THE
Hardest Field.

A RECORD OF MISSION WORK IN INDIA AND CEYLON.

Vol. I. ] SEPTEMBER, 1880. [ Published

THE CALCUTTA DISTRICT.

In 1829, or over fifty years ago, the Revs. T. Hodson and P. Percival were sent by our Missionary Society to commence operations in Calcutta, and one or two residents remain who remember them and tell of their work. But in the interests of Southern India and Ceylon both were removed about 1833.

After nearly thirty years of absence two of our ministers were again appointed to Northern India about 1860, but Kurrachi and Barrackpore were the places occupied, and the work done was solely on behalf of our Wesleyan soldiers.

But in 1862, the Revs. J. H. Broadbent, B.A., and H. G. Highfield, B.A., were sent to Calcutta to recommence a general work, that is, on behalf of both the English speaking and the native communities; but no bona fide Mission work seems to have been done for some years after, except the study of the native language. At Calcutta and Barrackpore, work in the English language was vigorously prosecuted, and the excellent and substantial property at Sudder Street is a lasting monument of their zeal and ability. But since this property was acquired, an immense block of buildings has been erected by Government, immediately opposite, and the effect is most damaging to our erections; the Museum, in fact, effectually deprives them of the south wind, which, in the hot season, is the very life of the city—and the hot season lasts for eight months and more!
If it were possible we should gladly go elsewhere, for the evil is irremediable in any other way.

In 1870, a more definite stand was made, in the way of Missionary work among the Bengalis, when the Rev. J. Richards came, and employed a goodly number of native catechists and an increased number of school teachers. In 1867, two catechists appear on our lists, but no increase occurred in either of the following years. In 1870, however we find four, and the increase in the following three years is to 7, 9, and 12 respectively. It is much the same with schools:—In 1869 we had but one Day School, with 40 scholars, but in the four succeeding years the numbers became 3, 5, 6, and 16 for schools, with 167, 347, 454, and 743 scholars respectively. We therefore date our Missionary life here as beginning in 1870, rather than earlier—since the period from 1862, must be considered as almost exclusively given to English work.

But 1876-77, must be looked to as the time when our authorities began really to understand and provide for the wants of Northern India. In the latter end of the former year, and the beginning of the latter, three new Missionaries were sent, viz., Messrs. Broadhead, Whitney and Baugh, and since then a steady increase of Missionaries has been sent, until in 1879, we numbered no less than 10, in Oudh and Bengal together; but in this year the district was divided, Oudh becoming, the new or second district.

The following tabular view may be of service:

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<th>DATE</th>
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<th>FIRST APPOINTMENT</th>
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<td>B. Peel.</td>
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The division of the District in 1879, left but six Missionaries in Bengal and gave the same number to the new districts—"Lucknow, and Benares," counting the Rev. T. Carmichael who came out in 1879. Of course we merely make this brief reference to the new district, since we must leave our brethren of Oudh to care for their own. The division was loudly called for, on account of the distance (over 700 miles) of Lucknow from Calcutta, and in order to due supervision and concentration of effort. The Minutes of Conference give the names, &c., of both districts so that no more is required on these accounts.

The District is now of much more workable proportions. But even now it is twice the size of Great Britain—including all Bengal and numbering over 66 millions of people, so that few can begrudge us a long continued increase of men and means, if such a district, with such millions, is to be commensurately provided for.

We are now laying ourselves out for progressive and we trust successful work in the future. Four of our Missionaries have made good progress in the knowledge of Bengali and have charge of a purely Bengali work—three preach regularly without interpreters, and two others are working hard to do the same, while the sixth is far from being indifferent in the matter. In fact, all are ambitions of being Missionaries in the best possible sense.

We have also made a beginning in the work of providing native helpers. The catechists taken on from other churches having proved themselves, in most cases, quite unworthy of our work, we have had to dismiss them, and finding almost no suitable young men as students, that is, from other churches or from our own people, we have commenced what we call a Training school in connection with our Institution. We have secured some half dozen or more young lads of from ten to fifteen years of age and have placed them as boarders at Barrackpore, where we trust to see good results by and by. We propose to receive a dozen or more in training, and we shall educate and train them expressly for our work, selecting them for special departments in accordance with suitability, &c. Readers and critics must remember that we are, as a people here, only a few years old, and that the difficulties are immensely greater than in many other places.

School work is almost monopolised by Government, and by the educationists who have held the ground for years.
Natives also have large and successful establishments, and, altogether, our circumstances are very different from those in South India, Ceylon, and other places. We can only use educational work for our own special purposes, and scarcely at all as it is used elsewhere.

One great difficulty is to get suitable buildings. In Calcutta we have these for our English work, and at Barrackpore we are well off, for all purposes. But for our native work in Calcutta, and for our work in other places good buildings are much needed. A few thousand pounds now would save many thousands in the future, as well as give us many great advantages. But with an empty treasury what can we do!

Our aim is, a strong and effective work among the natives, and this we shall pursue until success is secured, in many thousands of converts, and much of local self-support; and we look to Divine Providence for the requisite means.

G. B.

EDUCATION IN INDIA.

(Continued.)

We have now arrived at the most important period of the history of Indian education. We have traced the rise of the Government system, at first purely oriental, afterwards partly English and partly oriental, but, whether oriental or English, wholly confined to the higher classes. We have noticed that alongside this there grew up a system of Missionary and native education in nearly all respects as efficient as that of Government, and which took the lead of Government in introducing the English language as the medium of instruction. We have seen efforts to encourage Primary education, such as the investigations of Mr. Adam in Lower Bengal, and the more successful labours of Mr. Thomason in the North-West Provinces, but we have hitherto seen no broad, comprehensive system adapted to the wants of the whole population of India. Such a system was however, now to be introduced by the Despatch of the Court of Directors, dated July 9th 1854.

This Despatch, drawn up by Sir C. Wood (now Lord Halifax) and his private Secretary, Mr. Baring (now Lord Northbrook) was the outcome of the evidence brought before Parliament, and of the discussions connected with
Education in India.

the Charter of 1853. We have seen that every renewal of the East India Company's charter since 1793 brought with it some advance in educational policy, and this renewal of 1853 was no exception. Turning to the evidence on Indian affairs, taken before the two Parliamentary Committees of the Lords and the Commons, we see the influences brought to bear on the framers of the Despatch. Dr. Duff, who had done so much to bring about the resolutions of Lord Bentinck in 1835,—those resolutions which declared that henceforth the English language and Western science were to be the chief objects of study—had a large share in moulding the opinions of the authors of this Despatch of 1854. He was for three days under examination as a witness before the Lord's Committee, but in addition to this, he sought by private interviews with the chief members of the Committee to enforce the opinions he had given in public. In reply to the request of Lord Stanley of Alderley to state what he would propose the Government should do towards the further improvement and extension of education in India, Duff sketched out a comprehensive scheme of education, the main points of which we find reproduced in the Despatch. This document is one of such importance that every one interested in the spread of education in India should be familiar with its contents, and were it not so lengthy (100 paras.) we should be inclined to reproduce it here.

After referring to the importance of the subject of education, to the advantages to be gained by promoting it, and to the information recently afforded to Government by reports from India and by the evidence taken before the Committees of Parliament the Despatch says:

Para. 6. "We are now in a position to decide on the mode in which the assistance of Government should be afforded to the more extended and systematic promotion of general education in India."

