THE

Harvest Field.

A RECORD OF MISSION WORK IN INDIA AND CEYLON.

VOLUME I.—JULY 1880—JUNE 1881.

MADRAS:
PRINTED BY ADDISON & CO., MOUNT ROAD.
1881.
"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."—Matthew, ix. 37, 38.

The Harvest Field brings before the mind a pleasant picture. A rich autumnal corn field of Europe or America, ripe, and ready for the sickle. Men, women, and children, busy reaping, binding, and gleaning the golden grain. Carts and waggons bearing away the precious burden, the last load followed by a gleeful group with flags and banners, and songs and shouts of "Harvest Home."

Such a picture may well be taken as a type of any and every sphere of spiritual husbandry carried out to a successful issue: and especially of that great harvest, which is the end of the world; when sowers, and reapers, and reaped, shall rejoice together.

This title therefore, of Harvest Field, for a Missionary Periodical, is not inappropriate. Missionaries, of all men, must be men of faith. Their faith must of necessity embrace the future, whether that future be near or far. And this faith must of course, be shared by all who help forward Mission work, i.e., by all who are Christ's true disciples. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John, xiv. 21. Now no Christian can or will set aside the great command and commission which Christ gave to his disciples for the evangelisation of the world:—"And Jesus came and spake unto them saying, All power is given
unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world."—Matthew, xxviii. 18—20.

All connected with this ever widening Apostolical succession, have, most certainly, a part and lot in this matter. To go forth and teach, and preach the gospel in all lands and languages, implies very much more than can be described in these pages. Very much more than can be done by any man, or number of men, any sect, society, or number of societies, without a vast amount of united, prolonged and determined effort, effort continued to generations, and extending over a large space of time. And, what is more, this command can never be fulfilled at all without divine help, which help however, is plainly promised, and is never withheld where disciples' duty is fairly, and faithfully done.

Disciples' duty is "exceeding broad," and wide indeed is the area over which it spreads. "The field is the world," can only be applied in the sense of 'Harvest Field' by faith looking, and hastening forward to the end of the world, or of the age, when the gospel shall have been preached as a witness to all nations. That end is rapidly approaching, and may be very near. In these latter days, "many run to and fro, and knowledge is increased." This nineteenth century is remarkable for rapid travelling from town to town, country to country, continent to continent, and all round the world. Where, in former centuries, only a few extraordinary persons ever passed beyond the precincts of their native land, now, all ranks and conditions of men make use of railway trains and steam boats, and sometimes thousands of families remove to the most distant shores. The present century is also distinguished by the rapid spread of education among the masses of mankind. Books multiply, steam presses throw off their thousands of copies, and publishers take care to number them. But far ahead of all, the Book whose entrance giveth light, is passing fast into all lands and languages.

Missionaries have most to do with this. They carry the Bible to distant tribes and nations. They translate, circulate, and teach the Bible; and as they seek to make the best use of the school, so they strive to make the best use of the Press.
We Wesleyans in India, are behind hand at the present time, in the use we make of the Press. The First Series of "The Harvest Field" was begun in 1861, to supply a felt need, and was published at our own Mission Press in Bangalore. It ceased to be issued after a few years, not because there was no need for it, nor because it failed to meet the wishes of those who started it. The Press where it was published, and which long rendered valuable service, has now passed from the Mission, and the first promoters of this periodical are no longer in India. Yet the need for such a Magazine is much greater now than it was twenty years ago, and we are persuaded, that if those who are and ought to be most deeply interested in its welfare, will only do their part, this "Second Series" will obtain a wider circulation and have a longer run than its predecessor.

Work unreported is work undone to those who for want of reports never hear of it. Toilers may say—and solace themselves by saying—that the work they do is known to their own consciences and is ever in "The Great Taskmaster's eye." But contributors have a right to know what is going on, and the sympathy, and support of as many as possible, is required to help forward the great movement in which we are engaged. And how is such sympathy to be called forth, and such support obtained, without a periodical such as this?

It may be said, "Your Society publishes its Annual Report in London, in which the whole work done in various countries by the Parent Society is reviewed. And each of your four districts in India, and of the two in Ceylon, sends out its own 'Local Report' from year to year." A sufficient reply is ready at hand. The General Report is a bulky volume, and is only sent to annual subscribers of Rs. 10-8 and upwards. The Local Reports are only for circulation within their respective districts. "The Harvest Field" appearing every month, may, and in all probability will supply the place of those Local Reports but the Local Reports cannot supply the place of The Harvest Field. "A quick penny is better than a slow shilling." In these days of Express Trains, Telegraph Wires, and Daily Newspapers, ordinary items of Mission intelligence belonging to twelve or eighteen months ago, are regarded as out of date, and fail to interest the general reader. What we want is a representation of every process in the field, which has to do not only, or so much, with the harvest.
at the present time, as with preparatory processes. Waste and jungle lands are yet in existence. The selecting, clearing, ploughing, sowing, watering, weeding, pruning, fencing, sheltering, &c., are all matters of deep interest to planters. Differences of opinions arise, differences of evil abound, differences of methods obtain; there is competition, opposition, loss as well as gain, and often failure before success. Let all be published. We neither want high colored oil painting on the one hand, nor funereal photography on the other, but we want life-like sketches of what is doing, has been done, and yet remains to be done by our own and other missions.

Our Prospectus, which we reprint, and place in the front of this First number for ready reference, will serve to remind all concerned, of what is expected of them. May the Lord of the harvest send for the labourers, and hasten the harvest!

G. F.

THE MAY MEETINGS AND INDIA.

It would be strange indeed, if our Eastern Mission field unsurpassed in magnitude, and undying in its interest, were unrepresented in these great annual gatherings of our Church at home. This year, certainly, we have no reason to complain, for in the admirable report of Dr. Punshon, and the excellent speeches of the Revs. E. E. Jenkins, M.A., and J. C. W. Gostick, our Mission work in India and Ceylon has received a worthy prominence which cannot fail to bear fruit in due time.

In addition to this powerful advocacy, we may remind our readers that the speeches of the Chairmen of the Ceylon districts, who have recently visited England, have not yet faded from the memories of our English friends, and if this year Ceylon has furnished no representative of her mission work, she has still a faithful advocate in our excellent Secretary the Rev. J. Kilner.

If the speeches of the Rev. J. C. W. Gostick received eulogiums from friends at home on account of the true eloquence they displayed, and the interest they aroused, our commendation certainly cannot be withheld; and our Mysore brethren, especially, must feel grateful to him for his loyalty to their district, and his able advocacy of its claims. Nothing is more necessary, and nothing more
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difficult than to furnish an English audience with true pictures of the mission field. It has been complained, and sometimes not without reason, that returned Missionaries have, unintentionally doubtless, been guilty of exaggerated statements which have produced impressions on the Churches at home, of greater success, than facts warrant. That "morality of style" of which Mr. Dale of Birmingham speaks, is difficult of attainment to some men, and with a cause at which they love, and an audience before them whom they desire to kindle into enthusiasm, no Missionary likes to be a pessimist. In fulness of information, and freedom from exaggeration, Mr. Gostick's speeches are admirable, and if he consent to their publication in a pamphlet form, as the Methodist Recorder recommends, they must be productive of much good.

