpose. An account of things as they are to-day must suffice. The number of Syrians in Travancore cannot be less than lakhs. Of these, the number adhering to the Roman Communion is 2,32,439. Those returned as 'Jacobites' number 1,81,932 and those denoted by the term 'Mar Thoma Syrians' are about 80,000 in number. The rest form part of the 78,886 of the Anglican Church, but their number could not be ascertained exactly.

These census figures can give no idea of the wealth, the influence and the vitality of these people. Their habits are simple and their wants are very few. Expensive finery in clothing or jewelry is unknown. Religion woven for centuries in the fibre of their being has become second nature. Supremely content with an almost amphibious life among fruitful orchards, flooded paddy flats and convenient streams, and with no excitement beyond what is afforded by an immemorial trade in timber and oil, the bulk of the community presents to the outsider no clue to the wonderful extent of its latent energy and vitality. And latent it might have been fated to be for all time, but for a set of circumstances, which, in Providence, has conspired to present unexpected opportunities and what have proved to be, congenial outlets.

Just a hundred years ago, in 1806, Claudius Buchanan, a Calcutta Chaplain happened to visit South India, and, becoming deeply interested in this ancient community, brought it to the notice of his own church in England. The result was a C. M. S. Mission to Travancore
with the avowed object of 'liberal education without proselytism'. Thus came about the first introduction into the Syrian community of the leaven of Western thought, culture and aspiration, which has borne and is bearing fruit in countless ways, some of them least anticipated by the first workers.

Seven years previous to this, with the Fall of Srirangapatam, the power of the last great Mahomedan ruler of the south was destroyed. And there commenced, at first very slowly but from 1857 most rapidly, the introduction and the wide development of all those elements which associate with the material side of Western civilisation; roads, railways and steamers, hospitals and infirmaries, cheap Anglo-vernacular education, books and newspapers, and above all, the Post Office and the Telegraph. Their influence could not but penetrate even into the mountain-and-sea girt Travancore, notwithstanding the painstaking efforts made by its rulers to keep the country hermetically sealed against foreign influence.

These advantages have revealed the latent energy and possibilities of the Syrian mind and character. The four Madras hostels for Christian students are flooded with bright Syrian lads and the means of serving the overflow is yearly becoming a more urgent problem. At Madras they compete successfully with the clever Tamil Brahmins and win the College and University prizes and medals, and every year a very large proportion of them go back home to Travancore, taking with them all that Western culture could impart to them. In fact, every legitimate opportunity is taken advantage of and surprising instances of enterprise, thought, intellect, and organised action have already manifested themselves in large numbers. And a thousand-fold can well be forecasted for the future.

As one of the great effects of this contact with things modern must be put down the coming into being within the last half-century of the church whose official designation is 'Mar Thoma Syrians'. It claims to be 'a return to the purity and perfect autonomy of the original church of St. Thomas'. It is ruled by its own Indian Bishops, who owe no allegiance to any see outside India. Brought into existence by the spirit of reform, the tendency of this sect is towards fuller life and greater activity.

In the Providence of God, the Mar Thoma Syrian Church has been blessed with leaders who have consistently and amid many temptations stood for spiritual ideals. They realised that the Church can be built on no foundation other than 'Love to Jesus Christ; they under-
stood that the only justification for the existence of their Church as a separate entity was the jealous maintenance of a high spiritual standard; and they set about to devise ways and means for the purpose. One of these true 'means of grace' which came into being in a natural process of development is an Annual Convention. As many as about 20,000 people think it no inconvenience to gather together in the bed of the river from early morning till late in the night for a whole week, making their own arrangements for necessities, all for the messages that are given them at the Convention by men of God. Many of the activities of this Church spring from this Convention; their 'Evangelistic Association' for instance, although really organised before the Convention, now receives all its aid and impetus from the latter. It undertakes the education of their boys and girls and similar efforts for the advancement of the community, and also does a great deal for the evangelisation of Travancore.

The message of the National Missionary Society was sent to this Church as early as 1906, and it permeated slowly among the leaders and farther down until the matter took hold of them to such an extent that it had to be brought before the great Convention. The question to that Church was this:—Preserved for centuries amid the vicissitudes of history in a heathen Kingdom, was there or was there not a definite purpose for their existence? Foreigners had come from distant lands and could gather within a few decades large fruit in Travancore itself and in the neighbouring Malayalam and Tamil countries, whereas all through the centuries this church had remained oblivious to its responsibilities. Now that a new spirit had come into their Church, and a new appeal on behalf of heathen India brought before them by a new Society which was speaking in the name of the entire Indian Christian Community, what was to be the answer of their ancient Church?