The object of Government is the extension of general education. This is confirmed by para. 10, where after acknowledging that some of the natives of India have of late years acquired high attainments in English literature and European science we read:

"But this success has been confined to but a small number of persons; and we are desirous of extending far more widely the means of acquiring general European knowledge of a less high order, but of such a character as may be practically useful to the people of India in their different spheres of life."
The object of the Despatch is plainly the education of the people at large, not, as heretofore a few of the higher classes.

The medium through which knowledge is to be imparted is to be mainly the vernaculars of the country, into which translations or adaptations of European works are to be made. The English language is to be taught where there is a demand for it, but it is "neither our aim nor desire to substitute" it "for the vernacular dialects of the country."

The machinery for carrying out this object is next discussed. A department of education is to be formed in each Presidency, with Directors, Inspectors, and other officials. Universities after the model of the London University are to be established at Calcutta, Bombay, and, if needs be, at Madras. The existing Government Anglo-Vernacular Colleges, Oriental Colleges and the other High class Institutions under the superintendence of religious bodies or Missionary Societies, it is expected, will provide a number of educational establishments worthy of being affiliated to the University, and will supply candidates for its degrees and honours.

After pointing out that High class Institutions have hitherto absorbed too much of the efforts of Government we read:

Para. 41. "Our attention should now be directed to a consideration, if possible, still more important, and one which has been hitherto, we are bound to admit, too much neglected; namely, how useful and practical knowledge, suited to every station in life, may be best conveyed to the great mass of the people, who are utterly incapable of obtaining any education worthy of the name by their own unaided efforts: and we desire to see the active measures of Government more especially directed, for the future, to this object, for the attainment of which we are ready to sanction a considerable increase of expenditure."

This object, of extending education to the mass of the people, is to be carried out by grades of schools, Anglo-Vernacular, Vernacular, and indigenous or pial schools. Thus a system of education is sketched out from the highest University requirements down to the humblest elementary instruction.

To carry out this policy of giving to every child in India an education fitted to its circumstances, the Government resolved to adopt the system of grants-in-aid which had already proved successful in England. Its reasons for doing this, and the advantages to be gained by such a
system, cannot be better stated than in the words of the Despatch itself:

Para. 51. "The consideration of the impossibility of Government alone doing all that must be done in order to provide adequate means for the education of the natives of India, and of the ready assistance which may be derived from efforts which have hitherto received but little encouragement from the State, has led us to the natural conclusion that the most effectual method of providing for the wants of India in this respect will be to combine with the agency of the Government the aid which may be derived from the exertions and liberality of the educated and wealthy natives of India, and of other benevolent persons."

Para. 52. "We have therefore resolved to adopt in India the system of grants-in-aid, which has been carried out in this country with very great success; and we confidently anticipate, by thus drawing support from local sources, in addition to contributions from the State, a far more rapid progress of education than would follow a mere increase of expenditure by the Government; while it possesses the additional advantage of fostering a spirit of reliance upon local exertions and combination for local purposes, which is of itself of no mean importance to the well-being of a nation."

The authors of the Despatch not only expected this system of grants-in-aid to be a means of saving Government from expending more money on the extension of higher education, but they expected that it would lead to a lessening of expense by the withdrawal of Colleges then in existence. It is distinctly stated that Government schools were not to be established where other efficient schools already exist. But if in any district schools "are urgently required" and "there is little or no prospect of adequate local effort" doing it, then "it will probably be necessary" to establish and give "temporary support and management" to such places of education. Mark how cautiously any extension of direct Government higher education is allowed.

That the Home Government expected direct Government education to be gradually superseded by a system of grants-in-aid is clear from para. 62.

"We look forward to the time when any general system of education entirely provided by Government may be discontinued, with the gradual advance of the system of grants-in-aid, and when many of the existing Government institutions especially those of the higher order, may be safely closed, or transferred to the management of local bodies under the control of, and aided by, the State."

This system of grants-in-aid, it is distinctly affirmed, is to be based on an "entire abstinence from interference with the religious instruction given in the schools assisted."
The remaining paragraphs deal with the establishment of Normal Schools, Medical and other professional colleges, female education, and a review of the state of education in each Presidency.

Such is a brief summary of this important document. The two main principles which it emphasizes and which involved a change in the existing policy of Government are:

First.—That the benefits of education should be extended from the higher classes to the great bulk of the people.

Second.—That in order to carry out this, Government and private effort, united by the grant-in-aid scheme, should take the place of Government action alone.

Two questions present themselves. (1) Has the policy of this Despatch been faithfully carried out? (2) If not, has this failure arisen from any change in the declared policy of Government or if not in that, what are the causes?

It can readily be shown that both Secretaries of State in England, and Viceroy's in India, during the last 26 years have again and again reiterated their adherence to the policy of the Despatch of 1854. The despatches of Lord Stanley in 1859, of Sir C. Wood in 1864, of the Duke of Argyle in 1871 and again in 1873, a despatch of Lord Mayo's in 1866, and the proceedings of Lord Northbrook's Government in 1873, might all be quoted to show that the policy of the Government of India is unchanged. The proceedings of the local Governments would furnish similar testimony. Indeed, we believe that there has not been a Secretary of State, or Viceroy, or Governor from 1854 to the present time, the present Viceroy included, whose words might not be quoted to prove his adhesion in theory to the policy of this Despatch. And yet, notwithstanding these declarations, it cannot be said that the policy of the Despatch has been fairly and fully carried out in any one of the provinces of India.

That there has been an immense increase in the number of pupils brought under instruction there can be no doubt. As every one in India is aware, English education has spread in a very remarkable manner during the last 25 years. But all this would have taken place had there been no Despatch of 1854. The Universities, and the opening of Government offices to University trained men the main cause of the demand for English education, is but the natural development of the old policy. When we ask whether the Despatch of 1854 has been carried out, we mean, have those
two principles, on which the Despatch lays such stress, and which required a decided change in the old policy, regulated Government action since then? Have the efforts and funds of Government since 1854 been directed to the education of the masses and higher education made more self-supporting? And in order to bring about this has the grant-in-aid system had free scope?

Let us hear one or two witnesses, and see what is the present state of education. In October 1869, Lord Mayo, in a despatch to the Home Government, declared that the educational policy laid down in the Despatch of 1854 had not been strictly adhered to, and that in some provinces it was growing more and more inoperative every day. In 1871, Mr. Howell, Under Secretary for Home Affairs, in a Blue Book respecting Indian affairs which was laid before Parliament, shows that the proportion of children actually attending primary schools to those who ought to be there was in Bombay—the most advanced of the provinces—only 14 in every 100, in Madras 3 in every 100 and in Bengal only 2. "It is clear" says Mr. Howell, "that in no province is there any adequate system of elementary education," and further on he adds, "the enormous disparity between the children who ought to receive primary education and the children who do receive it is the great and startling feature in the statistics." Up to 1871, that is 16 years after the Despatch, the highest authorities being the witnesses, next to nothing had been done in Bengal and Madras for the education of the masses. Since 1871 great advances have undoubtedly been made. The matter has been pressed again and again upon the attention of the Local Governments. But, adopting a similar method of calculation to that adopted by Mr. Howell, we find even now that the proportion of those receiving elementary teaching is in Bengal 13 in every 100, and in Madras only 11. According to the latest returns only nine in one thousand of the population are at school on the average over all India. The object of the Despatch is therefore far from being accomplished yet. Nor do we think that Government has done what might have been expected from it, for turning to the disposal of the funds set apart from the imperial revenue for the purposes of education, we find about one-fourth part of the whole sum is expended on Government Colleges and High schools, the great majority of whose students are the sons of the rich, whilst only one-twelfth part of
that sum is spent on the primary education of the great mass of the poor.