In commenting upon his speech in Exeter Hall, the Recorder remarks "that 'the tone of Anglo-Indian Society' has been brought under the influence of evangelical sentiments quite as much, if not more, than the native mind, and that in this moral improvement and advance, the civil and military services have so largely participated, as to have become, without exercising either direct patronage or direct control, as promotive of Christian Missions as the mere money-bags in Leadenhall-street, were jealous of, not to say repugnant to, them." We cannot find anything in Mr. Gostick's speech to justify these generous remarks, and we greatly fear that Missionary testimony generally, would fail to pronounce them true. We only wish they were. On this point we may quote a sentence from a recent letter of the Rev. S. Arnold, Rungpur, Bengal. He says: - "One of my greatest difficulties is that I have no people to whom I can point and say, there is a Christian. The natives I have spoken of, the leader of whom has gained a painful notoriety. The English people are as bad for my purpose. The judge here is a free-thinker, and a follower of Bradlaugh, the magistrate is not respected for reasons I could state if I chose...............I mention this, so that you may pray, not only for the heathen, but also for the Europeans resident in India." In his speech at the Breakfast Meeting, Mr. Jenkins called attention to the change of Government policy in India with reference to education, and made a timely reference to our entrance on the Nizam's territory. We wish great success to this the latest enterprise of the Madras district. One remark,
however which he let fall must be corrected, for the sake of other Missionary Societies, in whose labours we rejoice. It is to the effect that we have been the first Missionary Society to enter the territory of the Nizam, and that no other Church has yet succeeded in doing it. Since 1875 the American Baptists have been labouring in that field. The Church of Scotland established a Mission there eighteen years ago, and have baptized 124 adults. The Church of England Missionary Society's work extends to Hyderabad. We earnestly hope that the work begun by our own Society will be vigorously sustained. The report of Dr. Punshon, which we subjoin, touches on every phase of our Mission work. Our English churches do not bulk largely in the eyes of friends at home, yet work in them is not second to any other. How to get these, to survey the sad idolatry around us with a Christian eye and heart, to feel that our cities are not only full of gods but of men—redeemed and immortal like ourselves, men who must be saved—is surely, a labour that lacks not sanctity. Their gifts are not absent from the Mission treasury, their prayers for mission work are not restrained, the glory of the Lord is rising upon them, and they shall become yet more and more "lights in a benighted land." We earnestly desire that the Wesleyan Methodism of India and Ceylon may exhibit the primitive power and simplicity of the Methodism of old, the same non-conformity to the world, the same riches of spiritual experience, and hearty attachment to our rules and institutions. The advice of Wesley, "Don't mend our rules, but keep them," must not yet be allowed to become obsolete. Among the members of these churches, we trust the Harvest Field will find that cordial welcome which it will seek to deserve, and increase the sympathy, which already exists, with every form of mission work. The new field to which Dr. Punshon refers in the report, is by no means confined to Calcutta. 'Educated Hindus' abound in Madras, Bangalore, and other large towns in South India, but work amongst them has hitherto been only spasmodic and occasional. In former days the great mass of these have been under the influence of Christian life and teaching in our own and other mission schools, but now that their school days are ended, we have, alas! surrendered them to forces which are adverse to Christianity. And these forces of atheism, positivism and materialism are neither powerless nor inactive. It is sad that our entrance on work among
these men should be so long delayed, since they are destined, in future, to be the most influential of India's sons. The longer this delay continues, the greater will be our difficulties when we begin.

The period of transition in India is long, and the issues at present visible to us are not always so Christian as we could desire, but the sure hope of final triumph abides, and the day of mission work, if protracted, will have a bright close. The continuous enthusiasm of our friends at home rejoices our hearts, and we take this opportunity of assuring them that they have no monopoly of it; here, though calm, it is no less fervent than theirs. We trust that the Harvest Field will deepen the interest of friends in England in our mission work, and render that interest thoroughly intelligent, by giving information on every kind of work now done. We are devoutly thankful for the interest and generosity which have marked the recent anniversary, when "the present aspects of the mission field, of its encouragements and difficulties, were placed before our people with a freshness of detail and a power of appeal which will not soon be forgotten. We cannot but think that the emotions awakened on these occasions, and the circulation of the speeches delivered, will bear the practical fruit of sacrifice and effort during a new Missionary year."

The following is the abstract of the report on India and Ceylon, read by the Rev. Dr. Punshon, at the May Meeting of the Wesleyan Missionary Society held in Exeter Hall:

"South Ceylon reports this year an increase of 133 members and an increase of spiritual life. There are now in connection with this Mission church members of the third generation, a consistent and holy seed. There are moreover fewer nominal or interested offers of discipleship, fewer "Buddhists of the Christian religion." The contrast is sharper and more decisive than in former periods, and hence the native churches grow in stability and power. With this, as a natural and comely outgrowth, has been associated Missionary and Evangelistic work, conducted by native brethren, six groups of the older Circuits having twelve evangelistic centres apportioned to them, and these circuits oversee the work, and are expected to provide for and sustain it. The Schools are a great power, but there is some danger just now of a revised code in the Government policy of Education, which contains proposals which our brethren view with concern and alarm. In North Ceylon there has been at once progress and consolidation. There have been 153 baptisms, of which 95 were adults, and an increase of 51 fully accredited members. In one or two places there have been singular movements of masses of people towards the truth. A whole caste of lime burners in two
villages became Christians, and now a mass of weavers seem to be moving in the same direction. No small stir has been created during the year by the publication of two pamphlets by the Sivites of Jaffna, the one entitled "Discrepancies of the Religions of Barbarians," and the other "Immorality of the Bible"—feeble reproductions of some of the works of Colenso and Bradlaugh, but which require answer, inasmuch as they have had considerable influence upon the heathen public. The members of the church grow intelligent and liberal support of its Institutions. Their gifts for the support of the Ministry average 10s. per head per annum, besides what is given for schools, chapels, and general objects. In a land like ours, where everything is appraised, the willingness to pay for a religion will be taken in evidence that they sincerely believe it.

India.—We have added a new District to India, but without a corresponding accession of missionaries. The Calcutta District, as originally laid down, included the Central and Upper Provinces of India, and was far too extensive to be administered from one centre. The chief towns of the new District are Lucknow, Benares, and Fyzabad, but when we can command the means of extension, we contemplate the occupation of Agra, Cawnpore, and Allahabad. We believe that the new arrangement will secure the advantages of compactness, concentration, and economy. The most interesting branch of the work in Bengal is the Zenana Mission. We reported its commencement last year, and it has been carried on with much encouragement, in spite of peculiar difficulties. We have access to more families than we can regularly visit, and if we had an adequate number of Agents and a competent organisation, there need be no limit to our success. There is an earnest cry from Calcutta for help in a new field, that of preaching the Gospel in English to educated Hindus. This work is assuming great significance, and Missionary Societies are now turning their attention to it, and are endeavouring to provide Agents to meet the new want.

In Madras the English work shows every sign of activity and vigour, but we report no considerable increase. The native work in nearly every department exhibits unusual prosperity. The two young Churches which were planted last year at Taiyur and Comanchery are beginning to bear precious fruit, and give great joy to the pastors. At Kandeigai and Othicaudoo two Chapels have been built by the people themselves without any cost to the Society. The District returns 419 fully accredited Church members, and 117 on trial; this shows an increase of 35 on the year. In addition to these Candidates for membership, there are 59 others under instruction for baptism. Our Native members are for the most part extremely poor, and the Famine has depressed their condition even to the borders of want, and yet they have raised during the year for the support of the Ministry, £134.

The education work both in the Madras and Mysore Districts is prosecuted with unremitting diligence and a great cost, which, for the most part, is met by the fees of pupils, and by Government grants. We are sorry to add that the Government is altering its education policy, and threatens to restrict the liberty of School Managers, and to reduce its grants to schools. But we are glad to report that the brethren have determined, at whatever cost to
maintain their independence with respect to the selection of School Studies. We are now beginning to reap the fruit of our Famine Orphanages. The following extract from a Mysore letter will describe this success in the words of the brethren themselves:

"More than 400 children have in this way been brought under our influence, many of them belong to respectable castes, and a considerable number give promise of being valuable accessions to our Native Church."

