A RECORD OF MISSION WORK IN INDIA AND CEYLON.

THE RELATION OF THE VERNACULAR PRESS TO CHRISTIANITY.

A Paper read at the Calcutta Missionary Conference.

The influence exerted by the press during the last 400 years is a sufficient evidence of its utility and power. To one department of its work we have now more especially to direct attention, viz.: its relation to the Vernacular and in this form its relation to Christianity. The growth of a native literature cannot but have forced itself upon the notice of every attentive observer, but the full extent of that growth may not have been known to many.

Whilst in 1855 it was stated as something remarkable, that during the first half of this century 1,600 books had been published in Bengali, it is now the fact that nearly as many as these have been published during the last two years (1878 and 1879). In 1878 (notwithstanding the passing of the Press Act in the beginning of the year) there issued from the Vernacular presses in the different provinces the following number of publications, viz., from Bengal nearly a 1,000, from the Punjab 915, from Bombay 908, from Madras 824 and from Burmah 100. Last year there were registered in the Bengal Library 656 books and pamphlets in Bengali, with editions amounting to more than a million...
and a quarter copies. During the same year, in Musalmani Bengali 45 books and pamphlets were registered, with editions amounting to over seventy-nine thousand copies. These facts show that the native press is not a weak agency in our midst and should convince us of the need of using to its full extent, such a means for promoting the interests of Christianity. With these remarks upon the Vernacular press in general we come to notice it more particularly as related to Christianity.

At the outset we would have it understood that our statements will refer chiefly to Bengal, that being the province in which our work is found and Bengali Literature being that with which we are most acquainted. With a population of over thirty millions and a native Christian community numbering twenty thousand, there is ample room for the Christianizing influence of the press to be felt. Its mode of action may be regarded as twofold; destructive and constructive; i.e., destructive as to the breaking up of the faith of the people in their own systems of belief, and constructive in giving to many an acquaintance with the truths of Christianity and in giving to those who have embraced the truth a preparation for Christian work. Hitherto, missionaries have given greater attention to the work of destroying, and this was needful in order to open up the way for advances towards further operations. But this work has now become less important, and that which is most urgently demanded is a Christian Literature that will be read by the mass of the people, and tend to the building up of the native church, and to this, attention is now turned.

Some time ago in passing through a village not twenty miles from Calcutta we were attracted by a novel sight. In a large open space on a mud-made throne sat a pundit. In front of him seated on the ground was a company numbering a hundred or more. A temporary partition had been made, on one side of which sat the men and on the other side the women. The pundit was reading from the Rāmāyana and the marked attention of his listeners showed how deeply interested they were. We felt at that moment that if we could supply a literature adapted to the people there need be no fear of its being accepted.

In considering our Vernacular Christian Literature we should remind ourselves of the supply we have; of the demand made upon that supply, and comparing these, should ascertain something of our present need.
Our supply, what is it? Compared with the whole of Vernacular Literature we are obliged to confess that it does not occupy such a prominent position as we could wish.

It has been and still is a matter of regret that with but few exceptions the important work of preparing a Christian Vernacular Literature has been left almost entirely in the hands of missionaries, already fully occupied with other pursuits. Excepting the Bible and portions of it, our present Bengali Christian Literature comprises some 350 books and pamphlets, together with about 30 in Musalmami Bengali. The get-up of some of the earlier books was anything but attractive but we are glad to observe an improvement in those of more recent date. In addition we should mention the Christa Bandhob, a monthly magazine with an edition of about five hundred. Also the Ayyadorpon, a weekly newspaper with a moderate circulation.

Such then is our store. What is the demand made upon it? The spread of education means an increase of readers and a proportionate increase in the demand for books. Our Christian Literature has shared in this increase of readers, but not so fully as it might have done had the supply of books been ampler. The fact that during the first five months of this year the colporteurs of the C. V. E. Society sold no less than 43,500 books is a proof that suitable books will meet with a ready sale. To keep pace with this increased demand is a subject which deserves the serious attention of all interested in the spread of Christian truth. If the truth we wish to teach is not presented in an interesting form we must not be surprised if others reap an advantage to our loss. In such a light let us consider our needs. We should not forget that we have to supply a literature for two distinct classes of readers; non-Christians and Christians. As a rule small books meet with the readiest sale. Being cheap they are obtainable by all and are likely to be read by those who have not much leisure at their command.

