THE

Harvest Field.

A RECORD OF MISSION WORK IN INDIA AND CEYLON.

WESLEYAN MISSIONS IN INDIA AND CEYLON:
1865 and 1879.

We give below two tables of statistics of the Wesleyan Mission in India and Ceylon, comparing the years 1865 and 1879. We have chosen the year 1865 first because it was the last year in which the former series of the Harvest Field was carried on, secondly because we are able to give fuller statistics of this year than of some subsequent ones and thirdly because fourteen years are enough for ordinary methods of work to take effect and not be too much affected by exceptionally prosperous or exceptionally adverse circumstances.

Some of our readers will no doubt be surprised to learn that notwithstanding the formation of the Lucknow and Benares district this year there is actually one district less now than in 1865. For a few years there was a Wesleyan Missionary stationed at Kurrachee for the benefit of the soldiers in the garrison there, and in the report for 1865 it is returned as "Scinde District." But during that year the troops were removed, the Missionary's term of service expired and the Committee having more pressing claims decided to withdraw from the station. The District therefore disappeared. Lucknow, which was first occupied by us in 1864, was at that time and for two or three years
afterwards regarded as a separate district, so that the for-
formation of the Lucknow and Benares District last year was
really only a going back to a former arrangement.

Reviewing the field occupied, and beginning with our
oldest mission, South Ceylon, we note that though at that
time the sphere there was supposed to be commensurate
with the Singalese population there were several important
stations unoccupied. Kandy was that year strongly pressed
upon the attention of the Committee and shortly afterwards
occupied by a European Missionary. The formation of the
South Ceylon extension scheme in 1874, has resulted in the
opening of nearly a dozen new centres of work and the
appointment of a Tamil Missionary to South Ceylon about
the same time has also led to the establishment of a number of
flourishing Tamil Churches in the Southern and Western
provinces of the island. In North Ceylon our operations
fifteen years ago were confined to four principal stations
Jaffna, Point Pedro, Trincomalee and Batticaloa, and
little seems to have been done outside these places.
Now, we find a fifth centre, Kalmunai, with a European
Missionary in charge and under each of the five a number
of sub-stations manned by catechists or native ministers.

In Madras the development has been of a similar kind
to that in North Ceylon. Sub-stations have been occupied
around most of the old stations. The most important new
work has been the commencement of a Telugu mission
in Madras in 1878 and the opening of an entirely new mis-
sion in the Nizam’s dominions last year. In Mysore,
Hassan and Chickmagalur which in 1865 were on the
list of stations but not occupied, have had missionaries
sent to them and in the neighbourhoods of Bangalore,
Mysore City and Tumkur important out-stations have
been taken up. The work in the Calcutta district in 1865
was wholly English but shortly after that time Mr. Broadbent
began a Bengali mission. Raneegunge, Bankoora and
Rungpur have within the last few years been added to our
older stations of Calcutta and Barrackpore. There was no
change in the Lucknow district until Benares was taken up
last year by Mr. Fentiman.

Turning now to the agents by whom the work is carried
on, we find the number of European missionaries at work
has increased from 43 to 57, an average increase of one
European missionary every year. We are thankful for this;
but considering the vast Empire of India with its 240 mil-
lions of people we cannot help asking whether this rate of increase is the measure of its claims on British Methodism. The way in which this increase has been distributed will be regarded as satisfactory or otherwise, according to the locality of the critic. Mysore missionaries will not look with favour on the decrease of their numbers from 16 to 12, whilst the brethren of the two northern districts will regard the fourfold increase of their numbers within the last six years as only a proper appreciation of the claims of the important centres they occupy.

The question of the raising up of a native ministry is one of vital importance to the Indian church and we turn with special interest to the returns under this head. We find the total number has increased from 25 to 56, about the same rate of progress as that of the church itself. This seems to show that as a rule our native ministers have not been thrust out too soon but have grown in number with the growth of the church itself. In Ceylon the rate of increase has been satisfactory. In the South the number of native ministers and the number of members have both just doubled. In the North the number of members has a little more than doubled whilst the number of native ministers has increased fourfold, from four to sixteen. It is in Madras and Mysore that we think there is ground for concern. These are old established missions and yet the three native ministers in Madras have become only four and the two in Mysore only three. We are aware that these districts have recently lost by death three of their most valued men, still in both there is need for prayer to God that He would raise up and qualify men for his work, and need too for those who have now charge of these districts to cultivate the gifts and graces of those whom God has qualified.

Closely connected with the native ministry we have a class of evangelistic agents called catechists. These men occasionally discharge pastoral functions and it is from their ranks that those of the ministry are usually supplied. In estimating the agency by which evangelistic and pastoral work is carried on, we must therefore take the two classes together. In doing this we find that the Madras and Mysore districts to a large extent compensate for their small number of native ministers by their larger proportion of catechists. In South Ceylon the number of catechists and native ministers is nearly equal, in North Ceylon it is
exactly so, but in Madras the catechists are more than six times the number of native ministers and in Mysore they are five. We cannot help asking the question whether this fact points to any difference of policy on this matter between the Ceylon and Indian districts.

Under the heading Local Preachers those acquainted with Methodist economy will know there is meant a class of subordinate agents employed in evangelistic work who render their services gratuitously. These men are engaged in ordinary occupations during the week but on the sabbath minister to small congregations which cannot have the services of a regular pastor. We are glad to note a large increase in this class of unpaid agents. The Church that is rich in voluntary workers is a prosperous church. But we confess too much stress must not be laid on these figures, for in Mission Districts it frequently happens that many of the local preachers though not paid for their services as preachers are men employed in other capacities by the Mission.

The rate of progress in the number of members of society has been almost the same in every district. The numbers have a little more than doubled in the period under review. In addition to the 4,360 full church members, there are in the various districts 958 on trial for membership, making a total of 5,318 names on our class registers.

It would be interesting to find out how many actual adherents to Wesleyan Methodism there are in India and Ceylon. The schedules of numbers entered in the General Report of our Mission give a column headed "Number of attendants on Public Worship" but unfortunately the Madras and North Ceylon Districts make no returns under this heading. An approximate estimate based upon the returns of the other districts seems to show that the number of English and Native Christians who are under the pastoral care of the Wesleyan Missionaries in Ceylon and India is about 16,000.

The number of chapels and preaching places is not quite double what it was fifteen years ago being a rate of progress smaller than under any other heads with the exception of that of European Missionaries.

We are glad to note that the number of Church members has increased at a greater rate than the number of places of worship. For we confess that we have sometimes feared lest too much attention should be given to the raising of material buildings and too little to the gathering in of the
“lively stones” of the spiritual building. These statistics, however, show that we are less free from this fault than our forefathers. If our estimate of the number under the pastoral care of our Missionaries is a correct one the average congregation to each place of worship is only a little over 50. We have however reason to believe that under the term “preaching places” there are often counted places where purely heathen congregations are preached to and where no Christians at present exist.

We should like to have compared the contributions of our Churches for the support of their pastors and to have seen what prospect there is of their speedily becoming self-supporting, but the returns we have are not sufficient for this purpose. Our English Churches bear a large proportion of the salaries of their pastors and in North and South Ceylon we have native churches that are self-supporting; but we believe in India there are as yet no native churches independent of foreign aid.