The number of native Members in the Mysore District is 479.

Since our last report each of these Districts has sustained a heavy loss in the death of a Native Minister, Joel Samuel, and Abijah Samuel. They were brothers, and died within a few weeks of each other. They were men of uncommon excellence, both in talents and in service. Joel had outlived the prime of his strength, but there was no abatement of usefulness, even to the last. Abijah was cut off in the noon of his gifts. Probably no Mission Church has ever raised up a more accomplished Native Preacher and writer. He was by birth a Pariah, but his acquirements and eloquence commanded the veneration of Brahmins; and his pure life, his modest spirit, and his untiring zeal for the salvation of his countrymen endeared him to his brethren, and made his death an unspeakable loss to the District and to the Native Christian community of Southern India.

THE HINDU TEMPLE GIRL.

In connection with every largely endowed Hindu temple, are a number of women called Devadasies, i.e., servants of the god, without whom the temple services cannot properly be performed. To this life they are dedicated in infancy, and the doom which follows is a state of immorality, from which there is no escape. Marriage is an impossibility.

One of these said the other day, "I am in a pit and cannot escape—O why could not I have been like other women."

The sacrifice is over. Closed door and tinkling bell,
Proclaim the holy twilight hour that I have known so well;
The Namam* made, the Mantras† said, the Swami wreathed with flowers,
Amid the festive music I have sung in evening hours.

The priest now greets the multitude, the tirtham in his hand,
They drink and deem it holy, and, waiting there, they stand
To taste or take the offering of rice, or fruit, or flower;
The god, of his abundance, aye gives in day's last hour.

One moon ago, within the gate, I walked before the throng;
As mine, no step so graceful, as mine, so sweet no song;
To-night, they say, I'm dying: and dying all alone,—
No friend to sit beside me—none to soothe my weary moan.

* Namam, the trident made on the brow of a Vishnu idol.
† Mantras, prayers.
O Swamee! I remember you, do you forget me now?
For you I danced, for you I sang, for you I wreathed my brow;
Sad, sad at heart, long injured, avenge me if you can!
I did revere the temple god. I hate the temple man.

To you my mother gave me when I was but a child;
Ah! did she dream how cruelly my soul would be defiled,
By him who bears the tirtham† and rings the sacred bell?
Whose hands are counted holy, whose heart is dark as hell?

Alas! when richly perfumed, and clad in gay attire,
Though jewels glistened on me, my soul was in the mire,
Trodden by feet called holy, and stained by men, and him:
Swamee! as I remember, it makes my eyes to swim.

O Swamee, old, time-wrinkled! though you sat cold and still,
And, with unsmiling eyes of stone, you watched my girlish still,
Though you never praised me once when I led the dance and song,
Had I been your slave only, I ne'er had suffered wrong.

One night when worship was ended, and music and song were done,
Nor shone the temple lamps, nor lingered the light of the sun;
There in the silence sitting, I saw on your cold, calm brow,
Darker than any darkness, a frown. I see it now.

Swamee! if you hate evil, Swamee! if you are strong,
Why was my girlhood darkened, damned with the foulest wrong
By saints! who daily wash, who ope their lips to pray;
Can the waters of all our rivers wash sin like theirs away?

Once, in a crowd I listened, and of a Swami heard,
Who walked this earth long since, and at whose gentle word
A woman, wronged like me, sad-hearted, full of fears,
Ventured to kneel and wet his shining feet with her tears.

They call him God of tender heart and almighty hand;
They say He soon will cleanse the temples of every land;
I thought the power of England would have swept our temples clean
As it quenched the suttee fires. But His will yet be seen.

Swamee! you won't be angry if now I turn to Him?
They tell me I am dying, and my eyes are waxing dim
I have sung my best for you, though often my heart was sad,
And now, though I am dying, I think I could be glad.

* Swami, the idol; (Swamee, vocative).
† Tirtham, holy water which removes guilt.
If I could get my girlhood back when I pass away,
And find, in His great temple, a place to kneel and pray,
Where even I might blossom, as the flowers I used to weave
In my hair on festive days. I could die and would not grieve.

And I would ask this Swami to hasten if he can,
And rouse the heart of England, as it ne'er yet has been,
Never to rest till men behold fair India's temples clean.

G. M. C.

EDUCATED HINDUS AND THE GOSPEL.

The term "Educated Hindus," has, in the following paper,
its usual application to that large and increasing class of
men who have most fully received the benefits of English
education, and on whom the effects of Western civilization
are most clearly seen. They comprise not only the young,
but large numbers of men of middle age, who received their
educational training in Mission or Government Schools many
years ago. By that training they have become well ac-
quainted with the English language, their children learn it
almost as their mother-tongue, and they enjoy access to our
English literature, science and philosophy. They are all
more or less out of sympathy with their ancestral faith, and
are really adrift, and unattached to any other. That des-
tructive process by which their separation has been accom-
plished, has been probably as complete in the Government,
as in the Mission School, but the grander and more difficult
work of reconstruction has not progressed with equal
rapidity. In Government Institutions there has been the
exhibition of a higher morality than is associated with
Hinduism, a morality whose basis and sanctions, however,
are non-Christian. In Missionary Institutions, the work of
reconstruction has been attempted in the religious sphere.
The growth of this class, in numbers and influence, has
compelled attention, and aroused the inquiry among friends
of Missions, both in India and England, "What can be done
for Educated Hindus?"

Without any disparagement of the agencies which have
been, and are still at work among young men of this class,
it is only too true, that they have not been successful in
winning converts to Christianity, save in a small degree.
Much was expected in India, and much is still expected in
England, from education, and some results have been achieved, but, of late years especially, the number of converts from this source has decreased. The connection of Mission Schools with Government, and the rigorous demands of the course of study, which in recent years have not abated but grown, have lessened alike the chances, and the hopes of success from this agency. Those who have become converts to Christianity through our Mission Schools, have generally received their impressions in early years, before they have become Matriculates, for here, as elsewhere, childhood has susceptibilities which are peculiarly its own. They are the counterparts of our young converts in Christian lands, whose piety dates from the Sunday School, or the godly counsel of home. If, in any country, this period of susceptibility pass without the attainment of the child's dedication to God, greater difficulties ensue; and that transition which in life's morning, is a process easy as the budding of a flower, is only completed at its noon by struggle, or agony. It was natural enough that friends who saw that the conversion of the mass of Hindu youths was not attained in our elementary schools, should seek to win it by making provisions for higher education. It was argued, that to allow young men to enter the college class-rooms of Government, in which Christianity has no place, while the charms of a non-Christian philosophy, and a science which seemed anti-Christian were fully visible, was to make an unworthy surrender of the vantage ground already won. Such an act would indicate despair of our work, and despair is not a Christian word. And thus an honourable place has been given among our agencies to higher education. It holds that place unchallenged, and in all probability will continue so to hold it. And if the connection of Missionary Societies with the higher education of India were nothing more than a testimony to Hindus, that the highest culture is neither monopolized by non-Christian men, nor mainly associated with non-Christian institutions, such a connection would be far from vain. Such a testimony, Missionary Higher Education certainly is; but it is far more. The lives and influence of those engaged in it, must not be omitted in any estimate of its value. What that value is, need not now be shown. The object of this paper is not to make an estimate of higher education, but to point out that however valuable this agency may be, its success in the conversion of young men to Christianity is exceedingly
small. If there are any in England who expect numerous conversions from it, their expectation is an error, and probably no missionary in South India, certainly no one engaged in it, would attempt to defend it as a converting agency for a single hour. Yet it stands, uncondemned, and has its other uses which cannot be gainsaid; what these are, may hereafter be shown. If its failure as an instrument for the conversion of numbers be true, and up to the present it is, let it not be for a moment attributed to any lack of the Christian spirit in those who are engaged in this work. If young men have not embraced Christianity prior to their entrance on a college course, new hindrances then become visible, which tend to lessen the likelihood of their doing so during that period. In the first place, they may then be supposed to have reached an age when the reasoning faculties begin to be developed, and as the spirit of criticism grows, the confiding spirit declines. Again, during their college career, life becomes invested with new cares and responsibilities, thoughts about their future divert their attention from their present duty, even if that has been felt to be the acceptance of Christianity. They have to choose a profession. They have to marry a wife—without choice.