We require adaptations and original manuscripts rather than literal translations. A book full of foreign references cannot (literally translated) be rendered intelligible to the majority of readers. For non-Christians we want more books moral and religious in their tone relating to the general duties of life. We also need leaflets, attractively got up for gratuitous distribution. This want is now being partially met by the Tract Society. A monthly series is being published with an edition of 5,000 for general distri-
bution and 3,000 specially adapted for zenanas. We think there is ample room for a well sustained weekly newspaper. This of course need not be strictly religious although based upon Christian principles. The Sulab Samachar has a circulation of 4,000 copies weekly which increases to 8,000 during the puja holidays. With this we have nothing to compare.

As regards vernacular literature for our native church considering the development of general literature and the education of many Native Christians we might naturally look for a similar development in Christian literature. But this is not the case. There is a sad deficiency of Theological works. The importance of these will be felt when we remember the necessity of training our native agents. A Bible Dictionary has long been felt to be a great need. Such a work has been commenced and we hope may soon be completed.

A hand-book on Muhammadanism is in course of preparation by the Rev. T. C. Bannerjee, and a similar work on Hinduism would be of great service to preachers unacquainted with English. For devotional purposes an adaptation of Spurgeon’s ‘Morning by Morning,’ or some such book, would meet a want felt by many. Of late much has been done towards furnishing books for youthful readers, of which translations of the A. L. O. E. series form a conspicuous part. We need a literature for zenanas. The zenana mission is training hundreds to read, but what provision are we making for a right use of this knowledge when attained? Since low novels abound, let us have books to counteract their contaminating influence. A little has been done and we have reason to believe that this has been blessed. We commend this subject to all interested in zenana work.

Just a word or two in regard to writers. Missionaries have time to do but little. Where native talent is to be found it should be encouraged.

At present, fully half of the manuscripts presented to the Tract and C. V E. Societies have to be rejected on account of unsuitability. Native Christians of ability have here opened before them a fine field of usefulness. As a mission agency the press is at once powerful and widespread. Books go and are read where a missionary’s voice is never heard, and even where other agencies are employed it forms an important auxiliary to them.
Regarding the dissemination of our literature we may remark that the introduction of Christian books into public libraries and those connected with schools might be more generally adopted.

The only Bengali library of any proportions we ever saw was the property of a native non-Christian lady. We think under well represented circumstances free grants of specimen copies of our vernacular publications might be made for the use of public libraries and institutions. Advertising, except by means of reports whose circulation is necessarily limited, is a means almost untouched. A leaflet with a list of our principal recent works with their prices might be freely circulated at the same time with an intimation that a liberal discount would be given to shop-keepers, hawkers, and others. The getting of our principal books reviewed in papers read by natives is desirable.

We should like as an experiment, to see our books exposed for sale at some of the principal railway stations, believing it would well repay a trial. The joint colportage system is worked by the C. V. E. S. It allows the colporteurs to take books from all Societies. The system upon which it is worked in connection with the Calcutta branch is one of payment by results. If a man sells few books he gets little pay. Five rupees a month (exclusive of travelling allowance) is the maximum amount given. The more books a man sells the more commission on sales he gets.

This system admits of respectable Hindus as well as Christians being employed. If a case is specially well deserving it is liberally dealt with, and perseverance is encouraged.

A local paper truly remarks, 'there is a perceptible increase in Bengali works on religion.' This may mean increased activity on the part of the Hindus in defending their own faith, and to a certain extent we think it does. To us it means the necessity of using more fully the means so eagerly availed of by those opposed to us.

Let our preachers 'preach the word.' Let our teachers 'sow the seed,' but let the press send forth a stream of pure literature that shall convince the thoughtful and edify the Church.

J. S. W.
St. Thomas' Mount.

ST. THOMAS' MOUNT.—(MADRAS DISTRICT).

Its glory is departed! At least such is the opinion of those who knew it as an important military out-post to Madras. The Band Stand is no more surrounded with carriages containing the beauty and fashion of the place, nor is sweet music borne upon the winds from its centre, but still a Cantonment containing three Batteries of Artillery and some ten thousand native inhabitants, is not without interest. From a missionary point of view we should be inclined to say that its glory is only just dawning, for there opens to the eye of faith a vista of glorious days, when the living members of God's church shall dwell in every house and the vast sound of praise and thanksgiving shall daily rise from living altars as a sweet-smelling sacrifice before the throne of the true God.