Education has from the beginning been a prominent feature in our work and during the last 14 years there has been no relaxation of efforts in this department. In some points the development is remarkable. The number of Sunday Schools for example is just nine times and of Sunday School scholars more than ten times what it was in 1865. The increase is large in every district, but specially so in North Ceylon. It will be noticed that a much greater proportion of day scholars are gathered into Sunday Schools in Ceylon than in India. This does not arise from the fact that the Missionaries in India are indifferent to the value of Sunday School work, but simply because Christian teachers are so much more numerous in Ceylon. In many day schools there all the teachers are Christians so that there is little difficulty in finding suitable teachers for the Sabbath School. The case is very different in India. Indeed the development of Sunday School work might almost be taken as an index of the supply of Christian teachers in any particular district.

The number of Day Schools has increased from 170 to 406, and of day scholars from 7,040 to 24,632 and the total number of scholars, Day and Sunday included, to 25,928. It is almost startling to find more than 25,000 children under the care of our missionaries. The increase in the number of boys has been great, from 5,567 to 18,252, but the increase in the number of girls has been propor-
tionately greater—from 1,609 to 7,676, i.e., the number of boys has increased threefold whilst the number of girls has increased fourfold. In other words, in 1865 for every 100 boys there were 29 girls, but now for every 100 boys there are 40 girls. This is satisfactory as showing progress in the right direction but there is still room for increased efforts. In North Ceylon the rate of progress in the total number of scholars, boys and girls together has been the greatest of all but in regard to female education alone its progress has been much less than in the continental districts. In Madras in 1865, for every 100 boys in our schools there were 22 girls, now there are 51. In Mysore in 1865, for every 100 boys there were 17 girls, now there are 62, but in North Ceylon the increase has only been from 24 in 1865 to 27 now. In South Ceylon the proportion is the same now as fifteen years ago; 47 girls to every 100 boys. How is it that Ceylon is so behind in this matter.

It must be borne in mind in comparing the educational work of one district with another that very much depends on the grants-in-aid which Government gives as to the extent of our operations. The Governments of Ceylon, Madras, Mysore, Bengal and the North-West Provinces have all different educational codes and therefore often what is practicable in one district is simply impossible in another. Then, numbers alone are not a just criterion of the extent to which educational work is carried on, the class of schools must be taken into account. In North and South Ceylon and in Mysore great attention is given to Vernacular schools and the proportion of boys learning English to purely Vernacular scholars is small; about one-seventh in South Ceylon, one-ninth in North Ceylon and one-fifth in Mysore. On the other hand in the Madras district a different policy is pursued and about 60 per cent. of the total boys are reading in High or Middle class English schools. In all about 4,000 out of the 18,000 boys are reading in English schools. In North Ceylon the vernacular schools are now proving valuable feeders to the church, and we cannot but regret that under financial pressure the Madras district some years ago was obliged to give up a large portion of its Vernacular school work.

J. C.
PASTORAL STATISTICS.

<table>
<thead>
<tr>
<th>Districts</th>
<th>European Missionaries</th>
<th>Native Ministers</th>
<th>Catechists</th>
<th>Local Preachers</th>
<th>Chapels and Preaching places</th>
<th>Members of Society</th>
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<tr>
<td></td>
<td>1865</td>
<td>1879</td>
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<td>1879</td>
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<td>1879</td>
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<td>South Ceylon</td>
<td>4</td>
<td>9</td>
<td>16</td>
<td>33</td>
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<tr>
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<td>8</td>
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<tr>
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<td>16</td>
<td>12</td>
<td>2</td>
<td>3</td>
<td>6</td>
<td>15</td>
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<tr>
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<td>6</td>
<td>...</td>
<td>...</td>
<td>2</td>
<td>8</td>
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<tr>
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<td>1</td>
<td>6</td>
<td>...</td>
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<td><strong>57</strong></td>
<td><strong>25</strong></td>
<td><strong>56</strong></td>
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In addition to the 4,360 Church Members there are 958 on trial for Membership.
### EDUCATIONAL STATISTICS

<table>
<thead>
<tr>
<th>Districts</th>
<th>Sunday Schools</th>
<th>Sunday School Scholars</th>
<th>Day Schools</th>
<th>Day School Scholars</th>
<th>Number of Boys deducting for those who attend both Day and Sunday School</th>
<th>Number of Girls deducting for those who attend both Day and Sunday School</th>
<th>Number of Pupils deducting for those who attend both Day and Sunday School</th>
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Beneath a row of tall margosa trees on the eastern side of the boy's enclosure is the ropery. A couple of 'jacks' with their 'jills' are permanent occupiers of the ground. The former is a machine for twisting the separate strands of ropes, and the latter for combining the strands when sufficiently twisted. From rudimentary pieces of bent iron answering these purposes, we have advanced to cog-wheels, more or less the work of our master carpenter and blacksmith. If it be "spinning day," the jacks and their consorts will be idle, and an array of spinning and winding reels will be forthcoming. Ten lads from 8 to 14 years of age, each with a tender of smaller stature will be seen walking backwards down the 'walk' and as he recedes, a thread of jute fibre will be seen connecting him with the noisy bobbins whirling away at the head of the walk; or perhaps his tender is winding him up, or in other words, having fastened his thread, which has grown as long as the walk, to a big reel, he causes it to revolve, and the length of spun thread is safely stowed away until another and another are added to it. When all these rolls are full, roping commences. Five or ten strands at a time are stretched out between the jacks, and when an equal number has been attached to each hook, then the twisting commences and in a very few minutes a well and evenly twisted rope lies writhing upon the ground. Four-inch ropes for wells, when bullocks are used for drawing water, and all sizes smaller, down to pretty thick twine have been turned out, and by their excellence are gradually finding a market. Such things have not been seen or known in these parts before, and the cultivators are slow in adopting any thing new, but we have hopes of success in this line as well as others. A good many cotton ropes too, made out of cotton spun by the girls, and also purchased in local markets, have been manufactured and sold. In this work all that the boys need now is supervision. They can do every part of the work themselves, and it requires only an occasional look from a senior to be sure that they act up to their knowledge, to keep the work going. We have ambitious plans for the
future growing out of this industry, but until they shape themselves more, and get out of the airy region of theory, perhaps the less said about them the better.

The carpenter's and blacksmith's shops are in their very infancy. We have got such things as an anvil, and a few chisels and hammers. Also a very good practical man, a heathen nevertheless, as teacher, and we only wait for tools, a proper building, and a little more advancement in the education of a few of the bigger boys to set this department to work in full force. At present a good deal of work is needed in the house itself in connection with the putting up of new buildings and furnishing them, after that we see "rocks ahead." What can the boys make that will pay? This thought has influenced us a good deal from the beginning. What use is it to teach boys a trade if no one will employ them in it afterwards? Well! they must be taught to do things that will make them independent. They must manufacture articles in demand, and do them better than other people, and put them into the market so as to command purchasers. It is in this way only that success can be insured, so we think with our present light, and we are of opinion also that to accomplish this will be no easy matter, but will tax our energy and ingenuity to the utmost.

A word or two about the girls and their work. Many of them are up before dawn, and the sound of their "grinding at the mill" anticipates the clarion of chanticleer. Others have gone with their pitchers to the well, or are tidying up themselves and their house before prayer time at 7 a.m. Household duties of various kinds occupy them till 9 o'clock when school begins, and all except the cooks for the day arrange themselves in the classes. Not one of these children knew a letter when they came to us, many now read nicely, and do sums correctly in the four simple rules, while their knowledge of Scripture is wonderful. It ought to have been mentioned above, that the boys, all except the carpenter lads, have school in the afternoon from 2 to 5, and they have made as good progress as the girls. Every evening too from 7-30 to 9, they have a room lighted up where they can prepare their lessons, and ask questions from a teacher in attendance about what they do not understand.