And, not to mention other things, the growth of the critical faculty, the choice of a livelihood, and marriage, with the increased demands of study, without the special increase of Christian influence to counterbalance their force, reduce almost to a minimum the chance of their becoming Christians during a college career. Those who have attempted to know—that least knowable of human lives—the inner life of a Hindu, will subscribe to these remarks. The question comes to us therefore with increased force, “What is to be done for the conversion of Educated Hindus?” It will be said, it is often said, that the duty of labour is ours, that success is God’s. And, by others, it will be repeated, that if success do not appear now, it will be visible bye and bye. These sayings are true; but we must ask whether the labour which we are bestowing on these men is likely to result in that success which every Missionary desires, viz., their conversion? In spiritual as in natural husbandry, there is an intimate relation between cause and effect, and it may be doubted whether there is any greater mystery in the one process than in the other. And in both fields, spiritual as well as natural, earnest men wrestle with barrenness until
beauty and blessing appear. It is true that success is God's, but it is God's gift to his servants through all the generations, when their work is faithful and appropriate. It is written of the first Missionaries that "they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following," and this should be true of all, of the last as well as of the first, for the promise of Christ's presence is not repealed. It remains as the prime condition of success, and the guarantee of its certainty. On the other hand, though it be true, that the influence of all Christian work is cumulative, and that success will come, visions of a bright future must not make men hopeless about the present, nor must they be cherished as a solace for fruitless toil. It is not solace so much as stimulus that is required, stimulus to devise new methods, and prosecute old ones with greater zeal. And it is acknowledged, without any censure of existing agencies, that the means used for the conversion of the educated classes, are totally inadequate. It is often uttered as a reproach to Christian Missions, that their converts are drawn from the poorest and most ignorant, whom it is no triumph to win, and missionaries have not been careful to remove the reproach. Why should they? Has it not been the glory of Christianity to preach the Gospel to the poor? True, but not to these alone. It was not to the poor or ignorant, that Paul preached at Athens, but to the educated and refined; and it is worthy of note that, though from the beginning some have doubted, in the roll of Christians, some of the very greatest human names appear. The Gospel makes its appeal to all classes without exception, but that appeal is strongest, and should meet with the readiest response, where some culture is to be found. It has been said, that the early success of Christianity amid the heathendom of Greece and Rome, was due, among other things, to the superior mental preparation which existed there. And, certainly, among those who have received some education, Christianity should find the most ready welcome, and the fullest expression. It has no peculiar affinity for ignorance. Its ministry is extended to the ignorant, but it covets conquest over the disciplined powers of well cultured men, in whom it can find a better home. And surely the offerings of India to Christ will be unworthy, and incomplete, if there be not presented the shining gold, as well as the frankincense and myrrh. By
Educated Hindus and the Gospel.

all means, let the multitudes yield their adoration, let the poor be summoned from hedge and highway, for 'the Kingdom of Heaven' stands open for them, but, because Christianity is catholic in its appeal, let the nobler homage of others be sought.

There is need, from social as well as catholic reasons, that the Gospel should be specially presented to the educated and upper classes, because society is not, as in Western lands, a united whole.

Elsewhere, society is marked by gradations, here by gulfs, which are literally impassible. That lack of brotherly intercourse which has existed between different races and countries, exists here, in a painful degree, between one section of society and another. And, as these cannot speedily be removed they must be recognised in mission work. The educated men of our cities, somewhat vain of their superiority, are not influenced by 'the witness to Christianity' which is given by thousands of rural converts. 'What do these illiterate villagers know,' say they. The caste populations are repelled rather than attracted through the acceptance of Christianity by the non-castes. On the other hand, if greater success could be achieved among the educated, and the caste population, how great would be their influence on lower sections of society. Work among the poor and non-castes should suffer no abatement, but success among these others, should be more earnestly sought than it now is. Occasional attempts have been made to reach these classes by English lectures, which however, too often contained "things hard to be understood" by educated Hindus. And however productive of good lectures may be, in removing difficulties, and arousing inquiry, something else is needed. The Gospel must be preached. When young men are led to Christ in our schools and colleges, the schoolmaster becomes a preacher.

The great instrument for the conversion of these men is, surely, the preaching of the gospel. But they are not likely to hear it by attendance on the ordinary services held in churches or chapels. A few do attend, but if multitudes are absent—this is not to be wondered at, these services, whether in English or in the vernaculars, have but little adaptation to them. English preaching would certainly be welcomed by them, and if wisely done, as it might be, would inevitably succeed. But it has never yet been tried. The field is large and inviting, "white unto harvest," and men
adverse to Christianity are seeking to reap in it, but not a Christian reaper is to be seen. It is time to call loudly for men to be set apart for this work by our own and other Missionary Societies, and when this is done it will be found that those glorious truths, which a century and a half ago moved England as preached by the early Methodists, will not be powerless here. It is to be feared that too much is made of the intellectual difficulties and process through which Hindus have to pass. In the case of some, long paths of thought may have to be traversed, but where the heart is moved, the intellect may receive wonderful aid. And however wise men's calculations of these difficulties may appear, by the preaching of the cross, "shocks and cataclysms occur in the moral region, of which the earthquake and volcano are poor analogies." Men are not usually saved by an intellectual process. When the Gospel came in power to one of the greatest thinkers of our time—one who could sound depths which make other men giddy as they gaze, he was not saved by an intellectual process. He says "I felt as if a flash of spiritual electricity had then passed through me. But the old nature asserted itself, right in the face of that Word, and refused for a while to receive the death-wound. I sat all day on a seat; I could neither speak nor think. I lay passive; all my past life and thoughts seemed to rush through me. I had the feeling that, could I have taken them down, there were materials in that day's thoughts for a lifetime's meditation; and yet that they were not mine, for I seemed not to think, but to be thought upon. Now that must not be an infrequent experience. The shock—when all that is within rises up and refuses to be slain—accompanied too with a desire to be slain by the only bloodless Conqueror, till at length the soul yields, and dies that it may live."

These words are a nineteenth century echo of Paul's expression Κατελήμφθην ὑπὸ χριστοῦ—I was apprehended by Christ. The appeal of Christ in the Gospel is to what is common in man—in all ages and countries, and those who, during their ministry, have had most experience in dealing with the intellectual difficulties of their fellows, have learned that men are not saved by any kind of argument. Our Gospel, which comes as a light, comes too as the lightning, and there is no reason why that Divine seizure, which was felt, alike by the great Scotchman and the educated Hebrew, should not be felt by the educated Hindu. Thanks to the work of education, these men are not unfamiliar with some
Christian truth; there is much in them naturally, and much as the result of past teaching, in school and college, to which the preacher can make his appeal. Surely this appeal shall not remain unheard, surely the reproach that ‘no one preaches the Gospel to the cultured classes of India’ shall be taken away.