The history of the Mount may easily be traced back some three hundred years, when on the top of the hill the Portuguese Roman Catholic Chapel was built, in which they keep the cross on which St. Thomas is said to have been crucified. Should any persons wish to see how near Rome can go to heathenism, they have only to visit the Mount in December and witness the processions, &c., when night is made hideous by the beat of tom-toms and blowing of horns. Surely there would be no marvel if any stranger witnessing it should suppose it to be some heathen festival.

Wesleyan Methodist Missions have now had a name here for sixty years, the late Dr. Elijah Hoole referring, in his work on India, to having preached here almost as soon as he landed in 1820; and on many other occasions he visited it on his tours.

From a letter now lying before us from Mrs. Isaacke, the widow of the late Captain W. B. Isaacke, to (I presume) the Rev. Thomas Cryer, dated 10th February 1827, we learn that she then sent all the papers and deeds giving the site of our present Chapel and the then buildings upon it to the Wesleyan Missionary Society for ever.

The Deed contains the following names; Robert Carver, Alfred Bourne, Samuel Hardey, William Longbottom, Thomas Cryer, Peter Percival and Thomas Hodson, the two last being the only survivors. There also lies before us the summary of accounts drawn up to the 31st December 1832, showing that Rs. 6,394.8.4 had been collected including a donation of £100 from the Parent Society and among many
other generous subscriptions, one of Rs. 200 from the Governor. The whole of this had been spent with the exception of a small balance of Rs. 18-1-5 in hand. The Chapel was opened for Divine service in 1829, but of this we have no record.

From that time to this, a period of over fifty years, English services have been regularly held, but for many years it was only as an out-station to Madras, and such is the stubbornness of custom that even to this day the idea seems to prevail in some minds that the work here is still of little importance and can easily and well be carried on by visitors from Royapettah. Of this, however, we leave our friends to judge when they hear what is being done in the Mount and for more than twenty miles to the west.

It is not until 1859, that we find in the Annual Report of the district a reference to the necessity of the Mount having a resident missionary. It says, “St. Thomas’ Mount should have a resident missionary. We hope to see, ere long, this ground occupied as a distinct station, the head of the circuit being St. Thomas’ Mount.”

The first resident missionary appointed was the Rev. Thomas Robinson who went there early in 1860, and entered upon English work. However, in May of the same year Mr. Josiah Evers was sent to the Mount to carry on a Tamil service which had been begun “in the previous February by preachers from Madras.” From that time to this, mission work has been carried on with more or less energy, and has generally had a European devoting part of his time to it and the remainder to the English work. Two periods, however, have occurred within the last seven years, when the station has been without a European.

From the above it will be seen, that the Mount is, as a fully equipped circuit, just entering upon its twenty-first year and though we cannot rejoice, as we should like, over a full-grown church, yet we are glad to report very encouragingly of the work and its prospects, both in the English and native departments.

The Missionaries who have resided at the Mount are—taking them in order of appointment, Thomas Robinson, Silas E. Symons, Henry Little, Abraham S. White, Charles Brighouse, W. R. C. Cockill, Thomas Peers, John Dixon, Richard Brown and Thomas Frederick Nicholson; also the following East Indian and Native Ministers; Josiah Evers, George Hobday, E. J. Gloria, R. Arumeinayagum, M. A.
Coopoosawmy Row and the late S. Somasoondrum and Joel Samuel.

In 1866, two missionaries were appointed, in addition to an educational lay agent and a lady teacher, but one of them left for England in the middle of the year, and since then only one missionary has been located.

To trace each section of our work from its inception upwards would be a very pleasant task, but perhaps a little wearisome to the reader; suffice it to say that we now have in addition to the chapel premises already referred to, a house for the missionary, a good school-room for our Anglo-Vernacular Boys' School and another for the Hindu Girls, all the freehold of the Mission, also a good school-house at Saidapet, built in 1860 by the aid of a Government grant and opened on the 12th February 1861 as a Boys' School.