The response was all that could be desired, and the Executive Committee received in August, 1908, the definite offer of that Church to support, as far as in their power lay, the expenses of a field if the N. M. S. would select one and manage it in their behalf. It need be hardly said that this news was received with great joy by the Executive and it proceeded immediately to look out for a suitable field. Several matters had to be taken into consideration before making their choice; for although in any case Syrian missionaries will have to learn a new language, the habits of life to which men and women are accustomed in Travancore are so very peculiar that few parts of India can be anything like suitable to them. Very careful and extensive enquiries were there-
fore made, which consumed a great deal of time; and it was not till September, 1909, that the District of North Kanara was finally fixed as the field for the Syrian Church. Appeals were then made for missionaries and the response of young men so far has been what ought to be characterised as exemplary to the rest of India. In January 1910, Mr. P. S. MATTHAI and Mr. P. O. PHILIP were appointed missionaries. At the Convention of that year, a third candidate offered himself, the Rev. P. T. VARUGHES, and was at the earnest request of the Syrian Church, appointed missionary in the month of May. In the beginning of the following year, 1911, a further offer was received, from Mr. K. K. KURUVILLA, and although the budget for the year had not provided for any extra expenditure and the funds of the Society could not warrant such a procedure, rather than decline or delay the reception of this candidate, the Executive in sheer faith appointed him the fourth missionary to the Field:

Mr. Matthai had at the close of his school career entered the calling of a teacher after undergoing a course of 'training' for the purpose. Mr. P. O. Philip after graduating from the Madras Christian College had taken up teaching work in the Scott Christian College, Nagercoil. Rev. P T. Varughese was the Pastor of the Parish of Nedumbrum and was well-known as one of the devout band which does so much to keep things going in the Mar Thoma Church. Mr. K. K. Kuruvilla, also a graduate of the Madras Christian College, was a teacher in one of the High Schools maintained by the Evangelistic Association of his church and was one of the two to whom the community had definitely offered a Bishopric. Thus every one of these young men was already in a true sense in the Lord's vineyard, and yet the call of the non-Christian world weighed on them as of primary importance and one after another they decided to go out of Travancore and spend their lives for an unknown people in a strange country speaking a new tongue. It could scarcely be realised by those who do not know the Syrian Community what measure of heroism is requisite to enable men and women of that community to resolve on spending their lives outside Travancore. We are not aware of any force short of the constraining love of Jesus that can do it.

The North Kanara District is that part of the Bombay Presidency which is to the South of Goa. Excepting its southernmost taluk which is worked by the Basel German Mission, this district is one of the unoccupied tracts of our country. Situated on the western coast of the Peninsula, between the Ghats and the Arabian Sea, watered by a net-work of rapid mountain streams and channels, the climatic condition and the
physical features of the district are very similar to that of Travancore. The similarity however ends there. The people are entirely different and the languages spoken are anything but akin to Malayalam. The Saraswat Brahmins are in many ways a gentlemanly set, but as far as Christianity is concerned, they are conservatism itself. The Goanese Catholics are those about whom it was Bishop Mylne who said, that the Jesuits called them Idolaters. Steeped in utter ignorance, these poor folk are fanatical to a degree. Between the Saraswats and the Goanese are our friends thus Providentially located. Nevertheless let us remember that some of the most remarkable Christians of Western India, to name the two best known Nelakanta Goreh and Pandita Ramabai, came out of this very sect of Brahmins. Why should our lack of faith limit the infinite possibilities of God? In fact, little short of a miraculous Providence has already been manifested in the field, and we have every right to conceive of it as an evidence of the Eternal Arms that are underneath. For who could have expected that just at the time when our first missionaries were to have entered this field with all the fear and uncertainty arising from the consciousness that there was not one soul there with any affinity to them, who could have expected that just at that time a Goanese gentleman should become a Protestant? But this very thing did happen. Mr. Gomanta, that is his name, had been reached by the truth through the Scriptures more than a couple of years before. He made his decision just at this opportune time and going down to Honavur, the nearest Protestant Mission station, he had made an open confession of his faith. Soor. soon after he was in communication with our Syrian missionaries who were on their way to Karwar, and a joyful fellowship was commenced which has proved to be immensely useful in a town which is, to say the least, most coldly suspicious.

The greatest difficulty of this field is certainly the language. We do not know how often we have had to ask ourselves the question, what is the language of North Kanara? Is it Konkani, Kanarese, or Mahratti? Which of these should our missionaries study? It was easier to ask these questions than to answer them. The final decision was that attention should be devoted to Konkani alone until it would be mastered. For certainly Konkani is the language of the country though there are large communities speaking Kanarese and Mahratti. But Konkani is not a literary language; it is not taught in the elementary schools; it has not even a written alphabet. The result is that the dialects of Konkani are legion. At first our missionaries obtained through the aid of Mr. Gomanta the dialect that is used by the Goanese Catholics. But soon enough
they had to seek the help of a Brahmin tutor who could teach them
the Hindu Dialect. After a year's patient toil at this it was very disapp­
pointing that our friends could not do any work in Konkani, while curi­
ously enough alongside of this they have advanced so far in Kanarese that
they could not only read and write it with facility but also give simple
public addresses in it. The problem is now being attempted to be solved
by a double venture; on the one hand literary Mahratti whose dialect
Konkani is, is being systematically attempted; on the other hand prac­
tical work in Konkani (as also in Kanarese and English) is being boldly
attempted. All this experience had been bought with precious time and
effort, and we hope that it will enable better economy in the case of
future missionaries. However, to the Syrian missionaries the language
problem of this field is sure to be always a difficulty.