As to the grant-in-aid system it was nearly ten years after 'the Despatch before the rules framed for its administration fairly came into operation. Since then, their working, in the opinion of those qualified to judge, has not been altogether satisfactory.

In 1878, a memorial was presented to the Viceroy by 50 Missionaries engaged in education in all parts of India, praying that greater effect might be given to the principles laid down in the Despatch of 1854. They point out facts with which they are personally familiar in each of the three Presidencies in which they think free operation is not given to the grant-in-aid system, and which they regard as prejudicial to the spread of education. About a year and a half ago, 120 Missionaries and others interested in education, in the Madras Presidency presented a similar memorial to the Madras Government. From a paper that has just appeared in the *Indian Evangelical Review*, it appears that the missionaries in Bengal have a similar grievance.

It is not the object of this paper to enter into the merits of the facts stated in these memorials, or into the merits of the charges which the Calcutta missionaries bring against the Educational Department of Bengal. All we wish to point out is the fact that the majority of those who have to do with the grant-in-aid system are greatly dissatisfied with its practical working. Nor is this dissatisfaction confined to missionaries, for in the Madras Presidency at least, there are managers of aided schools other than missionary who are equally as loud in their complaint as the missionaries.

Whether or not the rules under which the grant-in-aid system is administered are as favourable as they should be, there is one point in which, certainly, free scope has not been given to the grant-in-aid system and in which the policy of the Despatch has been set aside. It is notorious that Government has not in the least withdrawn from the sphere of higher education, but on the contrary, has greatly multiplied its Colleges and High schools during the last 25 years. And this it has done not by establishing schools in neglected neighbourhoods simply, or in places where local effort could not be called forth, but, as a rule, the most important towns have been chosen, and places where with a little encouragement, local resources might have been developed.
Here then we have the anomaly of the declared policy of Government being one thing, and its actual administration the reverse. Nor is it difficult to see the cause of this. It lies in the fact that the conduct of educational affairs has been committed to a department which instead of being simply a supervising agency for all education by whomsoever conducted as was intended by the framers of the Despatch, is really an agency for the multiplication and extension of schools directly supported by the State. Its interests therefore are opposed to the policy of the Despatch. It can hardly be expected that a Government department should persistently aim at effecting its own gradual extinction. And yet this is what it should do if it faithfully carries out the aims of the Despatch. The tendency of all departments in India is, however, to draw everything into the hands of Government, and to discourage all action outside its direct control.

It is almost impossible for the head of the Education Department as now constituted to regard with perfect impartiality educational institutions other than Government. The two sets of institutions are more or less rivals, and the Director of Public Instruction in every case where the interests of aided and Government school clash is at once party and judge. There can be no doubt if the declared policy of Government is to be faithfully carried out, the higher authorities must cultivate a much closer acquaintance with the details of the department, and exercise a more effective control than they now do.

J. C.

THE SOUTH INDIA BRAHMO SAMAJ.

TO THE EDITOR OF THE HARVEST FIELD.

Rev. Sir,

In compliance with your letter dated 3rd June 1880, I beg to give herein a concise account of the Bráhmo Samaj in Madras, its doctrines, mode of worship, its relation to Hinduism and the numerical strength of its members.

Rájá Ram Mohun Roy was the first native gentleman who directed his attention towards the amelioration of the religious condition of India, immersed as it was, since the promulgation of the Puranic doctrines, in the gulf of super-
station and false religion; and the ultimate result of his
e endeavours was the establishment of a Bráhmo Samaj at

Calcutta.

In April 1864, the Venerable Babu Keshub Chunder Sen,
a member of that Samaj paid a visit to Madras and delivered
a spirit-stirring address at the Patcheappah’s Hall to a
large audience. The electric shock aroused the audience
from their spiritual lethargy and set them to work in right
earnest.

A number of educated gentlemen formed themselves into a
fraternity under the designation of “Veda Samaj” and held
weekly Prayer Meetings in the town of Madras. The lectures
and sermons delivered at such meetings were published in
a monthly journal under the name of “Thathva Bóthína,”
issued first in Tamil and subsequently in Telugu also.

It was through this organ that Samajams were started
at Puttukotai, (Tanjore) Udumulpettah (Coimbatore) Salem,
Bangalore, Nellore, Hyderabad (Deccan) Chingleput, Rajah-
mundry, and in several suburbs of Madras. But I am
indeed sorry to say that some of them are no more.

The principal leaders of the Samaj here, were the late
V. Rajagopaula Charryar, B.L. and P. Subbarayaloo,
Chetty Gauroo, B.A. and B.L. Vakeels of the High Court,
both of whom devoted a great portion of their time and
attention to the noble cause, and published several works,
among which may be mentioned as a master piece, Rajago-
paula Charryar’s “First address in Tamil on Idolatry.”

This book contains innumerable quotations from the
Vedas and other Hindu Shastras all tending to prove the
futility of idolatry and the necessity of spiritual worship.

After the demise of these gentlemen, Streedharlu Naidu,
a member of the Calcutta Samaj, was appointed Secretary;
he rendered the very useful and instructive work “Brahma
Dharma Grantha,” from Bengali into Tamil and Telugu.

The first marriage according to Bráhmo rites took place
in Madras in 1871; and in that year the designation of the
Samaj was changed from “Veda Samaj” to “Southern
India Bráhmo Samaj,” in order to remove the impression
formed in the public mind that Brahmos believe in the
Vedas alone as the infallible guide to their salvation, and to
correspond with the first and second of their doctrines
given below.

It will not be out of place here to mention that about this
time Kasi Visvanatha Moodelliar, pensioned District Munsiff
and a Tamil Pundit, spontaneously came forward to help the movement and had Prayer Meetings at his place of residence for some time. He also edited a Tamil paper called “The Brahma Theepikai.”

The Samaj from 1864 to the present time has kept ahead, notwithstanding its many difficulties, the stern opposition of the orthodox Hindus and pecuniary wants.

**Strength.**—There are now on the rolls of the Samaj 40 covenanted Brahmos and 60 sympathisers. I may here remark that the principles of Monotheism have been strongly impressed through the exertions of the Samaj on the mind of many a Hindu.

**Doctrines.**—

I. The Book of nature and intuition form the basis of the Brahmoic Faith.

II. Although the Brahmos do not consider any book written by man as the basis of their religion, yet they do accept, with respect and pleasure, any truth contained in any book.

III. The Brahmos believe that the religious condition of man is progressive like the other parts of his condition in this world.

IV. They believe that the fundamental doctrines of their religion are at the basis of every religion followed by man.

V. They believe in the existence of one Supreme God, “a God, endowed with a distinct personality, moral attributes equal to His nature, and intelligence befitting the Governor of the Universe” and worship Him—Him alone. They do not believe in His incarnations.

VI. They believe in the immortality and progressive state of the soul, and declare that there is a “state of conscious existence succeeding life in this world, and supplementary to it, as respects the action of the universal moral Government.”

VII. They believe that repentance is the only way to atonement and salvation. They do not recognize any other mode of reconcilement to the offended but loving Father.

VIII. They pray for spiritual welfare, and believe in the efficacy of such prayers.

IX. They believe in the Providential care of the Divine Father.

X. They avow that love towards Him, and performing the works He loveth, constitute His worship.

XI. They recognize the necessity of public worship, but do not believe that they cannot hold communion with the
great Father without resorting to a fixed place at a fixed time. They maintain that "we can adore Him at any time and at any place, provided that time and that place are calculated to compose and direct the mind towards Him."