After the mid-day meal some of the girls sew while others pick, clean, card and spin cotton for ropes. Nothing very elaborate is attempted. The point we aim at is to make them good housewives and thus fit them for the position
which we trust in future will be their lot. Cooking and the purchase of food supply is a chief matter, then reading, writing and ciphering, and the fine arts peculiar to a girl’s hand and touch.

It would be unwise and unsatisfactory to close this sketch without reference to the moral and religious aspects of the institution. Nothing has yielded such pleasing results as the religious training the children have received. More than 20 meet in “class” most of whom, after protracted probation, have been received into “full membership.” More than 20 are members of Catechumen classes, and may be regarded as on trial for membership, but their probation will probably be lengthy, not that their conduct is unsatisfactory by any means, but because they are of tender years and of limited understanding. Truthfulness and thankfulness seem to be the two prevailing features of the ‘Home’ life. We have had faults to chide, and wanderers to reclaim, but very seldom is an untruth uttered, and seldomer still any thing like a spirit of insubordination witnessed.

This result is largely owing to two members of our staff, the Superintendent or Home-Father of the Boys’ Home, and the Matron of the Girls’ Home. They are both natives, but persons of considerable intelligence and experience, and they have given themselves to their work with commendable zeal and perseverance. Besides them we have a teacher who divides his time between the two branches, giving three hours to each, and also a junior teacher in each house who lives with the children. In the matter of salaries we practice the most rigid economy and we find it difficult to get the sort of teachers we want, ‘all round’ men and women, not merely bookworms or crammers.

Our Founder’s Day Anniversary held on the 21st instant went off very successfully. The Rev. James Hobday from Trichinopoly preached on the Sunday previous, and also on the morning of the 21st. His sermons were very appropriate, and seemed to be readily understood, and appreciated by the children. After service time was given for play and rest; then the event of the day came off about 4 o’clock—a really good dinner. Plenty of rice, several nice curries and soups were served up, and had ample justice done to them. After dinner all the children were assembled in the compound of the Boys’ home, and games of different sorts in which old and young heartily engaged, filled up the time
till "the shades of evening" began to fall. All then gathered into a large circle, and singing and speech-making commenced interspersed with bursts of hip-hip-hurrah in honour of friends and benefactors. A. F. Nicholson, Esq., and his lady sent sweetmeats and fruit for all, and they were specially honoured. About 8 o'clock prayer was offered, a few fireworks exhibited, and so a very happy day was brought to a close. Last year we gave presents to the children on the anniversary, but this year this treat is postponed till Christmas. If any readers of the Harvest Field who have managed to get through this article, and have reached the last sentence, feel desirous of sending our young folks something to hang on their Christmas Tree, the writer will be thankful for such help. From 160 to 180 children will each receive a trifle in the way of book, toy or useful article. We have received some suitable things already, and more are promised, but there will still be room for anything our friends in India or in Ceylon may wish to send us.

I will not attempt the rôle of the prophet. We hope to turn out good workers. In what way their energies will ultimately be directed cannot be foreseen. Some we trust will be called of God eventually to spiritual work, but we pray that all may be a leaven of usefulness wherever their lot is cast. Such institutions we have heard, have proved hurtful under certain circumstances. We tremble lest this should be so in our case. Let Christian friends support us by their sympathy and their prayers with our Heavenly Father's blessing upon us we cannot go far wrong.

H. L.

MÁRI, THE MYSORE GRÁMA DEVATI.

(Concluded from page 117.)

Mári, the Gráma Devati, worshipped by the Holayas and lower castes, though now styled a Shakti, and claiming kinship with the Vedic deities is, as we said in a former paper, a relic of the Dravidian demon worship. We now propose giving some of the traditions about Mári, and an account of one of her festivals, recently celebrated in a village near the city of Mysore.

There are numerous stories, more or less characteristic and suggestive, in circulation about this goddess. A very
wide spread story which we have heard in different places, and repeatedly, gives an account of her origin. Old men will tell now that, in former times, a Holaya fell in love with a lovely Brahmin girl. Nursing his hopeless passion, he at last resolved to disguise himself as a Brahmin and seek her hand. To enable him to play his part, he became the menial of a Brahmin in a distant village. By sitting where he could hear his master at his daily ceremonies, he learnt the Brahmin ritual and the Vedic manthrums. Then, in the disguise of a Brahmin, he returned, and represented himself as a poor friendless youth, with no relative but an aged mother. The father of the girl he loved, was pleased with his appearance and scholarship, and to acquire merit gave him his daughter. For a time all went well; the husband performed the ceremonies of his assumed caste with the greatest regularity. One day however he went secretly to his distant home, to fetch his mother; and having shaved her head and dressed her like a Brahmin widow, and bound her to perfect silence, he took her to live with him. The old woman had not been long in the house when, as she and her son, on a feast day, sat together eating a cake, her daughter-in-law overheard her saying to her son, “This cake is very good, but to me nothing is so tasty as the foot of a buffalo.” The wife knew that no Brahmin could have tasted such a horrid thing as flesh; and it flashed upon her that she had become the wife of a Holaya. Concealing her secret, she went to her father and asked him, how she could purify a vessel polluted by the touch of a dog. “My daughter,” he said, “there is no cure for that but fire: it must be burnt.” Straightway finding her husband at home, she upbraided him for the degradation he had brought on her; and in a furious passion uttered this curse. “In the next birth, I will be born as a goddess, called Mari, and you shall be a buffalo, and I will curse you to be killed, and with your foot in your mouth offered to me as a sacrifice.” Then when all were unaware, she shut up the house, and setting fire to the fuel laid ready, with her false husband and mother-in-law perished in the flames. Accordingly, in the next birth, it was as she had said; and now in every village the buffalo with his foot in his mouth is slain at the shrine of Mari.

It is not wise to build much on a story like this, but it shows what the people think of the character of this
goddess, and may be taken to represent her marriage with Brahmanism.

There is a story in Angiras' Kalpa Shastra, which tells how Mári became a Shakti; and another quoted in an interesting little work, known as "Casi Pandarum" (p. 243), which gives the circumstances under which Mári became the goddess of small-pox. In the 13th Chapter of the Markandeya Purana,* we have an account of the way in which Mári is said to have won the honour of being in every village the "Gráma Devāti." According to the Purana, the great forest of Dandaka was in former times infested with blood-thirsty demons and giants. These savages gave the gods so much trouble, that they went in a body, headed by Índra, to Párvati and begged her to interfere. She assented, and assuming a fearful form went forth to battle; her enemies gathered to meet her under the standard of the mighty Mahishásura. A fearful slaughter ensued amongst her enemies: the battle field ran with blood. But from each drop of blood fresh hosts of armed demons sprung to life, and the Primeval Energy herself was in danger of being crushed by the overpowering numbers of her foes. Her prodigious exertions caused her to perspire profusely; from the drops of sweat she created fiends (Yoginis) and sent them over the field of battle to lap the blood of the fallen demons. By their aid she soon made an end of her enemies. When the fight was over the grateful Párvati, as a reward, appointed her to be for ever more the goddess of every village.