A very welcome episode in connection with this Mission is the
use of the Government Chapel in Karwar which has been obtained by our
missionaries through the great kindness of the Right Rev. Dr. Palmer
Lord Bishop of Bombay. This circumstance caused no little enthusiasm
among the Syrian friends in Malabar who have cordially subscribed for a
set of communion vessels.

The effect of all this on the Church at home has been very salu­
tary. Their original promise was for Rs. 1000 per annum. This they
exceeded in 1910 by a little over a hundred rupees. In 1911, with four
missionaries to be supported, when the Executive fixed the Budget at
Rs. 2,500 the Church hoped it could raise for its part up to Rs. 2,000.
But as a matter of fact the expenses amounted to Rs: 2,700 and the con­
tribution of the Syrians (through the Church and directly) amounted to
Rs. 2,355. Money is however only one means of judging of the reflex
effect of the 'Foreign Mission' on the 'Home Church' The volume of
intercession that must be daily rising from simple hearts of faith can
never be estimated. Something can be gauged from a knowledge of how
the money is given. The following account of the first-fruits scheme
appeared as an Editorial in the quasi-official (Malayalam) Journal of the
Church:

"The unanimous resolution passed by our Convention
of Maramannu in 1910 that the first-fruits should be set a­
part for the North Kanara Mission is, we are happy to note,
given effect to in many of our parishes. The setting apart of a
portion of the produce of our fields and gardens for the support
of our foreign mission, besides giving an expression of our thankfulness to God who makes our lands fruitful, furnishes us with an effective means of helping forward the work of God. It is impossible to lay down any hard-and-fast rules about the proportion of the produce that should be given. But at the same time it is not difficult to arrive at a system of giving which without in any way operating as a burden on even the poorest among us will help to develop in us the desire and the habit of systematic giving for the Lord’s work. We note with great pleasure that the example set by our venerable Vicar-General of setting apart one cocoanu$t for every cocoanut palm he owns, whenever the cocoanuts are gathered in has been followed by many in different places. One of our well-known Vakils has decided to give the money he earns as fees for the first appeal suit and the first original suit for which he may be retained soon after the courts. Traders may conveniently give for the Mission the gain which they get on the first day of every month. In this way every one could devise for himself the methods and fix for himself the proportion of giving for the work of extending the Kingdom of God.

“Besides giving a proportion of what God gives us, some also find ways and means for creating new sources of income and giving them to the N. M. S. At Kalluppara a peasant-proprietor has given instructions to his sons that while planting bananas in his garden one should be planted for the N. M. S. When in due season the earmarked banana yielded fruit its bunch happened to be the biggest ever produced in the neighbouring villages. From Kozhenjherry comes the report of a woman who cheerfully reared pumpkins for the N. M. S. and found that they fetched almost double the usual price in the market. The boarders of the Syrian Christian Seminary, Tiruvella, have seriously taken to gardening as a
means of raising money for the N. M. S. Some women are rearing fowls, others are running Dorcas classes and thus the work of the Kingdom is really being helped forward in many different ways.

"There is also a dark side to the shield, one cannot afford to lose sight of. A few parishioners seeing that the first-fruits scheme is bringing in a good amount have begun to argue that the entire amount need not go towards the expenses of the foreign mission and are for reserving a part for the local church. We cannot understand how it could occur to any one that a plan specifically devised for helping on a noble cause could be diverted for anything else. There are also cases of individuals who are unwilling to give the whole of their first fruits gathering for the Lord when they see that they amount to a good sum. When the owner of 500 cocoa palms counts up at the rate of one nut per tree per cut, it does seem that a large amount were leaving his hands. He does not evidently stop to consider that the largeness of the amount was merely because God had given him as many as 500 palms. It reminds us of a story that a man prayed for Rs. 1,000 stipulating that he would dedicate Rs. 500 of it and further argued that if there should be any doubt about his intentions God may deduct the promised 500 and give him the rest!

"We plead that every brother and sister in every part of our church may cheerfully dedicate a small part of what has been so generously and freely given by Him who has loved us and laid down in our behoof even His precious life."