XII. They do not believe in pilgrimages, but declare that holiness can only be attained by elevating and purifying the mind.

XIII. They do not believe in any rites, ceremonies or penances, as instrumental in obtaining the grace of God. They declare that moral righteousness, the gaining of wisdom, Divine contemplation, charity and the cultivation of devotional feelings are their rites and ceremonies. They further say, govern and regulate your feelings, discharge your duties to God and to man and you will gain everlasting blessedness, purify your heart, cultivate devotional feelings and you will see Him who is unseen.

XIV. Theoretically, there is no distinction of caste among the Brahmos, they declare that we are all the children of God, and therefore, must consider ourselves as brothers and sisters.

The above doctrines are clearly elucidated in the Bráhmo Dharma Grantha, and the several sermons preached and lectures delivered at the different Bráhmo Samájams.

Mode of worship.—Prayers at the weekly meetings of the Samáj are conducted in the following order:

Invocation; Adoration; Meditation; Congregational salutation; Reading and expounding portions of the Vedas, Upanishads, and other Hindu Shastras—also reading or delivering a lecture or sermon; Repentance; Thanksgiving, and closes with a Benediction. In the interval, hymns from the Bráhma Gethám are chanted.

Relation to Hinduism.—Brahmoism is both a universal religion and a form of Hinduism. The veneration towards Bráhma, the one Supreme Being, the central object of adoration in Hinduism makes a man a Hindu in religious belief. Every Hindu addresses his favourite god as Bráhma. His name is everywhere to be met with in the Sruthis, the Smrithis, the Dharshanas, the Puranas and the Tantras, in fact in all the Shastras; it is chanted forth in the hymns and formulas repeated at every Hindu ceremony.

The Bráhmo idea of Bráhma being substantially the same as those of Hindus in general, especially as those of the writers of the Upanishads, which every Hindu regards with veneration, and since the Bráhmos have a religious manual
consisting of selections from the Shastras only, and a form of religious service containing texts from the Vedas, also a ritual containing as much of the ancient form as could be preserved compatibly with the dictates of conscience, and, moreover, Brahmooism being the legitimate result of the higher teachings of the Vedas, it is evident that while calling ourselves Theists, we can conscientiously call ourselves also Hindus in religious belief.

I beg to state that though the principles of Monotheism and the fallacy of idol worship are fully recognized by the educated portion of the Hindu community in this part of the country, yet want of moral courage and the persecution of the orthodox Hindus keep many back from avowing openly the Brâhmbic faith.

I may be permitted here to remark that the education imparted in all the Government schools to the rising generation being entirely secular, the young Hindu is sent adrift in the world without any substantial idea of his Maker, and is therefore tossed about by the storms of Atheism, Scepticism, Pantheism, &c., like a ship without anchorage.

I cannot conclude without expressing my heartfelt thanks, in which the members of the Samâj join, for the interest and warm sympathy you have evinced in defending the Brahmôs at the recent Missionary Conference held at Bangalore and also for your desire to make the Brâhmo principles more widely known.

I beg to remain, Reverend Sir,

Yours very sincerely.

P. Runganathum Moodiillar,
Secy., S. I. B. Samâjam.

Madras, 26th July 1880.

The foregoing account, for which we feel very grateful to the writer, and which we have much pleasure in presenting to our readers, may enable some to take a clearer and more sympathetic view of the Samâj than they have hitherto done. It will be known to some, that in connection with the Calcutta Samâj a number of missionaries are employed to publish their doctrines. These receive on an average, a salary of Rs. 15 per mensem, their sons and daughters are privileged to attend school, and physicians take care of their
health. There are others who receive no salary, but are left perfectly free to carry on their work and find maintenance for themselves. Concerning these, the Sunday Mirror remarks, that "at every step they are exposed to deep trials of principle, and these test them very severely. It has been found however, that the Lord never fails to provide for His servants. Money comes unexpectedly, and help reaches them when they do not look for it. The experience of many years has tended to confirm the belief that the principle of never thinking for the morrow, announced eighteen hundred years ago, is strictly and literally true, provided there is faith enough to enable a person to abide with it." It will naturally be asked how far Brâhmo doctrines are progressive, and whether a nearer approach to Christianity is probable in the future. The space now at our disposal precludes an attempt to answer these deeply interesting questions, but we hope to recur to them again. In the meantime, many hopes and fears gather round the present movement as men try to forecast its issues. We would ask our readers to pray that it may be accompanied by the Divine presence, and hasten the enlightenment and elevation of the religious life of India.—Ed. H. F.

Tamil Work in North Ceylon.

The spot chosen for the first planting of Wesleyan Methodist Missions in the East, with which the name of Dr. Coke must ever be associated, was the island of Ceylon. The little band of pioneers whom he chose, began their work sorrowing for his removal, yet they began it also with true consecration and zeal, and not without much encouragement. Men, and especially severe critics of missionary work, are apt to forget that missionary enterprise is still in its youth; it is only sixty-six years ago since the oldest of our Wesleyan Missions in the East was established. Through the publication of the report of the Missionary Conference of South India and Ceylon held at Bangalore in 1879, the history of this Mission is before us, so that from this, together with the report of the Mission for the past year, we are able to lay before our readers the fact of its progress, and notice some of its points of interest. The division of Ceylon into two districts was made in 1819, and
from 1825, the work of the brethren in the Northern district has been directed to the Tamil population. Twenty years after the establishment of the Mission, i.e., at the close of 1835, there were 144 Church members, and 1,149 pupils in the schools. Twenty years later, i.e., in 1855, the number of church members had risen to 281. The period which intervened seems to have been troublous, and marked by educational decline, if we may judge from the absence of statistics, and from references in the narrative. The grant from England was reduced, the district was feebly manned, many members threw off their allegiance, and forsook the church in which they had been watched over, for another fold. But a new era followed this time of discouragement and paralysis, and ten years afterwards we find that the membership had risen to 406 and the scholars to 1,194. During the period of his superintendence, the Rev. John Kilner gave himself to the work of a thorough reorganisation of the district, the results of which now appear. The chief features of Mr. Kilner's work, were "the creation of a vigorous native agency, the strengthening of all local institutions, and the building of a healthy native church." As success crowned these efforts, the necessity for the acquisition of church property soon appeared, and his scheme for extension in this direction was submitted to the Wesleyan Missionary Committee in 1872. This scheme involved an outlay of £3,000 in buildings; a guarantee was given that two-thirds of this sum should be raised in the district, and the remaining one-third was solicited, as a grant from the Home Committee. The grant was obtained, the guarantee was fulfilled, and in four years, one missionary's house, four houses for native ministers, thirty-nine school chapels and bungalows, one school-room for the Jaffna Girls' Boarding School, and a residence for the English Lady Principal were erected. The first extension scheme was followed by a second, the completion of which brings us down to the present time. "The aggregate value of mission property, in chapels, parsonages, school bungalows, printing establishment, &c., at the end of 1878, was £24,000."