In this story again we see what Mári's character is supposed to be; but we have here, also, a basis of fact. Dandaka Forest is that in which Rama was doomed to wander for fourteen years; it included all the country, known and partially known to the Aryans, south of the Jumna. The demons and giants were the savage tribes which fiercely resisted the immigration of the Aryans. The gods who came complaining of their conduct were members of the Aryan colonies, which here and there had settled amongst those savage tribes, and were outposts of the army which was to over-run the whole country. So much is history. The belief on the part of the Aryans, that the gods were on their side and that their battles were decided by supernatural agency, is a super-

*A Purana unsectarian in its character and composed probably more than a thousand years ago. A copy is kept in the Palace Library, Mysore.
stition much like that of the Romans who thought that the “Great Twin Brethren” fought for them. They sang:

“Back comes the chief in triumph,
Who, in the hour of fight,
Hath seen the Great Twin Brethren
In harness on his right.”

The fiends, who came to the assistance of the wearied goddess, may have been the gods of the country, who were thought to have forsaken their devotees and aided the conquerors. A belief of this kind would soon harden into a legend and become history. Such then are some of the stories in circulation about Mári. They confirm what we said above, that she is an evil being, sanguinary in her nature, and only an object of terror.

We will now give an account of a festival during part of which we were present, held in honour of Mári, (known as Huliamma, the tiger-mother), in a village about two miles from the city of Mysore. When the people are visited by pestilence, or otherwise in great trouble, half-mad with terror, they are ready to do any mad thing to pacify the enraged Mári. The festival we saw was an ordinary one; there was nothing unusual stirring, and it consisted in a mixture of buffoonery and degrading superstition. It lasted for eight days. The feast was opened by a sacrifice to the goddess: a sheep was brought and placed standing with its head to the idol, when its neck was broken by one blow from a cleaver. A fire was then lit in front of the temple and the young villagers, with the scantiest amount of clothing possible, each having a staff, gathered around the fire and began a wild dance chanting the while the words of a song and beating time with their staves, in a way which seemed to place their heads in some jeopardy. On the second day, a red cloth, adorned with peacock’s feathers, was tied to a long bamboo and raised in front of the temple. The third day the people came in their best clothes and brought the offerings which they had vowed to Huliamma: some a sheep, others a fowl. There were crowds of village women, all in their best, bringing on their heads a brass plate, in which there was a ball of rice. This ball was decorated with the white flowers of the areca palm; in the middle was some ghee with a wick laid ready for lighting. On reaching the temple, each plate with its contents was placed in turn before the goddess, and all the people grovelled in the dirt before the senseless stone. The ghee in the ball was then fired,
and while burning was waved before the goddess after which she was supposed to have eaten of the offerings to repletion: the things were then removed and consumed by the people. The fourth and fifth days were employed in like manner by crowds from the surrounding villages.

On the sixth day there was some buffoonery which seemed to have nothing to do with the worship of Mári. There was a mock trial, one villager was dressed as a rāja, another as a Brahman, the rāja's vizier; and a number, disguised as junglemen, were supposed to be thieves. In the midst of the trial, the mother of the thieves appears on the scene and begins to abuse the vizier and hold a very unseemly altercation with the rāja himself. This naturally ends in a row: the mother thoroughly enraged says, "I'll let my boys loose to loot your town." This is the signal: away they burst pell mell, and rush into each other's houses, where they find a plate of rice prepared for this event. In the evening they are in the same "merry pin." A man disguised as a mendicant goes from house to house, seeking a wife, asking all sorts of peculiar questions about the bride, and provoking a great deal of rude merriment.

On the seventh day, Huliamma herself arrived on the scene bodily. This was the great event of the feast, and for this the people had come in troops from all the country round. Four of the villagers went outside in an enclosure, and disguised themselves as tigers, to personate the goddess. Their bodies were covered over with black and white stripes, and they had over their heads a mask like a tiger's face. Concealed by a mat, they were brought to the gate of the village, where a sheep was slaughtered before them. When all was in readiness for them to circumambulate the temple, crowds of women came and lay down side by side across the road around the temple, so as to form a pathway with their bodies. Then the men-tigers, preceded by a tom-tom, went dancing over the bodies of the prostrate women, making, the while, gestures which cannot be described. These poor creatures, some of them want children, others are sick, a few have recovered from sickness, and a number, as they told me, lay down for the fun of the thing. They think by this means that they are brought in contact with Huliamma and invested with power. While this was going on, other villagers, in various disguises, were playing low pranks, to the infinite amusement of the people. One had on a ragged English dress, and was attended by a peon.
more ragged than himself. He was acting the part of an
English land surveyor, come to measure and mark the
boundaries of the village lands. He and his peon went
about in the most fussy manner, with three bamboos for a
tripod for his level, and appeared to be taking sights and
entering them very carefully in his book. All this excited
much amusement amongst the crowds of females. One low
fellow appeared in a state of nature. Meanwhile the men­
tigers were going round and round over their living path­
way, until darkness put an end to this disgusting ceremony.

On the eight day there was more buffoonery. The
village was supposed to be in a state of siege; they divided
themselves in two companies. The ashes of the fire which
had been burnt before Mári, thrown by the hand, repre­
sented the smoke of powder, and pellets of mud, cannon
balls.

Every day of the feast, sacrifices were offered to Mári,
and the villagers made merry, feasting on the animals
which had been sacrificed. She did not deign to take
possession of anybody during that feast, as she has in times
past. On two memorable occasions she made her appear­
ance, so the villagers say, once to tell them not to meddle
with her temple, when they were thinking of building a
better one; and again when a person from another village
dared to interfere with their ceremonies.

Such is Mári, such is her worship, such is the way in
which people are trying to please God. It is important
that people should understand what Mári worship really is.
Those who visit only large towns, and the higher castes,
see enough of idolatry to sicken them; but from these,
they can form no conception of the terrible ignorance and
degradation of the common people. Of this evil-starred
people of Mysore, more than two-thirds are in terror of
Mári, in some form or other. The course of Hinduism has
been downward from the first; the Puránas are worse than
the Vedas, and the Tantras than the Puránas. When the
Vedic gods came in contact with those of the Dravidians,
they were infected with the vices of the more degraded,
and so they have gone on waxing worse and worse.
Brahminism is an utter failure: it neither can nor pretends
to do any thing for these degraded worshippers of Mári.
Their position is fixed in the Hindu system: they can no
more hope to better it, than the foot can hope to become
the head. Not only so, but such is the selfishness of

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idolatry; the higher castes resent all attempts on the part of others to teach the poor wretches anything better. We know, many of them think missionaries fools for wasting their time over such canaille. A writer says, "The comparatively fair treatment which is now extended to the low caste and no-caste man is itself an insult to the high caste nobility; they are equally disgusted with our good treatment, both of middle class and inferior Hindns.*

Is it not distressing to think that Mári is the highest conception they have of the god that made them? The idea of the love of God and loving Him in return is foreign to Brahmanism; how much more to the savage Mári. They have to meet the misery of this world and to carry the burden of an evil conscience, and goaded by terror, have no god: but Mári to turn to. And their moral nature has been so much abused, that they seem next to incapable of a purer idea. It is unendurable that people should create a Mári out of the tender compassion of Our Father in heaven! But, "the Son of Man is come to seek and to save that which was lost." Many a poor lost Mári worshipper has He saved in Mysore and transformed them by His Grace into joyful God-fearing Christians, leading pure lives, and "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

C. H. H.

A SAIL ON THE BRAHMAPOOTRA.