For four years this school did well, but very determined opposition having been manifested, the school was removed to the Mount in the beginning of 1865, and amalgamated with an existing one which had till then been carried on by a committee of native gentlemen. In the Saidapet School-room a few boys continued to receive instruction until July 1869, when, with the sanction of the Director of Public Instruction, a Hindu Girls' School took its place and with varying success has been carried on to the present time.

The Hindu Girls' School at the Mount claims to be one of the earlier ones started by our Mission. It was opened on the 16th February 1863, with an attendance of 15, but by the end of the year prejudice had so far given way that there were 71 on the rolls. In 1866 and 1867, Miss Blake from England had charge, when the numbers rose to 120, but with this exception the school has never had the benefit of a lady especially set apart to it. For seventeen years we had the field entirely to ourselves, but about the middle of this year the C. M. S. Missionary started a school close to us and drew away some of our girls. This circumstance necessitated our moving to a central position, and in order to do so we were forced to build a school-house; and thus from being a wandering houseless child, the school has on completing its majority gained a home of its own. We can trace it as having been nurtured in no less than five different buildings, all of which have been at the mercy of a monthly tenure. With a permanent abode, notwithstanding opposition, we have every hope of this school becoming more and more efficient and useful.
The present state of the Station is one, we believe, of general prosperity, all our schools, of which there are six, are in good working order, and contain about 350 boys and 150 girls. The English congregation numbers nearly 100 persons, a number sufficient to comfortably fill our Gothic chapel, and we have 16 members of society in addition to half as many more who regularly communicate with us at the Lord's Table. The English Sunday School numbers some 35 scholars, who are taught the Bible by members of the congregation who delight in the good work. The Native congregation generally numbers about 35 adults and 25 children. Strange to say we have more members of society than regular attendants upon public worship, but this is accounted for by allowing for the old, sick, and those who from distance, &c., cannot regularly attend, but are met in class at their own residence or that of neighbours. Our members at present number 51 with two on trial. Tamil Services are held on two mornings and four evenings of every week and are as a rule generally well attended. One result of erecting the Girls' School has been that we have thus got a building in a suitable place for lighted services for the heathen, and for the first time in this town we have been able to carry on this branch of evangelistic work. Our congregations on Thursday evenings are generally large and attentive. We also hold a Sunday afternoon service in the same building for Christians and heathens.

We need not speak of the Branch of the Children's Home opened here during the famine of 1877, as we now have only 17 boys in it and these will soon be transferred to our Central Home at Karur, of which so full and interesting an account has already been published.

Last year a building was purchased at Kunnatur, ten miles from here, with the purpose of making it a centre for evangelistic work, but though a catechist was sent there in the beginning of the year, nothing has been done, as he, with his wife and family, were struck down by a virulent fever, raging there and in the surrounding villages, before they had been resident a month in the place. This fever for a time nearly depopulated the neighbourhood, raging as it did in five villages with a population of about 6,000 people, of whom about a sixth died in eight or nine months. The remainder wisely ran away. The catechist for several months hung between life and death and is only now regaining his full vigour.
We also have a Chapel-house at Poonamallee, seven miles from here, a place where we have held English services for as long a period as at the Mount. Our work there at present though very low is not without many signs of coming improvement.

Perhaps this paper cannot better be closed than by giving some extracts from a journal of a tour taken in October from the Mount to Tirumalpoor, twelve miles to the west of Conjeveram. This tour extended to and even beyond the present limits of our circuit and was especially taken with reference to openings now manifesting themselves in and around Poonamallee.

On Thursday the 14th October, the writer together with Mr. C. Young and John Ruthnum started very early in the morning and reached Poonamallee before daylight, when we made our Chapel premises our first halting-place; and from it, as a centre, for four days visited the surrounding villages.

Shortly after daylight we went into the Poonamallee bazaar where Ruthnum preached to about fifty persons on the parable of the Prodigal Son. We have always found the people here willing to listen, and can usually get a good congregation, but often fear that these quiet, polite hearers profit very little.