Turning to the report for the past year, we find a total of 1,101 members now in the district, including those on trial. Ninety-five adults were baptized during the year. It is satisfactory to read that most of the recent converts have been the direct fruit of our mission schools. Signs of
large movements of people towards Christianity have been already visible in the district; eight years ago, a whole caste of lime-burners in two villages, south of Batticaloa, became Christians; and these are likely to be followed by a body of weavers. Thus the kingdom of Christ extends, until his servants at last find difficulties arising from the very magnitude of their success. The churches in the district are liberal, and zealous in Christian work, and the voluntary entrance of many of them on good work of various kinds "in the outlying districts," is noticed in the report as a sign of their growth. And so it is. It is not the business of the Church to find work for Christian men, so much as it is their own duty, and wherever there is any abundance of spiritual life, there will be a strong and spontaneous impulse to extend the knowledge of Christ to others. Such an impulse invariably succeeds "the baptism of the Spirit," and the spontaneity and enthusiasm in Christian work which were so striking and successful in the apostolic age, greatly need to be generally manifest in the mission field.

The Educational work of the district has made rapid progress, and there are now in the schools, 8,593 pupils. The brethren are haunted with "grave fears" concerning the results of the new Code of education which has been issued, and which contains "many obnoxious regulations." We trust their efforts for the removal of some of these may be successful, that this branch of our work may still remain free to grow.

Work among the heathen by "tours," "house-to-house visitation," "special services" has been successfully carried on, though to this work, some opposition has appeared. Two pamphlets, belonging to a class of English literature, which is the latest and the worst of intruders on the Mission field, have been issued by the Sivites of Jaffna. Though these have not been strong enough to furnish arguments, they have filled the mouths of opponents with objections to Christianity which have to be overcome.

In the progress of our work in North Ceylon district there is, for us in India, much to emulate, and something also to imitate in the steps which have steadily led up to that progress. Doubtless, there is much inequality in the two fields; though both have alike been the homes of heathenism, there are wide differences between the island and the continent.
We are not aware that a sentence like the following has ever yet been written of heathen fathers in India, viz. "In several cases lately, heathen fathers have brought their daughters to the mission house for admission into the boarding school, and have distinctly said of their own accord, 'I have no objection to my daughter accepting your religion, though I am not a Christian myself.'"

We are devoutly thankful that such a sentence has been penned about heathen fathers in Ceylon, it shows us that the grasp of heathenism is much less strong than here, and that there, the transition to Christianity is regarded as a less awful thing.

Our brethren in North Ceylon must be congratulated on possessing a "printing department," and on the good work which it performs. A printing press is a treasure of which no Indian District can at present boast, and this is to be regretted for many reasons. Among the Tamil works soon to be issued from the Batticaloa press are, a translation of our new Methodist Hymn Book, Arthur’s Tongue of Fire, and Wesley’s Sermons, all valuable additions to our Christian literature. The glimpse of their doings, which the report has furnished, has deeply interested us, and we heartily join them in thanksgiving to God for their prosperity.

G. M. C.

AN EARNEST WORKER.

On the 4th of January 1879, the Wesleyan Church at Lucknow lost, by the death of Mrs. Banyard, one of its most devoted and earnest workers. We are sure that a brief sketch of this lady’s work in connection with the Church named will not be out of place in the "Harvest Field," or unacceptable to its readers. More than this, we think and hope such a sketch may prove profitable, in stimulating some who read it, to imitate as far as possible, her good example.

Mrs. Banyard’s connection with the above named Church dates back a goodly number of years, but our own personal acquaintance with her began only about four and a quarter years since. She, with her husband, had then just returned from England, whither they had gone for a temporary change. Before her arrival, those who knew her, had frequently told us of the excellence of her Christian character.
and had borne testimony to her great zeal and devotion in the Master's cause. After her arrival we had not to wait long for personal proof of the truth of these various testimonies, in the hearty sympathy she evinced and expressed in whatever affected the welfare and best interests of the Church, and in her thorough and glad co-operation with those who had the care of the Church resting on them.

Mrs. Banyard's special sphere of usefulness with us was the Church choir, of which shortly after her arrival she took the leadership and management. Ministers in this country well know how difficult it often is to get a thoroughly efficient helper in this department of Church work. For ourselves we did not fail to appreciate our good fortune in obtaining the services of a leader so complete in every respect. The remark made by us at the time of her death, that it would be almost impossible in this land to find a complete substitute for her, has been proved literally true up to the present time. In the first place, she was fortunately so circumstanced, that she was able to attend the choir practices regularly twice-a-week, as well as to play at both services on the Sunday; and better still, her inclinations accorded with her opportunities. Consequently her absence either on week days or on Sundays was a most rare event. In the second place she seemed as much at home with the harmonium as with the piano, and the latter instrument she handled with perfect ease and freedom. And in the third place she possessed a voice of remarkable power, as well as of wide compass and fulness. To make mention of these points, may perhaps to some appear unnecessary, but they are, notwithstanding important in themselves, if we take into account the considerable part which psalmody occupies in our services. But their value in relation to Mrs. Banyard consists in this, that she engaged in the work as a sacred duty, and did it with direct reference to the glory of God. It was not for the mere pleasure of the work that she engaged in it, but because she felt that in this way she could in the use of the special talents God had bestowed upon her, help on, in some degree His cause. She sang, not as many do, mechanically, but with the spirit and with the understanding also, making melody in her heart unto the Lord, at the same time that she made melody with the lip.

The musical talents with which Mrs. Banyard was blest she employed not only in the public services of the Church,
An Earnest Worker.

but in other religious meetings held from time to time; not only in the interests of religion, but in those also of morality. In our Temperance work we could always count upon her hearty co-operation and assistance, and the success of many of our social gatherings for the elevation of those degraded by drink, must be largely attributed to her excellent leading of the singing, and to her effective playing.

But it was not only as our leader in music and singing that she was so eminently useful. She recognised fully the duty of trying to do something for Christ, who had done so much for her. Her efforts to do spiritual good were put forth on behalf of those men of the regiments who were connected with the choir, and with whom she was thus more closely brought into contact. She failed not, as opportunity offered to speak to them on religious subjects, earnestly trying to lead them to decision for Christ. She regularly attended the Tuesday evening class meeting not only for her own good, but to be an example for imitation. She highly prized this means of grace, and was sensible of its peculiar value to the soldier who wished to live a holy life. In all her efforts for the good of the men she sought to be judicious, not too familiar, and yet not so distant as to repel those whom she endeavoured to point in the right way. Before her death, it was discernible that the deportment of several had become altered and serious, but not until afterwards, had we anything like an adequate idea of the good she in this way accomplished. She had worked so quietly, that those who knew her were surprised at the number who acknowledged themselves indebted to her for the start they had made on the heavenward course. She was of a very unobtrusive and diffident spirit, arising from natural reserve and timidity, but unquestionably her piety was deep, sincere, and genuine.

All round helpers in Church work such as was Mrs. Banyard, are, in India at least, only too rare. To have only a few, or even one, in connection with a Church is a blessing of great value. Instant in season, out of season, ever ready for each good word and work, we had learnt to depend upon her so entirely that her death brought to us the sense of a sad and heavy loss. Happening with comparative suddenness, the event came so unexpectedly that all her friends were greatly shocked. Naturally strong and robust, thus to be taken away from earth, forcibly reminded us of the dread uncertainty of life, and how feeble a tenure of it
even the best and most promising of us have. Her sickness was of such a nature, that for five days out of the nine during which she was ill, she was entirely unconscious, and did not recover consciousness to the last. It is always a pleasure, where possible, to recall some of the last words of our departed friends, and where the possibility of it is denied, as with her of whom we write, the sadness of the departure is rendered increasingly painful to those who have been bereaved. But no dying testimony from her was needed to assure us that she passed away in "sure and certain hope of a resurrection to everlasting life." She loved and served her Saviour on earth, and therefore at her death her redeemed spirit, made meet for the bright inheritance of the saints, entered the happy land.