In the midst of this almost criminal silence, some around us, possessing little sympathy with Christianity, summon courage to utter their vaticinations about the future of Missionary toil. The appearance of such prophets will occasion no surprise. They have consulted their oracles. They have told the people of India through the press, somewhat vaguely, yet in the manner of such oracles, what the religious future of this country is to be. Not Christianity, say they. It is to be feared that the Christian faith looms dimly on the most distant horizon of their own vision. From that horizon they cannot banish it, but they repel its near approach. And while they have no open vision of Christianity, they see the coming, on the horizon of the future, of a Scientific Religion. What that is to be, is, alas! still unknown, for the correspondence which seemed to promise the revelation, suddenly ended in a rhapsody over—Positivism. Such prophecies are not new, and they are certainly not true. They contain for India miserable comfort, and they are not those to which Christians are wont to give heed. The prophecies to which we give credence are more sure, and time is only needed to make them history. No Missionary will be disquieted by the announcement that Christian toil will be fruitless, such words have been dinned in the ears of Christian men in every age, and neither now, nor hereafter will mission work be defeated by a “scientific religion.” So long as the finite and infinite meet in man, the very phrase is an error. In the province of religion, science has its limits, and it may be asserted with the utmost confidence, that no religion adapted for man can be more scientific than Christianity. An increase of human science here would be a decrease of adaptation. The mere mention of Positivism as a religion, becoming the conqueror and substitute of Christianity in India, is enough to provoke a smile. In India, Comte’s law of the three states receives its most severe rebuke, and why should she accept his fetichism, she might as well retain her own. But the best answer to such prophets of a scientific faith is to preach that which is the perfection of Divine Science.
If earnest preaching be commenced, apt in thought and illustration, and full of direct appeal, impressions which have faded will be revived, and influences of other labourers, now dead or far distant, will be once more remembered. And those voices from their past years will strengthen the preacher in his work. But this work must no longer be delayed because men are not yet specially set apart for it. Let it begin at once, and, God working with those who give themselves to preach the Word, it shall be confirmed, as of old, "by signs following." This paper may be fittingly closed with a quotation from that of the Rev. T. E. Slater, read at the South Indian Missionary Conference, held at Bangalore in 1879, which is as follows, "There cannot be a question as to the duty of the Christian Church to occupy in real earnest, the ground which he has helped to bring into existence. Missionary Institutions, Vernacular Evangelization, cannot reach the class. Without the special agency here described, their peculiar wants are unpovided for. But this can never be. The number is rapidly increasing of those who occupy positions of power and trust, whose responsibilities have been greatly increased by sharing in our Western education, and on whom the future interests of the country must chiefly depend. This constitutes a solemn call for increased and efficient effort, to bring the teaching, claims, and work of Christ before the minds and consciences of educated Hindus."

G. M. C.

OUR ZENANA WORK.

Soon after the Wesleyan Missionaries came to this country, they began schools for girls, but for many years, their efforts were almost wholly confined to orphans, or to the children of Christian parents, or to the children of low caste Hindus whom they gathered into Boarding Schools or orphanages. It is only about 18 years ago since the first school, expressly for caste Hindu girls, was commenced, but so vast is the sphere for this kind of work, and so perseveringly has it been prosecuted, that notwithstanding the great difficulties, Female education has now become in each of our districts, one of the most important branches of work. From our caste Girls' Schools we cannot expect to see much
Our Zenana Work.

immediate fruit to our labour, for it is well known that just as the girls are beginning to take an interest in their studies, and the teachers to have some influence upon them, they are taken away from school. It has long been felt that our school work needs supplementing by visits to the homes of our old scholars. In addition to this, the social customs of the country are such that the vast majority of Hindu females can never be brought under Christian influence at all, unless some special agency is employed for this purpose.

Several of the wives of our missionaries, have from time to time endeavoured to do something in this way, by visiting old scholars in their homes, and by paying occasional visits to the females in the houses of native gentlemen. But we believe no systematic zenana visitation was undertaken in any of our districts, until about four years ago, when Mrs. O'Sullivan began the work in Bangalore. From the reports which have appeared in occasional papers of the Ladies' Committee and elsewhere, she has evidently been fairly successful, she has ready access to the houses of native gentlemen, is well received and in the last report speaks of a "striking change" being noticeable of late in the manners of her scholars when reading or hearing the Scriptures.

When the Rev. G. Baugh took charge of the Calcutta District in 1877, he found a large sphere for zenana work still unoccupied in the city of Calcutta. With his usual energy, he at once urged the matter very forcibly upon both the General Committee and upon the Ladies' Association. He was fortunate enough to obtain a special grant of £100 from the Fernley Trustees, and also even more fortunate in securing the services of a lady admirably qualified for the duties of Lady Superintendent. Towards the close of 1878, Mrs. Hands arrived from England, and the first report of her work is before us. It speaks of the "new enterprise" as not being "prosecuted without very trying difficulties." One of these, was a very serious accident which happened to Mrs. Hands herself, and which for some time incapacitated her for her duties. Mrs. Hands says, that she and her helpers commenced the year (1879) with fifteen houses and an average of fifty persons under religious instruction, and that these numbers though at times fluctuating, have been well sustained. On one occasion, Mrs. Hands took with her a lady belonging to the English congregation in Calcutta who seems to have been deeply interested in what she saw and heard. As encour-
agement to other ladies to follow her example, we quote a part of her remarks. After expressing her pleasure at hearing the women read God's Word, this lady says, "The great wonder is, that those ladies who know the language and could speak to them, and so make themselves more agreeable than I could, do not take a delight in visiting these poor women; for I am sure a great deal of good could be done by us women amongst our Aryan sisters if we would only visit more amongst them. I really have a great mind to learn Bengali, for then, when I do go to see them, I should be able to understand them and speak to them too, and so not only try to do some good work, but I am sure I myself would derive a great benefit."

One interesting feature of the work in Calcutta, is a zenana school, into which of course, no male visitors are admitted. Though only commenced in July, at the close of the year there were sixty pupils on the roll, several of whom are married.

Last September, Miss Evers began zenana work in Madras. Her work is in very close connection with that of our three caste girls' schools in the south of this city. She commenced by visiting the homes of old scholars in these schools, and soon found more pupils willing to learn than she could possibly teach. Many of her pupils are of different castes, and she finds difficulty in getting them to come together in one another's houses, even though their houses are almost adjoining. Her visits have brought to light several very encouraging facts respecting the good done in both our boys' and girls' schools. In one house, she found two old scholars from one of the girls' schools possessing a Tamil Bible, and evidently careful readers of it too, in another house she found the mother in distress, because her son who attends one of our boys' schools was frequently studying his Bible at home, and had expressed a desire to become a Christian. At the close of 1879, she had twenty pupils taught in thirteen houses, a large proportion of them being old scholars in mission schools.

Bangalore, Calcutta and Madras, are at present the only places where zenana visitation is being carried on in connection with the Wesleyan Mission. We hope, however, next month, to be able to report that we have a zenana agent in the city of Hyderabad. Several Mussalman gentlemen there, requested the Rev. W. Burgess to secure the services of an English lady to instruct their wives and
daughters, and intimated that they would be willing
to contribute towards her support. Mr. Burgess laid the
matter before the Home Committee and the Ladies’ Associa-
tion. As in the case of Calcutta the Fernley Trustees have
most liberally supplied the funds, promising an annual grant
of £100. The services of Miss Hay, the daughter of the
Rev. John Hay of Bolton have been secured, and she is now
on her way to enter upon her work.

As a Missionary Society we were rather late in beginning
zenana visitation, but from the energy with which the
Ladies’ Committee is now prosecuting it, the time is not far
distant when we shall at least take a fair share in this
interesting work.

J. C.

WORK IN AFGHANISTAN.