The time-honoured, hearty salutation of "How are you?" is changed here now to, "How's your fever?" Most of the native population have been stricken, and only one European has escaped. Three weeks ago a severe attack left me prostrate, and, after a few days of the tonic process, our good doctor—who, by the way, is a Hindu with an English diploma, and who will not take any fee for his services to our mission—said, "You must go for a sail on the Brahmapootra." I found it easy to obey, for I had long had a desire to go into the east of this district for mission purposes. Armed with several letters of introduction to Native and European gentlemen, kindly supplied by our

medical friend, I set out on the evening of the 8th September with a catechist and a colporteur, determining to unite business with pleasure. We soon reached Konnia the terminus of the Rungpur branch of the Northern Bengal State Railway. It is pleasantly situated on the banks of the Tiesta river, the waters of which are now extremely cold owing to the melting of the Himalayan snows. The "refreshing reality" of a bath in them with the thermometer at 90° in the shade must be felt to be known. Here we stopped a day making the acquaintance of all the European residents, and of a Babu who had been educated in Dr. Duff's Calcutta Institution, and who speaks lovingly of that truly great missionary. I found him almost persuaded to be a Christian, and with a little pressure got him to attend a service in the evening, at which I hope the impressions of youth were deepened.

Early on the morrow we pushed on towards Kooreegaon where we hoped to spend a few days. I had sent on my letter of introduction to a Zemindar living on the road with an intimation that I purposed calling upon him. Getting out of the boat which took us four miles on our way, we found that he had courteously sent an elephant for us to ride. On reaching his hall we were much amused at the look of consternation on the faces of the family priests and servants. His steward almost besought me not to speak to his master about Christ. "He is an extremely bigoted Hindu," said he, "and, if you do, he'll be very angry." I made no reply and at that instant was summoned to the Rajah's presence. At first he was very distant and appeared ill at ease. I soon discovered that he feared lest the very speaking to a Christian missionary should injure him in the eyes of Hindu society; so I told him of the extremely pleasant stay I had made a few months before with some Zemindar friends of his. At this he became somewhat reassured. Our conversation then turned to Hinduism and the Durga puja, great preparations for which I had observed were being made in his court yard. From this, by a natural ascent, it went to Christianity, and—we preached Christ. He was not angry. He listened attentively and afterwards asked us to take food and to call again. This latter we hope to do soon. His retainers, during the conversation, crowded round the doors of the reception room and listened in profound silence. The poor steward stood near his master trembling like an aspen leaf.
The loan of the elephant was kindly continued and we soon shuffled to our destination. On the road I observed at intervals—what is quite an institution here, *viz.*:—idol houses erected for the convenience of the worshippers of different gods. Gods of consolation, of power, and of evil may all be approached in their own temples on the road between Konnia and Kooreegaon. I noticed one, near a considerable village, rather larger than the others and thought I would peep in. At a word our huge steed was on his "pins" and I descended. I shall not soon forget the impressions made upon my mind by what I saw. In the centre of the temple was a figure of the goddess Kali, fourteen feet or so in height. She wore a turban of great magnificence, and over it was stretched the usual hooded snake in all its ugliness. Her feet were resting upon another, and the bodies of both were twisted round her form. Over her neck was thrown a necklace of human skulls, and from her nose and ears hung huge glittering rings. Her face wore an expression of pleasure, and her enormous mouth glittered whitely in a laugh. Altogether it was a strange monstrosity, but its horribleness was far eclipsed by two figures, one standing on either side. They were simply awful to look at. They were attenuated female forms, designed I judged to set forth the horrors of famine. They were grossly obscene. To the left of the goddess the figure was that of a Bengali lady. The effects of starvation were shown with great exaggeration. The brow was lofty, and the hair fell over the back in venerable whiteness. The expression on the face was frightful. It was that of horror and supreme grief. She was looking with distended eyes to the figure on the right, and there was unutterable anguish in the whole posture. The form on the right was sickening. It was that of a dark-skinned, low-caste woman. She was holding in her hands the upper half of the body of a child whose skin was of the same hue as that of the lady. Dangling from her mouth was one end of the entrails of the child, the remaining parts being coiled up in its body. The face was fiendish: the look of hunger inexpressible. Yet there stands the great mother-god of the Hindus between them both, laughing, buoyant, gay—without a spark of a mother's tenderness. There she stands, indifferent alike to unutterable anguish on the one hand and to horrible crime on the other. Some bright-eyed children directed us to the place. Who shall say the baneful influence these dreadful
forms must have upon their minds, associated as they are with that awful being they are taught to worship from their earliest infancy. May God have pity on them!

Kooreegaon is a pleasant little town, or rather cluster of villages (as its name indicates, kooree meaning twenty, and gaon is a corruption of gram, a village) with about 3,000 inhabitants. It is situated on the Durlah river, which is a tributary of the Brahmapootra. Here passengers from Calcutta embark for Assam. It is the healthiest spot in this district. We stayed three days. The first evening we walked to the market, which is pleasantly held under some handsome trees. Noticing a favorable spot beneath a tree on the trunk of which hung some wonderful native musical instruments, of course we stopped to admire. "What a splendidly carved horn! Can this man play it?" "No, but the chokerá can." Now is the time for young Bengal! Hastily making his salaam to the Sahib, he proudly seizes the instrument, presses the mouth-piece a moment to his forehead as a mute prayer for supernatural help, then blows a shrill blast. Again and again it sounds under the wide-spreading branches, until the Sahib has to ask him to desist, not at all displeased to find that nearly the whole of the people have gathered round. My catechist and I preached, and my colporteur sang some hymns about Jesus. The bulk of the people listened attentively to the end, and then bought largely of our portions of Scripture and other books. Several interesting conversations ensued. Next night we again went and were compelled to hold three or four services, selling double the quantity of books. The third day we were similarly received at a large market three miles distant. I was favoured one morning with a visit from the leader of the Brahmo Somaj section of the community. I found him a well educated gentleman, but with a pukku Hindu mind. To me his system was very difficult to understand. In some of its phases it appeared an attempt to amalgamate Christianity with Hinduism. He spoke highly of Christ; but his Christ was not He of the Bible. I pointed out to him what I considered were the good points of his system—if it may be so termed—and what I thought were serious inconsistencies. Some of the latter he admitted; but presently he would speak of them again with all the old assurance. It is very hard to make a conviction effective in a Hindu mind.

I met with much kindness here from the Magistrate,
A sail on the Brahmapootra.

who, although a staunch Roman Catholic, rendered considerable help. The Agent of the Steamer service also gave me permission to go up and down the river in the John Scott. I availed myself at once of his kind offer and much enjoyed the trip. Both going and returning we stuck in the sand. The channels of these rivers are ever changing and the water is very shallow. There seemed a touch of irony in the sight of a good sized Government steamer, strutting down a river in some places nearly two miles wide, and when a grating sound is suddenly heard and we are stuck fast, nothing tragical occurs. A number of coolies simply jump overboard and push it off, just as they would a bullock cart that had stuck in the mud.