The work in the field should however be described only as just being commenced. As a matter of fact, beyond the little that could be done through the English Language among the educated people in the District Town of Karwar no work of evangelisation was actually done to the end of 1911. But Messrs. Matthai and Philip have done with their lan-
Rev. P. T. Varughese is well on with his studies and will soon join them in the work. Mr. Kuruvilla who was for a year placed in the United Theological College at Bangalore learnt something of Kanarese and will join the Karwar group by the middle of 1912.

AN UNSOLVED PROBLEM.

It is very difficult to say anything about a piece of work which has had a very devious history and has raised a problem the result of which is not yet within sight. Very early in the history of the Society, in February, 1907, the suggestion came from the Ahmednagar Church that we may open work in the Karjat-Karmala Taluks which are in their neighbourhood. The enthusiasm shown by that Church in this matter was remarkable and the good-will of the missionaries of the American Mahratti Mission was most noteworthy. The Executive had however to prefer the claims of the United Provinces and South India for reasons explained elsewhere. A year and more passed away in attending to the requirements of those Provinces. Meanwhile the Ahmednagar people were persistent in their efforts, and by the beginning of 1909 they formulated their suggestion in very definite terms and said that in the event of our opening work in Karjat-Karmala they would send their own Pastor as the first missionary and be responsible for his salary and house-rent. This was seconded by a noble band of ladies in Ahmednagar who promised that they for their part would raise enough money to support a Bible Woman in that field. The Executive was placed by these splendid offers in a very difficult position and it could not but undertake the responsibility in full faith. Accordingly our Council members in Western India were consulted on the matter and in a couple of months Karjat-Karmala was definitely chosen as another field of the Society and a little later Rev. Savalramjee Salve was sent by the Ahmednagar Church as missionary to that field. Mr. Salve had been for several years Pastor of the Church and was well-known as an earnest and faithful worker with a great desire for winning souls. He went about his work faithfully and patiently undergoing many difficulties arising from the conditions of the place and of the people and on account of his being without helpers. He had also the joy of seeing fruit in the field, in the shape of a few converts who following the profession of weaving aided him in his work as far as in them lay.

Great difficulties however arose from the fact that Mr. Salve is ignorant of English. At first sight, it would seem as if the ignorance of
the English language on the part of a missionary should not be considered even worthy of mention in our report; but it only brings into evidence the peculiar conditions of our country when we say that all the problem has arisen because of this. The Society being national must be located in one or another of the provinces and if the head-quarters is to be in touch with the work in the provinces other than where it is located there must be a common language and the only medium possible is the English Language. In the second place, it is equally important that the constituency of the Society which is spread over every language area in India should also be in touch with the work in the different fields of the Society and obviously the only medium of communication is the English Language. For these reasons the Executive very soon found itself helpless in regard to the work in Karjat-Karmala. Mr. Salve could not be in touch with the head-quarters nor with India as a whole—a privilege which amounts to a necessity in the case of every missionary of the Society. The only alternative was to look out for an English-knowing gentleman who could be appointed a colleague to Mr. Salve. But all these three years a suitable offer has not been received from Western India. It must be remembered that the Christian community is comparatively very small in the Bombay Presidency and that it is far less advanced in point of education than elsewhere. Thus at the end of the sexennium the field is left without a suitable missionary who can satisfy all the requirements of the Society. The future will largely depend on our Provincial Committee in Western India and we hope that at our next report we shall be able to speak more hopefully of this work.

THE OUTLOOK.

Thus six crowded years have gone by; and as we tread the threshold of the seventh, there comes the welcome message of HOPE from our noble Emperor. We do need this message. For it is only the foothills that have been climbed so far: there lie ahead and aloft, all the glories of the Himalayas rising range after range.

1. DEVELOPMENT OF THE FIELD WORK.

In the first place we have to attend to the steady development of the work in all our fields. Before twenty months more the immigration problem would have arisen in Montgomery: even now it is casting its shadows on us and when it has come it will tax our energies to the utmost. The proletariat problem in Nukkar is already in arrears: the day our missionary is available we should commence its solution, and we can
not get done with it in our generation. The Syrians have just started work: We know not as yet what will be the special calls of their field; but we may be sure they will not be light or easy. Omalur presents one of the acknowledgedly unsolved problems of India, the Conversion of the Middle Class; much of the oldest work on this stratum is still experimental; our responsibilities in this matter are simply unique. We do not exaggerate the difficulties of the future: We are glad they will be such as will continually drive us to the only Source of Sufficiency.