The funeral took place on the morning following her death. It happened to be Sunday, a circumstance which seemed still further to hallow the time, and increase its sacredness. The members of the choir, and a large number of friends gathered at the house of mourning, evidently smitten with a common grief. Here, before proceeding to the cemetery, a short service was held, and the hymn "Safe in the arms of Jesus" was sung with great feeling. It was a sad time, but the sadness was not an unmixed and unrelieved one, because we were able to think of the departed as having accomplished her warfare, and attained unto victory and rest. And so she was buried amid the tears and sorrow of a large circle of friends who respected, and esteemed and loved her for her work.

In the evening of the same day a funeral service was held in the Church she had been accustomed to attend. A brief account of the deceased was given by the pastor, and several letters were read which had been sent him during the day, bearing testimony to the good she had done the writers, even so far as bringing them to the point of decision for Christ. As we missed her voice in the musical part of the service we could not help remembering that she had begun to sing in the upper and better Temple, yet more perfectly and sweetly than when on earth, that song of praise which never shall end.

In ready response to a circular from the pastor, the friends of Mrs. Banyard contributed towards the erection of a memorial tablet in the Church. The tablet bears the following inscription:—
An Earnest Worker.

In

Loving Memory

Of

Mrs. George D. Banyard,

who died at Lucknow, January 4, 1879.

Her intense love for the Master ever manifested itself as well in the bright and happy spirit of her Christian life as in the earnest devotion of her Christian works.

For many years connected with this Church, she for some time led the service of song.

This tablet is erected by members of the choir and congregation, to many of whom she, "being dead, yet speaketh."

"I heard the voice of harpers, harping with their harps: and they sung as it were a new song before the throne."—Rev. xiv. 2, 3.

We wish it were possible to say that all those whom the deceased had striven to benefit spiritually, had since her removal remained faithful to Christ, trying to act upon the counsel she gave. But we have to regret that one by one they appear for the most part to have forgotten her exhortations, until with a few exceptions, they have either become again undecided, or have reverted to their former life. We trust that this brief record of her work may be read by some of them, and that the result of its perusal may be to induce them to start afresh for the kingdom of heaven.

We close, re-echoing the prayer of the following verse, being part of a poem written by a friend soon after Mrs. Banyard's death, and read at one of our weekly meetings:

O, may the holy mem'ries of the dead
Which rest to-day upon our little band,
Inspire us so the path of life to tread,
That we may meet her in the better land.

F. H.
—The Rev. G. Patterson, who by permission of Conference has been engaged for some time past, as Professor in the Madras Christian College, leaves shortly for England—to recruit his health. We trust that he will soon return again to his present sphere.

—The following five additional Missionaries have been appointed to India: for Secunderabad the Rev. Benjamin Pratt; for Mysore the Rev. W. H. Picken; for the Calcutta District the Revs. T. H. Whitamore (Calcutta English) and W. M. Spencer, Raneegunge. The Lucknow and Benares District is to be reinforced by the Rev. G. W. Jackson, who is destined for Benares. The Rev. George Fryar is appointed Chairman of the Madras District.

—The annual distribution of prizes to the pupils of the Wesleyan Mission Tamil Girls' Schools, Bangalore, took place on August 3rd in the Tamil Chapel, when nearly three hundred children were present. In connection with the Tamil Department of this Mission, there are four Day Schools, and a Boarding School with an attendance of 277, besides 40 girls belonging to boys' Schools. The course of instruction includes the reading of the Scriptures and Bible Stories, Catechisms, Indian History, Grammar, Geography and Arithmetic, and other books published by the C. V. E. Society; whilst a few of the more advanced scholars learn a little English. The children are also taught needle-work.

—On Saturday evening, August 21st, a sacred concert was given in the Wesleyan Chapel, Popham's Broadway, Madras, consisting of solos, anthems, quartettes and musical selections from Mozart, Beethoven, Rossini, Mendelssohn, Gounod, &c. The selections of vocal music were most creditably rendered. The “Hallelujah Chorus” was admirably executed by Mmes. Callaghan and DeBeaux and the duets (Organ and Piano-forte) given by the excellent pianists Messrs. Jupe and Misquith, notably the Andante of Mozart, were worthy of all praise. The Chapel was crowded to excess, and the collection amounted to Rs. 166-8. The concert was kindly organized by Mrs. Callaghan, and was given in aid of the Church funds.

—The Mysore Government has lately given to the Wesleyan Mission in Hunsur a fine plot of land in the centre of the town, as a site for a mission chapel. The corner stone of
the chapel was laid by Major H. B. Nangle, Commissariat officer in Hunsur, August 5th. All the Europeans on the station were present and were greatly interested in the ceremony. After the stone was laid, addresses were delivered by Major Nangle and the Rev. C. H. Hocken. There is at present no chapel in the town but that of the Roman Catholics. The chapel now in course of erection is intended to seat about 60 people. It will be a good substantial building, and is to be finished before the end of the year. The cost will be about Rs. 1,000. Part, about one-fourth of that sum has been subscribed; the remainder has yet to be got.

—The beautiful and interesting service of Sacred Song called "Eva" was given at the Wesleyan Chapel, Cantonment, Bangalore, on Wednesday evening, August 18th, under the direction of the Rev. E. R. Eslick, Pastor. A very large audience assembled. The service was given in aid of the Harmonium and Sunday School funds.

—The Rev. Ebenezer E. Jenkins, M.A., formerly Chairman of the Madras District, has been elected President of the Wesleyan Conference for the ensuing year. We need hardly say that his election will be hailed by all who know him in India and Ceylon. He entered the ministry in 1848, and spent 16 years in the Madras District, returning to England in 1868. In 1864 he was elected a member of the Legal Hundred. He was Fernley Lecturer at the Bristol Conference. Since then he has been elected one of the Missionary Secretaries. He visited our Missions in India and China in 1875, and also went on a tour to Japan.

The following is an extract from the President's Inaugural address.

"I think that one of our chief difficulties of to-day is to guard the development of progress—to prevent it from running into changes which will make Methodism something else—an institution radically different from that which was bequeathed to us by our fathers. (Renewed applause.) And herein, and lying close by the side of it, is a danger which I must point out—the danger which is, or which threatens us, in the disposition to shrink from change—(hear, hear)—from facing it, or accepting it and assimilating it when it is inevitable—i.e., when it is the organic issue of progress. (Hear, hear.) And another danger which is apt to conceal itself from us now since we are all engaged in building up and perfecting the structure of the Connexion is the danger of losing sight of the spirit and work of primitive Methodism. I hesitate not to say that if our system will not admit of the freest evangelical action—if it so hedge up our way as to impede a direct access to the masses—to the forgotten, the outcasts, the neglected of our great cities and towns, etc., and of our
villages also—(hear, hear)—then, either we are building unwisely, or, with the old designation of Methodism upon us, we are becoming something else and allowing other people to do Methodist work for us. (Hear, hear.) I have heard it affirmed—I have seen it in print—that we are abdicating the position that was the glory of John Wesley's first preachers and societies, and that others are taking the crown from us. The only way by which we can effectually dispose of that mis-statement is by making every agency we have soul-searching and soul-saving. (Hear, hear.) I maintain that we are as truly called of God to-day to lead back to Christ the outcasts of our population, and we might be as effectually furnished for that work as the first Methodists. (Applause.)