On the morning of the 13th we got into our native boat and sailed up the river Durlah. Our object was to preach in the villages or its banks and we thus had opportunities of speaking to many who had never heard of Christ before, and to some who had never seen a white man before. The latter were full of fear. It was with the greatest difficulty that we got them near enough to hear our words. After they had listened to our story of the love of Jesus, there was a marked change.

We reached Koolaghat late at night and slept at the Police station there. In the morning we had a delightful walk, on the banks of a winding river and through several forests, to the village of Boroharee. Here we preached at the bazaar and at a hamlet near. Thence we went to Punga, three miles further inland. This is a small village, but important as containing a magistrate’s court, and as being the head-quarters of the agent of the Zemindaress of the district. She is sister to the Rajah of Kooch Behar and became a widow at the age of ten. I delivered my letter to the agent, who is an English-speaking Babu, and at first was received with great kindness. In course of conversation he bemoaned the depravity of his race, and of course I spoke of my antidote. After giving me refreshments he took me to the ruins of an ancient Temple to see “a relic of Mediaeval India.” It was the coronation hall of the old kings, Punga having once been an independent State. It is of wood and richly panelled. In each of the compartments are carved, painted figures, while the broad borders are covered with pictures representing adventures of the gods. Some of the subjects are very interesting, as for instance, a band of musicians, showing the ancient musical
A sail on the Brahmapootra.

instruments of the country. But, alas! for obscenity it is far worse than the figures of the temple I have described. It shows at once the great power of exaggeration of the oriental mind, and the badness of the oriental heart. "Why," said I; "the very marble of the sculpture of pagan Greece would blush at this;" and I could not help making an indignant protest against its remaining public. The good agent was much displeased. It touched his prejudices and he soon left me to return no more. There the crownation hall stands, for young and old to see, a monument of the India of the past and a source of the greatest demoralization to the people of that place. I peeped into the court to see my friend the Magistrate. He asked my opinion of what I had just seen, but said that there was a section in the Indian Penal Code which protected all figures, however bad, which were associated with the religious worship of the natives. I told him that from what I had heard it was used for purely political purposes, and would not, therefore, come under that section. I do hope some steps will be taken for its immediate removal.

Being court day, there was a large influx of people, and we preached near the court house. Many questions were asked, some by the native pleaders. I found I have got one paper which was handed to me. I give the question just as it is asked in Babu-English. "What is the difference between Catholic and Protestant? Is the Catholic idolatry? If so, why should your honour preach against Hinduism?"

Next morning we embarked for our return journey, and as I was reduced to the extremity of having my fish fried with the oil my boatman used to besmear his body, and to eat it with sweet biscuits which had bred worms, we called at Kooreegaon in passing for reinforcements. In the evening we arrived at a little port named Pachgacha. We immediately proceeded to the village, but found the people intensely ignorant. We spoke of salvation through Christ as simply as we could and we hope that some at least understood us. Not one in the whole place could read. On returning to the beach we observed a number of Assamese oil merchants who had come to trade with the natives. They had just finished loading their cargo and were resting while their food was being prepared. Fortunately my catechist—who has had four years' training in our Barrackpore Institution, is a zealous worker and a very good fellow in many ways—knew something of their language, so we
A sail on the Brahmapootra.

could talk to them of the world's Saviour. We had no more attentive listeners than they during the whole trip. Although their meal was now prepared they bade us go on. "Sahib's words were good. Sahib was a guru (spiritual teacher) would he please say more." Another quarter of an hour I continued, then my catechist gave an address and they listened attentively the whole time. Before we left we gave them tracts, which they promised to carefully read. About an hour after, as I was reclining on the boat admiring the appearance of the river in the moonlight and listening to the splashing of an alligator a little distance away, a deputation from them waited upon me. "Would Sahib like to listen to some of their country air?" "Sahib would be very pleased indeed." So eleven were counted off and came opposite to my boat and favoured me with three songs accompanied by several musical instruments. These instruments were very primitive in construction. One was simply a notched stick of hard wood, which was rubbed against a small sea shell; a second was made up of pieces of bamboo of different lengths, which were beaten together and produced a sound similar to the negro "bones"; a third was a sort of drum, made by part of the trunk of a tree being scooped out, and one end covered with crocodile's skin. But simple as they were, they formed a not unpleasant accompaniment to the voices. The mode of procedure was for one to give a few words by way of a recitative and then for all to join in chorus, moving their legs in a sort of half dance and keeping perfect time. The burden of the first song was "God has given us hands and feet, arms and legs, mouth and eyes, come let us worship Him." The second was the metrical version of the legend of Nakindar. The chorus of this reminded me very much of the English "Laughing Chorus." The third was an account of some of the adventures of the boyhood of Krishna. The chorus to this was the remarkable words "God the Son of God." These songs were very appropriate for giving instruction and we had an opportunity of trying to correct some very pantheistic views and of telling them of the "true and only begotten Son of God." They were immensely pleased when I told them I should inform my English friends how much I had enjoyed their songs. I tried to purchase one of their instruments, but like good musicians, they loved them too well to sell. At 7 o'clock on the morning of the 16th we reached Jatrapoor. Here is one of the best coun-
A sail on the Brahmapootra.

try bazaars I have seen. A chair was placed for me in a building which would hold 500 people. A crowd soon collected, and we preached Christ crucified. We observed among the people many of those "kings of men" the mofussil Brahmins. They stood in all manner of graceful positions showing off their fine proportions and their cotton threads. They listened respectfully until I had done, and then began to resent my intrusion. Their Shastras taught the incarnation of Deity as well as mine, and were quite sufficient for them. Several points of discussion were raised, hundreds of people meanwhile gathering round. Once the proud fellows threatened to be violent. They snatched the books from my colporteur's hands and would not pay for them. They laughed immoderately at the contents. I at once called them to order and appealed to them as "gentlemen." This had the desired effect. The books were returned and several apologised to me, not for their own rudeness, but for the rudeness of the others. Oh no! the Brahmins would not buy. But just before our boat pushed off I observed a man coming under the direction of one of these disciples of the sacred thread, and he said he wanted twenty copies of our Shastras to sell. I have a different opinion as to the purpose for which they were wanted. The Muhammadans and low caste Hindus bought largely.

In the evening we reached Chilmaree, one of the most beautifully situated ports on the Brahmapootra. We were just in time for the bazaar. As we were beginning our address, a sleek consequential Babu interrupted us by saying to the three hundred people standing around, "These men are Christians. Christians are good men. Listen attentively to their words." This did us good service. The people were all ears as we told of the good zemindar and the bad ryots, of the consequences of sin and of the great Saviour. We have found out afterwards that our friend the Babu was one of the chief servants of the zemindar of the place and had been brought up in a mission school at Santipore.

Our trip homewards up the Tiesta was pleasant, although the sun was very hot during the day. We called at one or two places on our way, preaching the great Gospel of our blessed Lord. We arrived home yesterday, the 20th, much improved in health, and praying that our labours amongst the people of this dark, dark district may "not be in vain in the Lord."

S. A.
WESLEYAN METHODIST NOTES.

—A series of Special Religious Services are to be held in Madras (Black Town) and Bangalore successively by the Rev. Mr. Picken on his arrival per s. s. Merkara.

—We are indebted to the Ceylon Friend for the following Ceylon items:—The Rev. E. S. Burnett appointed to Colombo, has arrived, and the Rev. S. R. Wilkin may be expected during the present month.