2. DECENTRALISATION.

Nothing has contributed more towards the success of our efforts so far than the spirit of harmony which by the gracious Providence of God has overruled the relations between the Central Executive and the Provincial Committees. We cannot characterise as anything but exemplary the loyalty with which the latter have in the interests of the Common Cause co-operated with the Head-quarters in matters financial as well as administrative. The time has now come when in the same interests a large part of the responsibilities of the Head-quarters should be gradually devolved on the Provincial Committees. This process will largely characterise the policy of the Society in the next few years. It will involve not merely statesmanship at the several helms but also a full measure of the Grace of God which is the Spirit of the Master. It will also imply that the Provincial and Local Leaders consecrate an even larger measure of time and talent than they have hitherto devoted to the Cause. Let us hope they will realise that the resulting blessing is ten-fold more than a recompense.

3. THE CONSTITUENCY.

The Society is under essential necessity to foster the Missionary spirit of the Indian Church: the efficiency of the Society is in direct ratio to the depth of the spiritual life of the church. This matter is therefore its constant care and its ever-recurring topic of intercession. The means employed in the last sexennium were the Travelling Secretary, the Printed Page and the Missionary on Deputation. These need to be made very much more efficient and new means have also to be employed. Chiefly, there is an immense possibility for improving our Journals. We need the co-operation of the entire Community in this matter. The Intelligencer should reach every Christian home in India which knows English enough to understand it: the subscription is for this purpose fixed so low as half a rupee for the whole year. Each of the Vernacular journals should
enter every Christian home in its language area. And there should be such a journal in every Vernacular which is spoken by at least 1000 Christian families. In this way the Society's Message for the Conversion of India should be systematically brought every month to the attention of the entire Christian Community in our land and be made the subject of their earnest attention. Chiefly the Children, those who are to be the next generation, should grow in the atmosphere of this message and get the essence of the Christian Patriotism woven into the warp and woof of thier being. Such a programme cannot be so much as dreamt of unless friends in every locality, here, there and everywhere are willing to co-operate.

Thus the Himalayas raise their precipitous heights above our heads, bewitching in beauteous glory but not concealing the ordeals of the way. But so was the hill on whose brow we now securely stand. The power of the past is the possibility of the future: and that power is from Him Whose we are, purchased and owned, and designed to be used, wherein is our ineffable bliss.

"This hath He done and shall we not adore Him,
    This shall we do and can we still despair,
Come let us quickly fling ourselves before Him,
    Cast at His feet the burthen of our care.

"Flash from our eyes the glow of our thanksgiving,
    Glad and regretful, confident and calm,
Then through all life and what is after living
    Thrill to tireless music of a psalm.

"Yea thro' life, death, thro' sorrow and thro' sinning,
    He shall suffice me, for He hath sufficed:
Christ is the end, for Christ was the beginning,
    Christ the beginning, for the end is Christ."
Appendix A.

THE CONSTITUTION

OF THE

National Missionary Society of India.

I. Name.

The Society shall be called "The National Missionary Society of India.

II. Object.

The object of the Society shall be to evangelise unoccupied fields in India and adjacent countries, and to lay on Indian Christians the burden of responsibility for the evangelisation of their own country and neighbouring lands.

III. Membership.

All Indian Christians who contribute annually to the support of the Society and agree to pray for its work shall be members.

All others in sympathy with the object of the Society and contributing to its support shall be honorary members.

IV. Organisation.

1. The affairs of the Society shall be under the direction of a Council, composed as follows:
   - Four Indian Christians representing each province elected by the Council holding office on the 31st December.
   - One Indian Christian appointed by each of the larger organised bodies of Christians in each province.

2. An Executive Committee shall be appointed by the Council consisting of fifteen members—one member representing each province, and the rest residing in or near the executive centre. They shall meet regularly to transact business and to carry out the policy of the Society.
They shall have power to appoint annually, if necessary, three additional local members to serve with them.

3. An Advisory Board of experienced European workers representing the various Foreign Missionary Societies shall be appointed by the Executive, who may be called upon for advice regarding the affairs of the Society. The Advisory Board shall appoint three of their members residing at or near the executive centre to serve on the Council and Executive Committee.

Officers.

The Officers of the Society shall be a President, Vice-Presidents, Treasurer and Secretaries, elected annually by the Executive Committee from among the members of the Society.

1. The President or one of the Vice-Presidents shall ordinarily preside at the General meetings of the Society and Council.

2. The General Secretary shall conduct the affairs of the Society under the direction of the Executive Committee.

3. The Treasurer shall receive and disburse all the funds of the Society subject to the direction of the Executive Committee.

4. As need arises, Provincial and other Secretaries shall also be appointed by the Executive Committee.

5. The President, the General Secretary and the Treasurer shall be ex-officio members of the Council and the Executive Committee.

VI. Elections.

1. The Executive shall appoint annually five members of the Society, one of whom shall be the General Secretary, as a Nominating Committee, who shall make nominations for the Council and the Executive. Other nominations may be made, if desired, by the members of the Society.