Some of our readers will remember, that as soon as it was
known, that a British army was about to enter Afghanistan,
the Committee of the Wesleyan Missionary Society tele-
graphed instructions to the Rev. A. Male of Lucknow, to
offer his services to accompany the Force, and to minister to
the Wesleyan troops. We have pleasure in giving the fol-
lowing report of Mr. Male’s work whilst in Afghanistan;—

“At the close of the year 1878, the Rev. A. Male was sent
forward to join the troops in Afghanistan. The Govern-
ment very cordially accepted his services; and making
every arrangement for his convenience and comfort, ap-
pointed him as chaplain, to minister to the Wesleyan and
Presbyterian soldiers of the first Division Peshawar Valley
Field Force. The journey from Peshawar to Jellalabad
was accomplished safely, and there, Mr. Male was received
with great kindness by Lieutenant-General Sir Sam.
Browne, k.c.s.i., c.b., v.c., who forwarded the interests of
his work in every possible way. The troops among whom
his work lay, comprised the 10th Royal Hussars, “ J/C."
Battery R. H. Artillery, “ E/3” and “18/9” R. A., 4th
Battalion Rifle Brigade, 51st K. O. Light Infantry, and
1-17th Foot. Among the native troops it was not possible
to do much, as they consisted mainly of Pathan, Sikh, and
Goorkha regiments. From the officers, however, of these
corps Mr. Male received very much kindness. In the
European regiments and batteries, a goodly number of
Wesleyans were found, and these, with the Presbyterians of
the Force, constituted a fairly large congregation. Many however were found, who, while nominally on the rolls as Church of England men, were actually, by education and preference Wesleyans.

"The General Sunday Parade Service, was held usually, early in the morning, and private arrangements were made nearly every Sabbath, for an evening voluntary service also. This was generally a crowded meeting, and we have good assurance that these Sabbath evening services were very much blessed of God's Spirit. Nearly every night a small band of Christian men gathered together, sometimes in a tent, sometimes as the weather grew warmer, among the rocks or in some secluded cave to read, sing and pray, and to meet with God.

"At the commencement of the campaign, in the cold and bleak weather, pneumonia rapidly filled our hospitals. Later on, typhoid fever carried off a great many men. Visits to the sick men, in which work Mr. Male was greatly helped and seconded by Lieut.-Colonel Ball Acton, now commanding the 51st K. O. L. I.) were gratefully welcomed: and the Testaments, books and "Messengers" which were received for distribution found ready access to all; even Roman Catholics eagerly asking for Testaments. Wounded men also claimed attention, and only those who have stood by such bed-sides, can fully realize how kind words of sympathy, and precious promises from the Book, can soothe amid the agonies of a lacerated body. At the beginning of April, the lamentable accident occurred to a squadron of the 10th Hussars, when nearly fifty of them were drowned crossing a ford of the Cabul river near Jellalabad. Some of our own men were among those who lost their lives: and in the absence of the Church of England Chaplain, nearly the whole funeral duty devolved on Mr. Male. A while later on, when this same clergyman was compelled by sickness to return to India, Sir Sam. Browne, with the concurrence of the other officers, appointed Mr. Male Chaplain to the whole Division, a graceful act on his and their part; and at the same time going to show not only how marked is the general absence of ecclesiastical differences amid the practical realities of a campaign, but also how kindly the efforts made by the Wesleyan Church to do their part, were welcomed and seconded by the authorities.

"The march back to India was rightly named a march of death. We met the cholera wave sweeping up the pass, and
between three or four hundred of our men went down in the fearful struggle. This involved much sad and arduous labour, but Mr. Male, though not untouched by the disease, was mercifully saved from the destroying power of the pestilence.

"Taking the whole work into review, it has been to him a happy and blessed one. The good seed has been sown, and even now has already given bright promise of harvest. Many of our soldiers over yonder are but lads, who long to talk about their homes in the old country: and it makes things brighter for them when they are stricken down, to have one by their cot to talk to them of these old associations, and then to tell them again of the brighter Home which may be theirs. Surely our churches did more than a wise thing, when realizing their part in the great duty, they sent a man to aid in the blessed work. It is much to be regretted that they stopped short there. When the campaign recommenced, Mr. Male volunteered again especially in response to the wishes of Christian officers and men now at the Front, and in view of the much greater need now existing, and also in view of the fact that his outfit provided for the first campaign was still available for a second: the Home Committee however did not see fit to sanction further effort in this direction.

"We can only add, that as an indication of the kind way in which our efforts were appreciated, Mr. Male was not only thanked by the Lieutenant-General commanding, and by the higher authorities in the General Orders which were published at the close of the campaign, but Sir Sam. Browne was good enough to send him a private letter of thanks, on behalf of himself and the officers of the Force generally.

"We now leave the result of work already accomplished in God's Hand, and ask that He would through it, gather to himself a gracious harvest."

THE LUCKNOW AND BENARES DISTRICT.

On the recommendation of the Missionary Committee, the Wesleyan Conference of 1879, constituted Lucknow, Fyzabad, and Benares, a new Mission District. Up to that time, Lucknow and Fyzabad had formed a part of the Calcutta District, but Benares had not then been occupied by the Wesleyan Mission. Lucknow was first taken up by our Mission in 1864, (about that time when the former series of "The Harvest Field" closed) on the invitation of the
Missionaries of the Methodist Episcopal Church of America, who wished us to minister to the spiritual wants of the English soldiers there, whilst they devoted themselves exclusively to native work. From then till now we have had one Missionary in Lucknow, almost exclusively devoted to work among the English troops of the garrison. Of late years, however, more systematic attention has been given to the native work, than could be the case, when it received only the spare time of the Chaplain to the troops. We rejoice to see, in the appointments for this year, under the heading *Lucknow Hindustani Work*, the names of two European Missionaries, with a Catechist and Bible-woman. We trust this may be regarded as a sign of the policy our brethren in this new district intend to pursue.

Our connection with Fyzabad is of very recent date. As in the case of Lucknow, we were first led there in order to preach the gospel to our own countrymen. In 1876, a Missionary was sent to work in connection with the Anglo-Indian Christian Union, for the special purpose of ministering to the *employees* at the stations of the Oudh and Rohilkund Railway, and also to the Wesleyan and Presbyterian troops in Fyzabad itself. A part of the support of the Missionary was then borne by the Anglo-Indian Christian Union, and he was under certain restrictions with regard to his work. Through various causes, that arrangement has come to an end. The missionary there, is now free to give himself to any department of Christian work, and the entire cost of the station is borne by the Wesleyan Missionary Society. The Rev. T. and Mrs. Carmichael, who came out from England in the latter part of last year, have been appointed there.

Benares has just been occupied by the new Chairman, the Rev. A. Fentiman, whom we welcome back again to India. In a periodical for Indian readers,—not a word need be said on the importance of this sacred city as a mission field. Its own population of 200,000; in which the Brahminical element is so strong, and, still more, its thousands of pilgrims from all parts of India give it a claim on the efforts of the Missionary, second to no other city in Northern India. The London, the Baptist and the Church Missionary Societies have already established themselves in Benares, but in such a field there is ample room for more labourers. We are glad to learn that Mr. Fentiman has received a cordial welcome from the members of these three missions.
Lucknow, Fyzabad and Benares are all the stations at present occupied, but, as soon as the means are forthcoming, the Committee contemplate taking up Agra, Cawnpore, and Allahabad. Northern India has not yet received that attention from the Wesleyan Missionary Society, which its mighty cities, its vast population, and its historical associations most certainly claim. A beginning has, however, been made. We trust there will be no drawing back, but that the time is not far distant when the valleys of the Jumna and Ganges will be dotted over with Wesleyan Mission stations, as thickly, as are now the hills and valleys of Ceylon. To do that, however, the six European Missionaries, and the two catechists of the Lucknow and Benares District will have to be multiplied fifty-fold.