—It is proposed to hold bazaars towards the close of the year in aid of the extension fund in the Galle and Matara Circuits. A contribution to purchase materials has been made in Matara, and upwards of Rs. 100 collected.

—The new Lord Mayor of London is to be Mr. Alderman McArthur, M. P., for Lambeth, who is a thorough Wesleyan. He will be the first Wesleyan Methodist who has ever held this office. He enters his Mayoralty on the 9th proximo. We heartily congratulate him.

—We commend to our brethren the following remarks of a correspondent. We thoroughly endorse his views and shall feel thankful if our brethren will follow his suggestion.

It has struck me that if you could obtain some such monthly or bi-monthly record from every circuit, the interest and value of the magazine would be considerately increased at least as regards the general readers both in India and at home.

No doubt many of us, from various causes, may be unwilling or unable to supply many leading articles on special topics, “it would cost little effort or time to send off a short review of our circuits of such a nature as I have indicated.”

A former missionary of this district, now in England, wrote a mail or two ago:

"The friends at home like to read the experience of the mission-"ries—plain matter-of-fact statements relating to the daily life and "daily work....." The writer of the above has undertaken the task of getting subscribers to the “Harvest Field” at home, and may therefore be permitted the privilege of offering a suggestion as to its contents.

I have no doubt that a hint to the brethren in an early issue would lead them to co-operate with you in this direction.

—The Hassan Colporteur, Puttanna, has had another very successful year, his sales of vernacular Scriptures for the twelve month being as follows:—One hundred complete Bibles, one hundred New Testaments, and fifteen hundred Portions, the whole represent a value of Rs. 184.

The Colporteur at Chickmagalur sold in the same period, Bibles thirty-two, Testaments forty-three, Portions four hundred and thirty, value Rs. 63.
Notes of other Churches and Societies.

The two stations together sent Rs. 122 as their annual Collection to the funds of the Society, a considerable increase on previous years.

—A piece of land near the Race Course has been granted to the Mission for a cemetery, as, in accordance with the new Government rules no more native Christians may be interred in the English burial ground. The Roman Catholics have received a similar plot adjoining our own, and have also been forbidden to use the Government burial ground for their native members.

—On the 3rd October the Sunday Morning Native Christian Service was, for the first time, held in the new chapel lately erected in the pettah of Hassan. The doors, windows, verandahs, and a few benches provided inside the building, were occupied by a large number of heathen spectators who for the first time saw and heard our mode of worship. They remained till the close of the service, and were orderly and attentive. As the congregation was detained by a heavy shower of rain a supplementary address to the visitors in the verandah was delivered by the catechist. The lively singing of the hundred and fifty orphans and native Christians seemed a great attraction. Arrangements are now being made for a week evening service to the heathen in this building. It is used morning and afternoon on week days for the purpose of a Vernacular Boys' School, about fifty scholars attend daily. The building cost Rs. 650 and is of mud, with jungle wood rafters and a tiled roof.

NOTES OF OTHER CHURCHES AND SOCIETIES.

—Six converts from heathenism have recently been received into membership by the Baptist Mission, Simla, and have returned to their homes and occupations.

—The number of candidates for the Peter Cator Scripture Examination held in Madras, this year, amounted to 62 for the Higher and 299 for the Lower Grade.

—A Camp Meeting in connection with the M. E. Church is to be held at Ennore near Madras during Christmas week.

—The M. E. Watchman announces that the American Evangelists, whose coming we have already noticed will
probably labour during December in Bombay, January in N. India and Allahabad, February in Calcutta, and March in Madras.

—The Lucknow Witness informs us that the Rev. Dr. Thoburn on his return to India will be accompanied by a reinforcement of eight or ten workers for the Methodist Missions here. To North India come the Rev. S. Dease, m.d., and Miss Nickerson and Miss Kelly. To South India the Revs. T. H. Oakes, and J. S. Stone, m.d., and Misses Spense, Smith, and Shafter.

—The L. M. S. Chronicle has a brief account of a tour made in the North Telugu district by the Revs. Messrs. Goffin and Thomas of Vizagapatam. The appearance of these brethren greatly cheered some Christians scattered in remote villages, and far away from pastoral care, and their whole tour was full of interest and encouragement. The district is large and has been but partially worked from want of men.

—The Missionary Herald (September) of the A. B. C. F. M. contains an account from the Rev. G. T. Washburn of the progress of the Pasimalai Theological school and seminary. A class of ten catechists, after two years training, was examined and left the institution at the end of March. He remarks that owing to a scarcity of labourers, other catechists who need training may not be able to go to the institution. The number of students in the Seminary and Theological school was eighty-five; thirty-two of whom were heathen young men from Madura and vicinity.

—Of late, a good deal has been written in some of our contemporaries respecting a church for India which shall include all evangelical Christians, and regard as non-essential such matters as church organization. There is no doubt but that some sections of the native church have had an organization and ritual imposed upon them which are too complex, but it would be difficult to return to simplicity now. If the various Missionary Societies had from the first aimed at the union of all converts, a church more truly Indian and less denominational might have been reared. But various forms of church government are as legitimate as diverse forms of national rule, since there is no Divine pattern for either, and denominationalism, if it involves waste, stimulates to Christian work, and is a good school for charity. It will be a pity if those who cry out against sects end their clamour by forming another.
The Rev. J. Whitney writes from Calcutta as follows:—

Last Saturday Sept. 16th brought to a conclusion a series of interesting gatherings held by the Native Christians during ‘Durga Puja.’ Last year these meetings were held for the first time and are I think likely to become general. The following are the subjects considered during the days of the week. “The mofussil as a field for preaching.” “Christian Work a means for promoting union amongst Native Christians.” “Devotion of Native Preachers.” To conclude, it was decided to have a love feast and during Saturday afternoon they commenced to assemble in large numbers at the Free Church of Scotland Mission Premises in Cornwallis’ Square. Nearly a thousand sat down to the meal. A small mat for each person, about a foot square answered for a chair and plantain leaves took the place of plates. It was interesting to see a company representing all shades of caste sitting down at one common meal. Brahmins were by the side of labourers. What an evidence of the triumph of Christianity. The feast over, a procession was formed, and divided into some half dozen sections. Each section had its own supply of musical instruments and singers. At the head was a flag with the inscription written in Bengali which signifies “Victory Jesus Victory.” A goodly supply of torches added to the oriental appearance of the scene. Several streets were traversed, hymn being sung all the time. A spirit of inquiry was aroused among the natives all along the route and many opportunities occurred of speaking a word for Christ. Returning to the place from whence they started, reading and prayer brought the interesting proceedings to a close. The benefits of such gatherings are many. To the Christians themselves they give evidence that they are growing in strength and numbers. To the heathen they are a strong proof of the work that is going on in their midst. That such meetings may continue and be taken up by Native Christians in other parts of the country is our wish.

GENERAL INTELLIGENCE.

—Gavazzi is once more in England, and has been giving an account of the growth of Christianity in Italy through the work of the free Christian Church. In 1870 the clergy met at Milan and represented twenty-three churches, chiefly in obscure villages. Now there are thirty-six churches and thirty-five evangelistic stations. The growth has been mainly in the larger towns. In 1870 there were 400 communicants; now there are 2,000. The Schools contain 1,300 pupils. The people, says Gavazzi, have come thoroughly out of Romanism and there is not “a hair of Popery left on their heads.”