2. All elections shall be by ballot.

3. All communicant members or those in full standing in any Christian Church shall have the right to vote.

4. Members of the Council, the Executive Committee and the Advisory Board shall be elected for a term of two years, half of the members retiring each year. These, however, shall be eligible for re-election.
VII. Auditors.

The accounts of the Society shall be audited annually by an auditor or auditors appointed by the Executive Committee.

VIII. Policy.

1. The Society shall appoint only spiritual men as workers.
2. Each member and worker of the Society shall be loyal to his own church.
3. The Society shall endeavour not to conflict but work in harmony with existing missionary societies.
4. There shall be no solicitation of funds outside of India.

IX. Amendments.

None of the articles of the Constitution shall be altered or amended except by a three-fourths vote of the members of both the Executive and the Council.

The Provinces shall be arranged in the following groups:

1. The Punjab and the North-West Frontier Province.
2. The United Provinces of Agra and Oudh.
3. Bengal and Assam.
4. Rajputana, Central India, Central Provinces and the neighbouring Native States.
7. Burmah.
8. Ceylon.

NUTSHELL STATISTICS OF THE PRESENT STAGE, 1912.

The N. M. S. was founded on Christmas Day, 1905.

Fields ... ... ... ... 5
Missionaries ... ... ... ... 9
Candidates under preparation ... ... ... 4
Helpers ... ... ... ... 10
Head-quarters Secretaries... ... ... 3
Christian Community ... ... ... 923
Journals ... ... ... ... 6
Appendix B:

DETAILED STATISTICS.

1. THE SYRIAN MISSION.

Area (including the whole of N. Kanara except Honavar Taluk) in Sq. Miles 3519.

Population:—454,490 of which 407,420 are Hindus.

29,302 " Musalmans.

16,199 " Roman Catholics.

No. of Towns (Pop. over 10,000)—only two, Karwar and Kumpta.
No. of Villages (Pop. under 10,000)—1287.

Chief Classes of people in Castes.—Halepike (51,930), Pingle (23,647), Kunli (16,573), Gamgowda 12,399), Mahar or Holiya (9,389), Karvi (6317), Lingayats (10,000) and others.

Our work as in May 1912:—Evangelistic work in Karwar town and adjoining villages and Language study (Marathi).

<table>
<thead>
<tr>
<th>Stations</th>
<th>When opened</th>
<th>Name of worker.</th>
<th>Is there also a school or Dispensary</th>
<th>No. of Christians.</th>
<th>No. of Catechumens</th>
<th>Further information if any</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karwar</td>
<td>September 19, 1910</td>
<td>P. O. Philip</td>
<td>.....</td>
<td>2</td>
<td>.....</td>
<td>Great need and scope for educational and medical auxiliaries. The first Roman Catholic convert of the field is doing good work as a colporteur under the Bible Society. Average monthly sale of Bibles and portions: 80.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>P. S. Mathai</td>
<td>.....</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rev. P. T. Varughese</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>K. K. Kuruvilla</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Summary:—Missionaries: 4; Helpers: 0; Stations 1: Schools, 0; Dispensaries 0; Candidates under training 0.
2. THE NUKKAR MISSION.

Area (For which we are responsible) in sq. miles: 428

Population (Census 1901): ... ... ... ... 206,506

No. of Towns (Pop. of 10000 and more) only 1, Gangoh

... Villages (Pop. under 10000): ... ... ... ... 503

Chief classes of people or castes:

Hindu castes:—Chamars, Geyers, Malis, Kahars, Bhangis, etc.

Muhamadans:—Geyans, Garas, Gulahas, Telis, Sheiks, Charhans, etc.

Our work as in May 1912:

<table>
<thead>
<tr>
<th>Principal Mission Stations</th>
<th>No. of out stations or villages</th>
<th>No. of Christians Male</th>
<th>No. of Christians Female</th>
<th>Total No. of Christians</th>
<th>No. of Catechumens</th>
<th>Name of worker</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ambahta</td>
<td>10</td>
<td>81</td>
<td>31</td>
<td>112</td>
<td>60</td>
<td>Rev. Jaisri Singh</td>
</tr>
<tr>
<td>2. Chilkana</td>
<td>15</td>
<td>135</td>
<td>100</td>
<td>235</td>
<td>50</td>
<td>Edmund Jacob</td>
</tr>
<tr>
<td>3. Gangoh</td>
<td>14</td>
<td>189</td>
<td>54</td>
<td>243</td>
<td>100</td>
<td>Bahadur Singh Saudagar</td>
</tr>
<tr>
<td>4. Nukkar</td>
<td>5</td>
<td>32</td>
<td>29</td>
<td>61</td>
<td>30</td>
<td>Vacant</td>
</tr>
<tr>
<td>5. Sarsawa</td>
<td>5</td>
<td>17</td>
<td>23</td>
<td>40</td>
<td>15</td>
<td>&quot;</td>
</tr>
<tr>
<td>6. Titron</td>
<td>1</td>
<td>59</td>
<td>16</td>
<td>75</td>
<td>...</td>
<td>&quot;</td>
</tr>
<tr>
<td>Totals ...</td>
<td>50</td>
<td>513</td>
<td>253</td>
<td>766</td>
<td>255</td>
<td></td>
</tr>
</tbody>
</table>

Besides the above mentioned workers J. W. Peoples and F. X. Mayadas are 'Missionary candidates' under training, and Rev. B. B. Roy is honorary Superintendent.