Just as we are going to press we learn that the Rev. T. Carmichael of Fyzabad has received the consent of the Home Committee to make a tour up the Persian Gulf, in order to ascertain what openings there are for the commencement of a mission in Persia. The task Mr. Carmichael has undertaken is one of peculiar difficulty but we believe Mr. Carmichael has special qualifications for such a work. We shall watch his journey with great interest and trust it may prepare the way for the establishment of a successful mission.

J. C.

NOTES OF OTHER CHURCHES AND SOCIETIES.

We regret to record the death of the Rev. John Bilderbeck, of the C. M. S. His last illness was painful. His devotion to Mission work was unabated to the last.

A new Methodist Episcopal Church is being erected in Vepery, Madras, at an estimated cost of Rs. 9,000. A Pavilion was recently opened on the Esplanade, free from debt, which cost Rs. 2,000.

We regret to record the death of the Rev. S. Gundert of the Basel Mission, who died after an illness of four weeks. The Rev. B. Greter, writes, he was, apparently, one of the healthiest of men, and scarcely any one thought his case to be critical, when, unexpectedly, a very severe attack of fever carried him off at once.
The Rev. Maurice Phillips of Salem, writing of the London Mission work in that district, gives some figures which vividly show how inadequate is the supply of labourers in his extensive field. In one taluk there are four native preachers to a population of 393,805; in another, three to a population of 164,006; in another, one to a population of 261,009; in another, one to a population of 249,678. Friends of Missions may well pray that God would send forth labourers into such a field as this.

The Arcot Mission of the Reformed Church in America has now under its care 1,524 families, and in its schools, 1,566 scholars. The hospital and dispensary at Raneppett are doing an excellent work. The institution was established thirteen years ago by Dr. S. D. Scudder. The patients are from all castes, high as well as low. The number of Christians, in connection with this Mission, have about trebled in number every ten years.

This Mission was commenced by the Rev. Henry M. Scudder in 1851.

The Indian Church Gazette says, "We deeply regret to hear that the Church Missionary Society has resolved to remove their European Missionaries from Oudh, and to sell their premises the Zahur Baksh in Lahore; the only reason for this step that we can hear of is a wish for centralisation. It seems to us that the Society will be making a grand mistake if they do this, and it will be most disastrous to the Native Church as well as to Missionary enterprise generally in Oudh."

We suppose that Lahore is a misprint for Lucknow.

The Report of the Madras Auxiliary Bible Society for 1879, has been issued, and well repays perusal. The recent accessions to the Christian Church in South India have greatly enlarged the field for Bible circulation. The Tamil Reference Bible, on which the Rev. Dr. Bower has been at work since 1873, is now finished, and awaits the examination of Delegates and other Tamil scholars, before receiving the sanction of the two Auxiliary Societies. The revision of the Telugu Bible is in progress. At present, there are no complete copies of Telugu Scriptures to be had. A new Malayalam version, much surpassing former ones
Notes of other Churches and Societies.

in clearness and simplicity, is also in course of preparation. The work of this Society, we regret to say, is greatly retarded for lack of funds.

The Basel Mission now possess three weaving establishments, two Tile works, one carpenter's shop, one mechanical workshop, and three mercantile factories, the object of which is to further the Mission cause in the following ways. First, by providing employment to many who would otherwise hardly know how to live; secondly, by training native Christians to pursue honest labour, and thus rise, both socially and morally; thirdly, by creating a class of Christian artisans, mechanics and tradesmen who shall benefit the country. These employés become able to aid the Mission financially as a result of their labour. The establishments are kept perfectly distinct in their management and funds from the ordinary work of the Mission, and most of them are flourishing and self-supporting. The total number of persons employed are, Christians 580, non-Christians 133.

Brother Knobloch writes concerning the Tile Works:—

"Especially for our Catechumens' sake we are most thankful to have got our Tile works. Last year it would have been simply impossible to receive so many new people, penniless as they came, had it not been for this expedient. And as it is really stiff work they have to do there, it is a capital way of trying their motives. Idlers and impostors will not stand it long, while others soon feel at home, and are thankful for the opportunity afforded them of gaining their livelihood."

An interesting ceremony took place in the Baptist Chapel, Simla, on Saturday evening (the 12th June), when five hillmen, a young woman and four Punjabees, were admitted into the visible Church of Christ by the rite of baptism. The service, which commenced at 6 p.m., was conducted by the pastor, the Rev. Goolzar Shah. The Rev. Mr. J. Fordyce then addressed the congregation in English, remarking that there was joy in heaven among the angels of God over one sinner that repenteth, but now their joy was multiplied inasmuch as nine had turned from their evil ways and believed in the Lord Jesus Christ for salvation, and as the angels were rejoicing over these redeemed ones, so it ought to thrill our souls with joy and praise, enabling us to say "Not unto us, O Lord, not unto us, but unto Thy name give glory." He concluded by saying that this was an occasion for more earnest prayer, more devout zeal and
of heart-searching for each one of us. This was followed by a very kind and encouraging address in Hindi from Mr. R. B. Chapman to the nine candidates. A prayer was then offered by the Rev. Mr. J. H. Anderson, after which the Hindi hymn *Suni lend yisu nām jis nām men papion ko mile trānā* adapted to a Paharee tune was sung. When the singing was over Mr. Shah asked a few questions of the candidates and addressed the hill people, *jhampaneers* and others who were assembled to witness the ceremony. He then baptized the nine persons in succession, and the Benediction pronounced by Mr. Anderson brought the proceedings to a close.

In connection with the C. M. S. work in St. Thomas' Mount District there are now 570 converts and 354 children in the Schools. From the very interesting report of the Rev. J. D. Thomas, we extract the following incident furnished by one of his catechists.

"As we were coming up the canal in a boat, in which there were several people, we had a good opportunity of preaching the Gospel. We read a book and began to speak to them, they all settled down quietly and listened. As we read the 'Meditation on Christ's sufferings,' a Brahmin said, 'It is a great benefit that God should become man for us, but I cannot understand why he should die.' We explained that death was the wages of sin, and that he died instead of us to avert our death. An Edien then remarked, 'Our Vedas do not tell us this, and we never heard of Narayanam the god we worship, ever doing so. The men who killed that meritorious person (Christ) must have been great sinners!' The Brahmin asked if they might go to a Christian Church and what they should do. We said 'Yes you may go, only be quiet, do not talk, but listen.' Then another man asked if he should take camphor and incense; and the Brahmin replied, 'You have just heard that our hearts are the suitable gifts to God,—why do you stupidly talk of incense?' Then, turning to us he said, 'What must I do if I wish to become a Christian?' We replied, 'Give your heart to Jesus, worship him in sincerity, be baptized, and join his Church.' He then said, 'What shall I do with my mother?' We replied, 'Love her, and honor her more than before, and strive to bring her to Christ.' Many of the people remarked, 'We have never heard these things before, we have heard of the Christian religion,—but have only to-day understood the truths—This has been a good opportunity for us.' The Brahmin said, 'To-morrow is Sunday, I will go to some Christian Church. I live at V—, when you come there, you must tell me more fully of these things.'"
derable success. The first Native Church Council was formed in Madras in 1867, shortly afterwards councils were organized in Tinnevelly and Travancore and in 1876 in the Telugu country. In each Pastorate there is a "Church Committee" or "Panchayet" which looks after the interests of that particular congregation and elects the lay delegates for the District Council. Groups of Pastorates from District Councils which are usually composed of the native clergy, certain elected laymen with sometimes the European Missionary as Chairman. Over the District Councils there is an assembly styled the Provincial Council. The exact constitution of these councils differs slightly in different localities. The District Council has the management of the grants from the Home Committee for church purposes. It has a Council Fund, to which the Home Committee makes a lump grant, and to which each pastorate must contribute a certain sum according to its means. From this fund, grants are made for evangelistic, building or other purposes. The annual grant of the Home Committee to the District Councils in all the older districts is a gradually decreasing one.