In the evening we went over three miles to visit a large village called Tirumalisey. I read one of the Tamil handbills called the "Ox and its Owner" and then spoke to the people about the same. Several persons tried to interrupt, but were at last fain to go away as we would not attend to them. Both my companions spoke to the people, and especially to a man made garrulous by drink, who took upon himself to defend their gods, religion and way of life. We found the village to be a large one, with both Sivite and Vishnuvite temples, but without a good school. On our way home we held a very interesting conversation with a Mahomedan who acknowledged that Jesus was a great Prophet but would not allow that he was the Son of God. Mr. Young asking him if Jesus always spoke the truth, he affirmed his conviction that he did, but when reminded that Jesus said "Before Abraham was I am" and "My Father worketh hitherto and I work," passages which prove His Divinity, he said he was unable to reply, but that some learned persons would be able to give a proper answer. He was urged to read the Bible, of which he evidently had a fair knowledge,
and from it, with much prayer, seek the necessary guidance that he might attain with all truth.

On Friday morning we visited Kunnatur, the station where our catechist resided for a few weeks early in the year. It is less than four miles from our premises in Poonamallee. We went right into the village of Kunnatur and up the hill on which a temple of Soobramanya is built and from which there may be seen a fine panorama of the country. We had a long conversation with the priest, a polite Brahmin and gave him a copy of the Psalms and some handbills. Kunnatur was evidently in former days a much more important place than it is now. There are several large temples in ruins as also some jute godowns with their vats all grown over with grass. Afterwards we visited the village, and Mr. Young preached to a small gathering in the verandah of the Mun-sif's house, entreating them to give their hearts to God as he had preserved them from the fever which had so lately desolated their houses. We also visited a pial school which I propose taking up as soon as the village is healthy enough for us to be justified in sending a Christian agent to reside there.

Earlier in the year we visited the village on several occasions and preached in the streets when most of our congregation were stricken with the fever. Then whole streets were deserted, house after house was closed, grass grew along the roads and very few bazaars were open. Even the Police lines were empty, the place being sufficiently protected by occasional visits of the peons. Now a change has come over the scene, the bazaars are open, the people are once more seen in the streets, and on every side there are signs of life, but alas! too many countenances bear traces of suffering and sorrow, which will not be removed for years to come.

In the evening we went again to the bazaars of Poonamallee, when Mr. Young read a portion of the eighth chapter of St. Luke and spoke to from seventy to eighty people on the faith of the Centurion. Ruthnum also spoke on the same subject, whilst I was engaged on one side of the crowd discussing with a Mahomedan. During the preaching a Mahomedan whose school was close by, tried his best to interrupt us by shouting at the top of his voice to his boys and threatening to cane them if they did not follow his example. A young Hindu as we were leaving, was conceited enough to say he could easily silence us by his arguments only he did not care to take the trouble.
On Saturday 16th October, we started at three in the morning by cart to visit Tinnanore, which place we found to be about ten miles from Poonamallee. The master of the village school, quite a middle aged man, is an ex-pupil of the late Rev. John Anderson; after some conversation, he brought out his Tamil Bible, but it was so covered with dust that it reminded me of the story of the old woman, who, being compelled to produce her Bible to satisfy the Minister that she had one and read it, exclaimed, on opening it, after a deal of dusting, “Bless me, if there bean’t the very spectacles I lost 20 years ago.” He has a good school. Tinnanore is a Sivite stronghold and abounds in Līngams, but we could not get a large congregation. We hope to visit it again soon, as there are some Pandarams who talk about becoming Christians. From Tinnanore I returned to the Mount by rail vi. Madras as I had to fill our pulpit on the Sunday; Mr. Y. and R. going back to Poonamallee where they spent Saturday evening and Sunday in preaching the word.

Monday, 18th October. We started in such good time that we arrived at Streeperamatoor, 21 miles from the Mount, at six in the morning. After a cup of tea we went into the streets where I read from the third chapter of St. John and spoke to the people of regeneration and the love of God, after which R. took up the same subject. We then walked to Peria Chuttrum, as we heard that a young man, a Matriculated student had a school there. However, we found him to be a myth, so Mr. Y. preached to the few people we could gather, from the ninth chapter of St. John, about the man who obtained both spiritual and bodily sight by believing in Jesus. We met a man, suffering from leprosy in a bad form, who is able to sing several Christian Lyrics and yet is keeping on in his heathen ways. On our way back we met an old man with very long white hair. We asked him what he was growing it for? His answer was, to offer at the temple and then sell it to make chignons.

Streeperamatoor is a large native town of three or four thousand inhabitants, but without an English school. Ten years ago Government had one, and a little more than three years ago we made a beginning but were forced to withdraw on account of the famine. We have been there several times this year but the people will not lift a finger to help us to reopen ours.
They are almost all supported by the large temple, which is a very favourite one of Madras Chetties. There are a great many good chuttrums and not a few rich Chetties who have retired from business.