Summary:—Missionary 1; Helpers 4; Stations 6; Schools Nil; Dispensary Nil; Candidates under training 2.
3. THE OMALUR MISSION.

Area (for which we are responsible) in sq. miles—about 450.
Population (Census 1901)—170563.
No. of Towns (pop. 10,000 or more)—Nil.
(pop. 5 to 10,000)—3.
.. villages (pop. under 500)—villages, with their hamlets 168.
Chief classes of people or Castes—Hindus (168918): Pallis, Kaikalars, Kavarais, Chetties, Mudalis, &c.

Our work as in May 1912:—

<table>
<thead>
<tr>
<th>Stations</th>
<th>When opened</th>
<th>Names of workers</th>
<th>Is there also a school or dispensary</th>
<th>No. of Christians</th>
<th>No. of Catechumens</th>
<th>Further information if any</th>
</tr>
</thead>
<tbody>
<tr>
<td>Omalur</td>
<td>July 1910</td>
<td>Isaac Williams.</td>
<td>Yes. Medicine dispensed while on tour</td>
<td>Nil.</td>
<td>1</td>
<td>According to the census of 1901, the number of Christians in the Omalur Taluk is 1089 but they are all Roman Catholics.</td>
</tr>
</tbody>
</table>

Summary:—Missionaries 1; Helpers 2; Stations 1; Dispensaries 0; Candidates under training 2.

The Bible Society stations a Colporteur at Omalur.

4. THE MONTGOMERY MISSION.

Area in sq. Miles: 4536.
Population (census 1911): 535299.
No. of Towns (Pop. of 10000 or more): none.
.. Villages (Pop. under 10000): 1592.
Chief classes of people or Castes: Mohamadans: 399723
Hindus: 68803
Sikhs: 68175
Christians: 581

Our work as in May 1912:

<table>
<thead>
<tr>
<th>Stations</th>
<th>When opened</th>
<th>Name of workers</th>
<th>Is there also a school or Dispensary</th>
<th>No. of Christians</th>
<th>No. of technicians</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fazlabad</td>
<td>1907</td>
<td>Ferozudin, K. Dina Nath</td>
<td>1 School 1 Dispensary</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Okara</td>
<td>1st Feb. 1910</td>
<td>Khairuddin.</td>
<td>1 Small school for depressed classes.</td>
<td>23</td>
<td>15</td>
</tr>
<tr>
<td>Samudri</td>
<td>Nov. 1911</td>
<td>Birbal.</td>
<td>1 School</td>
<td>118</td>
<td>29</td>
</tr>
<tr>
<td>Montgomery</td>
<td>Oct. 1911</td>
<td>Rev. James Williams Prim Chander Ram Chander (Hony.)</td>
<td>...</td>
<td>10</td>
<td>...</td>
</tr>
</tbody>
</table>

Summary: Missionaries 3; Helpers 4; Stations 4; Schools 3; Dispensaries 1; Candidates under Training 0.

Appendix C.

THE JOURNALS OF THE SOCIETY

I. The National Missionary Intelligencer.
   An English Monthly Journal.
   Price per annum, including postage—As. 8 in India, and 1 shilling foreign.
   Terms strictly cash, if a remittance does not accompany order, the paper will be sent by V P. Post.
   Manager: The General Secretary to the N. M. S.
   Address: N. M. S. Office, Madras, S. W.

II. Paigam-i-Qasid.
   A Quarterly Journal in Persian-Urdu.
   Price per annum, As. 4 with postage.
   Manager: Dr. S. K. Datta, Forman College, Lahore.
III. **Paigam-i-Qasid.**
A Quarterly Journal in *Roman-Urdu*.
Price per annum, including postage, As. 4.
Manager: Prof. N. K. Mukerji, Christian College, Allahabad.

IV. **The N. M. S. Patrika.**
A Quarterly Journal in *Hindi*.
Manager: Prof. J. W. Johori, Indore.

V. **The N. M. S. Deepika.**
A Monthly Journal in *Tamil*.
Price: 1 Anna per annum post free; 16 copies go under half anna.
Manager: The General Secretary to the N. M. S.