From the following extract, taken from the Indian Daily News, we are glad to find that the Bengal churches of the C. M. S. have been organized on the plan of those in the south.

"The Christian village of Chupra in the district of Krishnagar lately witnessed a most interesting scene. About five hundred representatives from the various churches of the Church Missionary Society in Bengal were invited by the Rev. J. Vaughan to meet to consider and adopt a scheme devised by the Parent Committee organizing a Provincial Church Council under the Presidency of a European missionary to be composed of delegates from each Church in Bengal. This scheme is intended to educate the Native church in the matter of self-support, self-government and self-propagation. All the European missionaries of the district, besides the native clergy of the Society and the leading members of the congregation from the adjoining Christian villages were present. The mission compound resembled a camp. Numbers of delegates found shelter under a temporary shed erected for the purpose, others found room in the mission buildings, and some lodged in tents. Provision for the large gathering was made consisting simply of dholl, rice and fish curry, which those present shared heartily. It was a singular spectacle to see the missionaries from the West sitting cross-legged on the ground side by side with their brethren of the East, without thought of the difference in social standing. The Brahmin convert and the Sudra convert sat side by side to take their meals. They were all seated on the green grass and had plantain leaves for plates and earthen vessels for drinking horns. The meeting attracted very considerable attention from the people of the neighbouring villages."
GENERAL INTELLIGENCE.

It is proposed to hold a Methodist Ecumenical Conference in City Road Chapel, London in 1881, to be composed of four hundred members, one-half of which are assigned to British and Continental Methodism, with their affiliated Conferences and mission fields, and the other half to the Conferences and Churches in the United States, and in Canada, and their foreign work. The Conference will be organised by the President of the Wesleyan Methodist Conference.

The Rev. G. Baugh, was requested by the Bangalore Wesleyan Methodist Conference, to obtain the number of Wesleyan Soldiers in the Indian Army. He has published the results of his enquiry, from which it appears that there are a total of 2,345 on the rolls as Wesleyans. He says very truly that "many on enlisting, simply call themselves 'Protestants' and are at once entered as members of the Church of England, many also get changed to this or some other denomination, in consequence of going where no Wesleyan Ministry is found."

The case of the Rev. Mr. Peters, Methodist Episcopal preacher, who was prohibited from open air preaching in Bangalore and chose to go to prison, rather than pay the fine which was imposed, has excited considerable interest. The Judicial Commissioner has decided that the prohibition issued should have been restricted to the particular place, where the alleged offence occurred. Street preachers are thus left free to pursue their noble work. While it cannot always be done without opposition from hearers, a judicious choice of locality may prevent collision with Magistrates.

The Scotch Churches have for some time past been painfully exercised with cases of heresy. The latest is that of Professor Robertson Smith, whose crime consisted in believing that portions of the book of Deuteronomy were not written by Moses, but by a later writer. The debate in the Free Church Assembly, put in print, is forty yards long, and the finding of the Assembly is, that Professor Smith is not a heretic after all. He has only made some incomplete and unguarded statements, and after having been arraigned as a heretic, he is now a hero. The Free
Church is therefore free. The honour of leading the liberal ranks belongs to Dr. Beith, a noble old man of eighty-two, who half a century ago, refused to join in the vote against McLeod Campbell of Row.

The accumulated deficiency in the Church Missionary Society's funds, which stood on April 1st, 1879, at £24,758, has been more than paid off, within the twelve months.

The following particulars of the financial position of the principal societies will be of interest to our readers:

British and Foreign Bible Society, income £213,374; expenditure £193,539; Church of England Missionary Society, income, £221,723; expenditure £200,307; Wesleyan Methodist Missionary Society, income £165,493. This includes a grant of £37,662 from the Thanksgiving Fund towards removal of debt; expenditure £148,107; London Missionary Society, income, £102,162; expenditure £105,409; Baptist Missionary Society, income, £50,036; expenditure £47,693; London City Mission, income, £46,990; Religious Tract Society, subscriptions and profits from sale, £41,000; Church Pastoral Aid Society, £45,868 income; Sunday-school Union, amount of sales, £49,517; Primitive Methodist Home and Foreign Mission, income, £39,175; an increase of £6,000 on the previous year; Congregational Church Aid and Home Missionary Society, income, £35,142; expenditure £29,982; Wesleyan Methodist Home Missions, income, £34,554; expenditure £33,590; British and Foreign School Society, income, £25,825; expenditure £26,367; Bishop of London's Fund, income, £20,000; Turkish Mission Aid Society, income, £3,909; United Methodist Free Church Missionary Society, income, £17,122; expenditure £17,926; Army Scripture Readers' Society, income, £12,306; expenditure £11,297; Congregational Union of England and Wales, income, £10,938; English Presbyterian Foreign Missions, income, £9,894; English Presbyterian Home Missions, income, £1,900; Baptist Home and Foreign Missions, income, £6,280; expenditure £6,093; Baptist Building Fund, income, £7,986; expenditure £7,933; British and Foreign Sailors' Society, income, £4,614; London Congregational Union, income, £4,610; Young Men's Christian Association, income, £4,276; expenditure £4,041; Metropolitan Tabernacle Colportage Association, income, £4,024; Peace Society, expenditure £3,907; Irish Evangelical Society, income, £2,838; Baptist Zenana Mission, £2,632; Baptist Tract Society, income, £1,302; expenditure £1,306; Band of Hope Union, income, £1,680; Wesleyan Metropolitan Chapel Building Fund, income, £1,397; expenditure £1,150; Ragged-school Union, income, £1,200; Royal Hospital for Incurables, expenditure £18,000; National Temperance League, income, £7,045; City of London Hospital for Diseases of the Chest, income, £8,474; the total income for the past year of these 34 principal religious and philanthropic societies amounts in the aggregate to £1,218,000.
NOTICES OF BOOKS.

We have received a copy of "Progress," an illustrated journal published by the Religious Tract Society, for educated Hindus. We cordially wish for it a large circulation. It provides healthier food for young men, than the crudities of the Philosophic Inquirer, and, moreover, is cheaper.

THE SHIELD OF FAITH.

Vol. III. 1879.

This is a penny Magazine, specially devoted to the examination of the more popular forms of Infidelity, and has a large circulation in England. The volume before us is vigorously written, and much of its contents might well bear re-printing here. Among other things it contains an able reply to Bradlaugh's tract "Who was Jesus," entitled "Is it dishonesty, or ignorance?" articles by B. H. Cowper and others, and a merciless exposure of the unworthy tactics, and numerous schisms among Secularists. If it were introduced into Madras, it might prove an admirable corrective of the disseminated errors of the Bradlaugh's school.

THE FITNESS OF CHRISTIANITY TO MEN.

By F. D. HUNTINGTON, S.T.D.

The name of the Rev. F. D. Huntington is best known to English readers by his sermons on "Christian Believing and Living" a book rich in thought of a high order. The work before us consists of four lectures delivered in connection with the Bohlen Lectureship of Philadelphia. The titles of the lectures will serve to indicate their contents; 'Christ, among men: His approach to the human heart'; 'Christ declared to men of a False Religious culture:' 'St. Paul at Athens:' 'Christ in the presence of Doubt and Disbelief:' 'The Religion of Christ in the power of action. Its appeal to the human will.' The lectures are vigorous and eloquent, and deal with some phases of modern, and misguided thought. We are confident that they will reassure and delight our readers.