—The Rev. F. W. Macdonald, who for elevated thought and grace of style, may be described as the Dr. Martineau of Wesleyan Methodism, has been appointed Theological Tutor of the new College at Birmingham.

—We heartily congratulate the Rev. J. S. Banks on his appointment to the Theological chair at Headingly College. The honour is wisely bestowed, and has been well earned by Mr. Banks. His recent Fernley Lecture is characterized as "evidently the product of a profoundly original student."

—The Rev. Dr. Osborne retires next Conference from the office of Theological Tutor at Richmond, and the Rev. Marshall Randles has been appointed as his successor. There appears to have been every prospect of the Rev. G. W. Olver's appointment to this office, but the somewhat ungenerous speeches of Messrs. Watkinson, Holland, and others resulted in an adverse vote.

—More provision has been made by the Conference for Evangelistic work at home. Could not local or district arrangements be made for evangelistic services in English and the Vernaculars in India and Ceylon? Both English and native churches might be greatly stimulated and enlarged, if brethren from other districts could visit them for such a purpose, and there would, we think, be no financial difficulty in the matter.

—The public recognition of missionaries temporarily returned was held in the Westminster chapel, the President in the chair. Amongst the speakers were the Revs. John Brown and S. R. Wilkin of the Ceylon Districts. The former mentioned the case of a young man in the Batticaloa District who though an heathen teacher, walked six or eight miles to a distant village without pay to preach Christ. The result was, that nearly all the people of that village had received the truth.
—The conversation on the Work of God held in the recent Conference was eminently practical. Last year, English Methodism lost 14,000 members by removals and 23,000 by withdrawals. The state of things was well expressed by Dr. Pope in the words, “The Methodist church is prospering, the Methodist Society is not.” The reasons of the waste were, lack of efficient leaders, commercial depression, the growth of Ritualism, the extensive toleration of questionable amusements, and the remedies suggested were weekly leaders’ meetings, special efforts to develop church life, pastoral visitation, &c.

—The Committee of arrangements for the coming Ecumenical Conference propose “that it shall be held not for legislative purposes, but for the purpose of bringing about more hearty co-operation among the different Methodist denominations.” Be it so, yet some united legislation is needed to secure this end. In mission fields both east and west, there is already some rivalry between Methodists which may issue in enmity. Waste of energy is already visible. Why should this be so? Is a united Methodism impossible in our mission fields? In India this question must be dealt with by us and our kinsmen, and if taken up will doubtless be harmoniously settled. We earnestly urge its consideration.

—The Rev. C. H. Spurgeon was enthusiastically welcomed by Conference and delivered one of his characteristic addresses. He said he was glad to see his Wesleyan brethren, because he thought if there were any two denominations that had a decided grip of truth, and that believed something, they were the Baptist and the Wesleyan. He rejoiced that they had admitted laymen into the Conference. He hoped that they his Wesleyan brethren would keep the fire well burning. As an outsider, he sometimes heard it said “The Methodists are becoming too respectable. The Primitives are the men who have the fire.” He did not know how far that was true, but he did know that one of the finest things in the world was fire. They must glow and burn if they were to bring men to Christ.

—The Rev. W. Booth of the “Salvation Army” addressed the Wesleyan Conference:—

He said, after having been welcomed by the President, that he was mixed up with a very important movement. He was a child of Wesleyan Methodism. Fifteen years ago he fell in love with the crowds of people who went to no place of worship. He was startled
by a statement that 95 per cent. of the working classes did not go to any place of worship. He had always thought that if people could be got to think about religion they would adopt it; and on that line he had worked. In 1877 the army had 26 stations; in 1879, 81; and in 1880, 162. In 1877 they had 35 evangelists, while now they had 285. These evangelists are prepared to go anywhere for Christ, without any guarantee of friends or salary. In 1879 they had 1,987 unpaid speakers, while now they had 5,280. In 1880 the people had contributed £14,680 towards the work of the army. They went on lines of self-sustentation. In some matters they had improved on Methodist lines, for they satirised the penny a week and shilling a quarter. They believed when a man was converted he ought to subscribe freely towards the salvation of others. The following were their principles of action: 1. To go to the common people. They didn't fish in other people's waters. 2. To adapt their measures. People had a prejudice against church and chapel, but not against a theatre. 3. To set the converts to work. 4. To employ women. That might be wrong, but they had John Wesley's sanction for it. 5. Guarantee no salary. 6. Success, the condition of going on, i.e., when a man failed as a worker he was stopped. 7. Believe in hard work. They had seven services every Sunday, and two every week night. 8. They preached repentance, faith, and holiness.

NOTES OF OTHER CHURCHES AND SOCIETIES.

—The Church Missionary Society has received £1,000 from the Rev. E. H. Bickersteth to start a mission among the Bhils in the hills of Central India.

—The new College buildings in connection with the Calcutta Educational Institution of the Church of Scotland have cost upwards of Rs. 50,000, which sum has been mainly contributed by the Foreign Missions Committee.

—In his report for the past year the Rev W. Hastie, B.D., Principal of the Institution, remarks that there were enrolled up to 325 students at one time in the college during the last session, and that the Institution was attended by over 1,000 pupils in the several classes.

—The Rev. H. Bower, D. D., of the S. P. G mission, is Editor of the Tamil Reference Bible. He has recently published a History of Christianity in India and also a book on the life and writings of St. Augustine, containing the best part of The Confessions.

—The Rev. G. W. Woodall of the M. E. Church has commenced a High School at Secunderabad. Sir Salar Jung has generously promised for this institution any site of vacant land which might be chosen up to the value of Rs. 20,000.
—An excellent series of public meetings have just been held in Bombay with a view to quicken public interest in missionary work. They were arranged by the Bombay Missionary Conference. The Madras Missionary Conference greatly needs to follow this excellent example.

—A meeting of the Travancore Northern Church Council, under the Presidency of the Rev. R. H. Maddox, took place on 21st July at Pallam; and it was announced that owing to the determination of the Parent Committee to reduce the grant to the Council by one-twentieth, some Mission agents in each pastorate will have to be dismissed.

—Dr. Thoburn, we are told, expects to return to India next October, but not as the first Bishop of the Methodist Episcopal church in India. "It is evident, says a contemporary, that the M. E. Church must manage its own affairs in India for some years to come without a Bishop." Why not always?

—The Rev. M. A. Sherring, M.A., LL.D., of the L.M.S., has gone over to the majority. He was struck down suddenly by cholera at Benares. A man of rare ability, and well-known as a writer, he was a thorough missionary. His death will be deeply mourned by his friends and the Society to which he belonged, and missionaries of other societies will share their regret.

—We regret to announce the death of the Rev John Wenger, D.D., B. M. S. Calcutta well known for his labours in Bible Translation. After a long and arduous life in India, he has been removed while busy with the work he loved so well. The circular announcing his death says, "He called all his family and the friends in the house to his bedside, and after singing "Rock of Ages," in which he joined heartily, and prayers were offered by his son and Mrs. Leslie. Then he bade them all 'good-bye,' speaking to each one some words of comfort, and said that his work on earth was done." His death will be a heavy loss to the Baptist Mission.

—The Medical Department of the American Madura Mission is one of considerable magnitude. The chief Dispensaries are at Madura and Dindigul, but, in addition to these, eight branch dispensaries have been established in other towns. In the Madura Dispensary, 25,086 persons have been treated during the past year, 15,754 of whom were new cases. These figures represent about seventy cases
General Intelligence.

daily. In Dindigul, 17,433 old and new cases have been treated. Dr. Chester is in charge of this work, and is assisted by Mrs. Capron, to whom the women and children are generally handed over.