VI. **The N. M. S. Deepika.**
A Quarterly Journal in *Malayalam*.
Manager: Mr. P. S. Mathai, Karwar.

VII. **A Telugu Quarterly Journal** will be started in January, 1913.
Manager: Mr. M. Venkata Rao, Govt. Telegraphs, Vizagapatam.
### Statement Showing the Income and Expenditure

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Expenditure</th>
<th>Organisation</th>
<th>Montgomery Mission</th>
<th>Nukkar Mission</th>
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</thead>
<tbody>
<tr>
<td>Supscriptions and Donations</td>
<td>Salaries...</td>
<td>8131</td>
<td>7564</td>
<td>5294</td>
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<td>Rs. A. P.</td>
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<tr>
<td>1906... 3513-9-6</td>
<td>House Rent...</td>
<td>136</td>
<td>0</td>
<td>351</td>
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<tr>
<td>1907... 5895-15-0</td>
<td>Itineration...</td>
<td>130</td>
<td>6 9</td>
<td>250</td>
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<tr>
<td>1908... 6614-1-7</td>
<td>Medicine</td>
<td>739</td>
<td>7 3</td>
<td>108</td>
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<tr>
<td>1909... 6402-15-9</td>
<td>Schools...</td>
<td>649</td>
<td>8 3</td>
<td>14</td>
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<tr>
<td>1910... 8647-8-7</td>
<td>Books and Tracts</td>
<td>6</td>
<td>8 0</td>
<td>97</td>
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<tr>
<td>1911... 12462-12-5</td>
<td>Journal...</td>
<td>0</td>
<td>0 0</td>
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<tr>
<td></td>
<td>Printing Post-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>age and Station-</td>
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<td>ery.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Miscellaneous.</td>
<td>314</td>
<td>9 9</td>
<td>209</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8131</td>
<td>9553</td>
<td>6328</td>
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</tbody>
</table>

Grand Total 43536-14-10
of the N. M. S. for the Years 1906 to 1911.

<table>
<thead>
<tr>
<th>Omalur Mission</th>
<th>Syrian Mission</th>
<th>Karjat Mission</th>
<th>Head quarters</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1738</td>
<td>2</td>
<td>3715</td>
<td>1222</td>
<td>2589</td>
</tr>
<tr>
<td>142</td>
<td>3</td>
<td>222</td>
<td>210</td>
<td>1062</td>
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<tr>
<td>203</td>
<td>15</td>
<td>237</td>
<td>120</td>
<td>1045</td>
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<tr>
<td>36</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>0</td>
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<td>30</td>
<td>111</td>
<td>0</td>
<td>0</td>
<td>0</td>
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<tr>
<td>10</td>
<td>13</td>
<td>54</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>18</td>
<td>0</td>
<td>23</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>132</td>
<td>0</td>
<td>47</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>2311</td>
<td>15</td>
<td>4301</td>
<td>1343</td>
<td>9766</td>
</tr>
</tbody>
</table>

Closing Balance:—

With Bankers:—

| Missions       | 925 10 8 |
| Treasurer      | 15 0 0   |

Grand Total:— 43536 14 10
ERRATA

Page.

8. Third para line 2, for 'holy claus' read 'holy clans.'

11. Line 15 from bottom, for 'Deacon was set' read 'Deacon was sent'

14. Second from bottom of the first para, for 'Chajans' read 'bhajans'

15. A slightly fuller statement as to how the A. P. Mission came to
give us Nukkar may be needed to prevent possible misconceptions.
We shall make it in our next report.

16. Second line from bottom of the first para, for 'Raccha read
'Kaccha';
and in the next line insert 'experienced to be' before 'realised.

17. In the last para first line strike out from 'comes' to 'be' in its third
line inclusive.

21. Second para line 5 for 'gasba' read 'gasba.'

22. First para line 13, for 'called Panchamas' read 'really Panchamas.

23. Tenth line from bottom for 'Headman' read 'Headmen.

28. First para line 10, for 'Martanda Varma' read 'Martanda Varma'

Second para the 1912 figures for Syrians are as follows:—

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Syrio-</td>
<td>Romans</td>
<td></td>
<td></td>
<td>4,13,134</td>
</tr>
<tr>
<td></td>
<td>Chaldeans</td>
<td></td>
<td></td>
<td>13,777</td>
</tr>
<tr>
<td></td>
<td>Jacobites</td>
<td></td>
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<td>2,25,188</td>
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<tr>
<td></td>
<td>Mar Thoma</td>
<td></td>
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<td>75,848</td>
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<tr>
<td></td>
<td>Unspecified</td>
<td></td>
<td></td>
<td>344</td>
</tr>
<tr>
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<td></td>
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</tr>
<tr>
<td><strong>Total Syrians</strong></td>
<td></td>
<td></td>
<td></td>
<td><strong>7,28,291</strong></td>
</tr>
</tbody>
</table>

37. Line 24 for 'at our next' read 'in our next'