—The Church of England Congress has this year been held in Leicester, and among the subjects discussed was that of “the religious condition of the nation.” Though one speaker gave considerable prominence to the neglect of the old traditions and sobrieties of Lent by the upper classes, to their “paganism of tone, worship of civilization,” their ‘positivist and agnostic views;’ and another remarked that “the present wave of free thought was the development of Puritanism” yet the general view was hopeful.
NOTICES OF BOOKS.

CHRISTIANITY AND THE SCIENCE OF RELIGION.—THE TENTH LECTURE ON THE FOUNDATION OF THE LATE JOHN FERNLEY, ESQ.

By the Rev. J. S. Banks.

It is well that Wesleyan Methodism should assert its relation to modern thought, not merely as an interested spectator but as an interpreter and guide, and this it is enabled to do at least in part, by means of the excellent institution of the Fernley Lectureship. The subject of this lecture is eminently one of present and engrossing interest and its magnitude is such that it cannot possibly be compassed in a single address. Yet the Lecturer has with much ability in the short space of fifty pages, placed it fully before us, and given us, in this compressed form the results of hard and careful thought.

The aim of a Science of Religion as defined by the lecturer "is to discover the laws, and exhibit the mutual relations of religious ideas and systems; to trace the order of their historical development, and thus to prepare the way for a judgment upon their meaning and value," p. 2, and he rightly anticipates that the progress of this science will cast a flood of light on the religious sphere. Just as the science of language has revealed unexpected relationships and affinities between what seemed far apart, and a deeper unity of word and thought than some men dreamt of; so the science of religion, if its growth be rational, may be expected to yield similar results in a higher sphere. Certain it is, that though the conclusions too hastily drawn, of some high priests of this new science seem adverse to what has been claimed for Christianity, we need not assume towards it any distrust or fear, but may wait with patience its future unfolding. "We do not need to be exhorted as we often are, to be-willing to compare Christianity, with other systems. This is what we are always doing. It is what Christian Missionaries do every day. Such comparison by no means implies the concession of equality." Among the services already rendered by religious science, the lecturer mentions the establishment of the doctrine of human unity, and the fact that religion is universal. In support of the latter fact he cites Professors Tiele and Müller, to whom he might have added Professor Flint, who has so fully examined and refuted the examples of an absence of religion among certain tribes, which have been adduced by Sir J. Lubbock. Another benefit conferred by this new science is that it condemns the notion that religion sprung from Fetishism. But the lecturer believes that this science will amply show by proof that special revelation is a fact in history, and a necessity for man in order to attain a true knowledge of the unseen. His conclusion is, that outside the
sphere of Christian revelation men sought the Lord with but one result:—“They never found Him.”

Man standing in the midst of creation, and using his faculties of sense and reason must inevitably come to possess the thought that there is a higher power which is unseen, but “distinct, certain, trustworthy knowledge” says the lecturer can only come by special revelation. How far sense and reason will lead him, whether to polytheism or monotheism, the lecturer does not very clearly say, though further on he attributes the monotheism of the Jews to special revelation. (p. 32.)

His remarks on the exaltation of the senses by some religious evolutionists, are so admirable that we quote a passage or two. “What are we to say of this theory? We could almost wish it were true. It would save us a world of trouble. It would be a great convenience if we had nothing to do but to say to the sceptic, ‘Use your senses. Look at, hear, touch the infinite for yourselves?’ But what if the sceptic turns round and says, as he will say, ‘I have used my senses, and they give me no such information as you promise.’ How will you establish your assertion? you cannot do it by the senses themselves.” Again: “Strange that men should have sought far and wide, high and low for that which after all lay within the grasp of the five senses. But the argument will not bear examination. It confounds the indefinite with the infinite. The indefinite, which hems in the sphere of sense-perception at every point may be regarded as an analogue of the infinite, but it is not the infinite. It is a contradiction that sense should ever transcend itself. We may as well say that a man could climb on his own head.” (pp. 13, 14.)

Thus does he oppose Professor Müller’s theory “that religion may grow out of the soil of human nature apart from the aid of specific revelation, external and internal” and that by the senses. Though extracts are given from the Hibbert Lecture to justify his interpretation of Professor Müller’s words, yet we think our lecturer’s application of some of his remarks is too severe. For the first result of sensuous perception would, according to Professor Müller, be but the indefinite, i.e., only a “presentiment,” a “not yet fully apprehended presence of the infinite.”

Having admitted the possibility of some knowledge of God by reason, the lecturer goes on to show that the contents of the Hindu faith are not such as might be attained through reason alone, that there are certain elements which appear to be foreign and out of harmony with the rest, and which contain moral ideas of a loftier order. The theory of a primitive revelation would account for the presence of these elements, Professor Müller’s theory of simple evolution fails to do this. The Hindus were left to reason and nature after they broke with the original revelation, but not before, and hence those higher moral ideas which appear so unexpectedly in the Vedas, are memorials which have been carried forth from the Paradise of old. pp. 19 ff.

We need hardly say that the whole of Mr. Bank’s lecture is of real value to missionaries, and this part of it which sums up the result of Hindu thought will be read with profound interest. He does not deny that “monotheistic tendencies” are found in the Vedas, but points out that where monotheism should have emerged, pantheism emerged instead. Assuming then that Hindu thought was
guided by evolution, the end was unsatisfactory. Its religious unity is not monotheistic but pantheistic. Every one will endorse this conclusion. And yet if without any surrender of the treasures of revealed truth which we clasp to our heart, the other conclusion could be reached, that the simple idea of God is not due to an external and special primitive revelation—some weighty objections would be disposed of and notably that of Schelling:—that if such a revelation be necessary in order that man may possess the idea of God, then man has "an original atheism of consciousness."

Turning from the Vedas to the Scriptures, the lecturer marks well the contrast between Hebraism and Hinduism, in the notions of God which they disclose. In Hebraism alone does the doctrine of the divine unity clearly appear. The latter part of the lecture which deals with the relation of Christianity to other faiths, is extremely valuable. We must not over-estimate, we must not under-estimate them. The "light which lighteth every man" shines in every land, and far beyond the limits—all too narrow, of our Christian enterprise, among the wastes of human life, and the many errors of human thought, the Son of Man is come to seek and to save that which is lost. As Trench beautifully says, "The divine ideas which had wandered up and down the world, till often times they had well nigh forgotten themselves and their own origin, did at length clothe themselves in flesh and blood; they became incarnate with the Incarnation of the Son of God. In his life and person the idea and the fact at length kissed each other, and were henceforth wedded for ever more."

We can only express our gratitude to Mr. Banks for his most valuable lecture, which fully sustains the honour of the lectureship. We trust that by its wide circulation a multitude of readers will be laid under obligation to him.

The Indian Evangelical Review for October is an excellent one. Its contents are as follows:—


We hope to refer to it in our next, but in the meantime we recommend our readers to subscribe and see it for themselves.

The Way to Health, a Sanitary Primer. Madras, C. V. E. S.

This excellent little primer is much needed in India, and should be extensively used in Mission Schools, for which it is specially prepared. It deals with all ordinary sanitary subjects, and is written in very simple language. A list of questions on the various chapters is appended for the aid of the teacher. The price is only 1a. 3p.

Scripture Lessons, First Course.

These Lessons are designed for teachers and carefully prepared. They treat of Old Testament History and the Life of Christ:—

The price is 1a. 6p. A cheaper edition is published for scholars.