—The Rev. A. H. Lash, C. M. S., after fourteen years of eminently successful work in Tinnevelly has returned to England. His great work was that of female education. He established girls' schools in all the large towns and villages of the Palamcottah district, besides 50 schools for caste girls, in all of which Scripture is taught. He was Principal of the Sarah Tucker Institution, which is honourably known in South India for its efficient training of teachers. At a large farewell meeting, presided over by the Collector of the district valuable testimonials were presented to Mr. and Mrs. Lash. The Rev. Mr. Harcourt, late of Colombo is his successor.

—The American Baptist Telugu Mission report 15,415 members, including the recent large accessions at Ongole. During the past year the number of schools and scholars has been nearly doubled. One of the chief features of the report is the activity of the ladies connected with the mission. Mrs. Downie has completed and published a Telugu hymn and tune book. Mrs. Jewett is translating a commentary on the Acts of the Apostles, and edits the Bi-monthly Telugu Baptist. Together with Mrs. Clough she has prepared a third edition of the Telugu hymn book which has been published and consists of 5,000 copies.

The work of the mission has been further extended in the Nizam's Dominions.

GENERAL INTELLIGENCE.

—The Honourable Syed Amir Hossein is seeking to awaken among Musalmans an increased interest in Muhammadan Education in Bengal and has published a pamphlet on the subject.

—The Primitive Methodist speaking of a series of services held by the Revs. J. S. Inskip, W. Macdonald, and J. A. Wood in Surrey Chapel, London, says that, on the whole, they have been a great success. They are eminently preachers of the doctrine of holiness.

—We learn that the Baptist Missionary Society after three years pioneering by the Rev. J. Comber and his colleagues is now prepared to fully open up the Congo Mission. The generous gift of a steamer by R. Arthington, Esq., will greatly increase the facilities for carrying the Gospel all along that extensive district.
—A Christian weaver, Prabhudas, was recently sentenced to imprisonment by the enlightened Maharajah Holkar for selling Christian books at Indore, but through the intervention of the Resident, has been released. We suppose the Maharajah had not courage enough to meddle with the Cowley Fathers, who are at work in his State. Such intolerance is not likely to be permitted by Government, though we find it approved by Native Opinion.

—At the recent Mildmay Park Conference, there was a daily attendance of about 3,500 persons. Mr. Stevenson A. Blackwood, C.B., presided over the meetings in the Conference hall, and addresses were delivered by ministers and friends on specified topics. The Rev. Dr. Horatius Bonar, delivered the first address. Among those who took part in the meetings were Mr. J. E. Mathieson (who has succeeded Captain Moreton as superintendent at Mildmay), the Rev. D. Wilson, Vicar of Islington, the Rev. W. M. H. H. Aitken, Dr. Ziemann, the Bishop of Meath, Captain J. Kearney White, &c.

—At a meeting of the native community recently held in Madras to commemorate the work of Colonel Macdonald, formerly Director of Public Instruction in this Presidency, it was decided that in recognition of his services a gold medal should be annually awarded to the student of any non-Missionary College, who receives the highest number of marks in the B.A. Science Examination. The speeches, and decision of the majority were neither creditable to their intelligence nor gratitude. Learned vakeels might have seen that Missionary Educationists in the recent controversy, really pleaded the cause of all aided schools, but this they failed to do. It is to be regretted that so cheap a virtue as gratitude should be so little cultivated by those who aspire to be leaders of the community, and that Colonel Macdonald's memory is to be perpetuated as the foe of one form of missionary work. We are sorry that we cannot congratulate him on his friends, nor them on their consistency since some of them stand charged with taking advantage for their relatives of these missionary institutions which they condemn.

—The Nonconformist Sunday Schools of Madras on Saturday, Aug. 14th, celebrated the Sabbath School Centenary, the schools that took part in the very interesting proceedings being, the Established Church of Scotland, Egmore; the Wesleyan Methodist (including the Ragged Sabbath School,) Black Town; the London Mission, Black Town; the London Mission Native Christian Girls, Vepery; the Methodist Episcopal, Black Town and Pursawalkum; the Free Baptist, New Town; the Ragged Sabbath School, New Town Prayer and Reading Hall; and the Free Church of Scotland Native Christian, Black Town. The various schools assembled with their respective pastors and teachers at the Band-stand enclosure of the People's Park, and thence they marched in grand procession—with a band playing in front, and each displaying its particular banner,—to the Memorial Hall. It was indeed a delightful sight to see so large a congregation of children the number being about a thousand affording proof of the great and good work done by the Nonconformists in the city. After the children had entered the Hall and had taken the seats provided for them, the Hall contained a vast multitude, the crowd extending from wall to wall, and there was besides a very large concourse at every door, and outside in the verandah. Mr. J. L. Duffield, Acting Secretary and Treasurer.
of the Bank of Madras, presided, and a brief summary of the Sabbath Schools represented on the occasion was read by the Secretary, Mr. J. H. Bond, after the proceedings had been opened with prayer by the Rev. W. A. Liston. The service consisted of hymns, prayers, responsive readings and addresses. The Rev. Mr. Shaw addressed the School children, after which the Rev. R. Maplesden delivered an address "On Robert Raikes," treating his subject in a very interesting manner, and pointing out the leading features of the work done by the excellent person he was alluding to, and the result of that work in connection with Sunday Schools even as seen in this country. The Rev. G. M. Cobban had for his subject, "The Sabbath School, the nursery of the Church," and he eloquently discoursed on the importance of Sunday Schools, and showed how greatly the growth of the Church depended on such schools. He urged upon all present to take the greatest interest in promoting the welfare of Sunday Schools. The Chairman made some practical observations, after which the hymn, "From all that dwell below the skies," was sung, the doxology following, and the proceedings were brought to a close by the Rev. P. Rajahgopaul pronouncing the benediction.

NOTICES OF BOOKS.

After an interval of nearly twelve months we are glad to see another number of the Indian Evangelical Review. It hails now from Calcutta and is under the editorship of the Rev. K. S. Macdonald of the Free Church Mission. This number contains a very fair selection of articles though of unequal literary merit. Under the title Christ neither Eastern nor Western but the Son of Man we have a review by Dr. Scott of Bareilly of the sayings and discussions of the Brahmoists. The Editor in an able article entitled the Primitive Religion and the Rig Veda, endeavours to prove the existence of a primitive monotheistic religion. Mr. Payne's article on Hindu Widows is a powerful plea for the extension of female education, and we wish for it a wider circulation both in this country and in England than it is likely to have in the pages of the Evangelical Review. A native minister gives us rather a severe criticism on the Later Hindi Translations of the Bible. Mr. Summers of Serampore has a paper on Bible Distribution. An interesting article on The Scudale, the first of a series, one on the Independence of the Native Church by a Bengali Missionary, an account of Mr. Bose's work among the Chandalas of Gopalgunge, and a paper on the Provisions of the Education Despatch of 1854 with special reference to Bengal, complete the list. We are sorry to note a falling off under the head of Notes and Intelligence, for we have always regarded this as one of the best parts of the Review. The Review has taken so high a place that if the present Editor is to keep up its reputation he has no easy task before him.

PAPERS FOR THOUGHTFUL READERS. Nos. 1 and 2. Bombay Tract and Book Society.

These "papers" are admirably got up and well suited to thoughtful readers. The first is by the Rev. George Bowen, Bombay, the second, by the Rev. W. Stevenson, M.A., F.C.M. Madras.