In the evening we again visited the streets where R. read and explained the handbill "Eternal Life." We had a good congregation, as in the morning, but a young man anxious to show his knowledge, asked a number of foolish questions, and was not quieted until I drew attention to the fact that a beardless youth was talking before his elders, which made the people laugh heartily at him.

Tuesday, 19th October. We started early this morning for Conjeveram; but, heavy rain coming on before we had got half way, we were obliged to halt at a place called Pillai Chuttram. When the weather improved we started again but only to be once more caught, and we did not reach Conjeveram until 8 p.m. in torrents of rain. We talked with a few people by the way to-day and gave them some handbills.

Wednesday, 20th October. After having a look at the splendid Sivite Temple which the French used as a fortress during the Carnatic war of 1751, we set off to find a place called Tirumalpoor as were anxious to see how Peter (one of the orphans), who left the Mount Branch of the Home, was getting on. We did not find the place until nearly four in the afternoon. All the village were engaged in their temple festival in honour of the village deity Durhum Rajan, of which temple Peter's grandfather is a trustee.

However all the people, even including the musicians, at once left the temple, to see us, and R. read the handbill "The Great Physician" and explained it to them.

We then went to visit the house of Peter's grandfather who received us most kindly. We sat for some time talking to him and the large crowd who completely blocked up the street. The old man was very anxious to keep us as his guests for the night but we could not consent. Before leaving I visited the school and examined some of the boys who were evidently fairly well taught as far as the Results Third Standard.

One bright boy, a cripple, especially excelled, and his father was very anxious that I should take him away with me, but I could not see my way clear to do so then.

Our return journey was a very unpleasant one as we were caught in a dreadful storm and were completely wet.
A VISIT TO VILLAGES.

Twenty-six miles west of Madras, stands the Railway Station of Trivellore, and 2½ miles to the right, i.e. north of the line, Trivellore itself (holy-conquest) a small town and sacred, (as its name implies), with its temple, temple towers, tanks, &c. It is a peculiarity of the Madras Railway, that after leaving the great city, where no fault can be found with its present Central Station, it gives a wide berth to all places in the mofussil, and rarely comes within three or four miles of any of them! If the designer, authorities, Engineers and others expected that the country towns would eventually be drawn to the railway, they must have been mistaken, for, after a quarter of a century, we find the country towns still keeping their old distance. Mahomed may go to the mountain: but the mountain will not come to Mahomed!
A visit to Villages.

One hour, by what is considered a quick train in this country, or two hours by what may be regarded as a slow one, places the 26 miles between you and Madras. A "jutgâ," "seekaram-po" = go-quick, which is a light, covered, two-wheeled cart, so contrived as to bear up by the belly-band the country pony that canters along with it, is always ready at Trivellore Station as elsewhere, except at feast times, when natives crowd, and "first come is first served." So long as the passenger maintains his balance and retains his seat abaft the axle of the jutgâ—not always an easy thing to do, and so long as the belly-band does not snap, it is simply impossible for the pony to break his knees. Example is catching. "Puffing Billy" inspires the jutgâ driver with extravagant notions of speed, and until the extravagance has spent itself, which, as a rule, rarely happens within the first half-hour, you feel obliged in the interests of the pony, not to mention the passenger, to try and put on the brake.

By such a conveyance, tearing through the turnings of Trivellore, while the sun is yet high, and happily the streets are far from full, you soon emerge on the north-east, and thence rattling past paddy fields of "living green" you come in the course of a couple of miles to Ekâdu = fly-jungle, a village of two divisions, viz., the casters and the aborigines. Both these terms are open to remark, but they will serve our purpose for the present, and beyond that, it is quite possible we may be prepared to defend them as coming much nearer the truth than the terms commonly used.

"All things are not as they seem."

Here in the midst of the aboriginal section we have a footing. "The Jews have no dealings with the Samaritans" nor with those who deal with them! Nevertheless Samaritans have souls. Jesus talks with the woman at the well. Our chapel-shed standing right in among the despised aborigines, is now we trust, tolerably strong, as in re-building it, we reduced its width to remove its weakness, reducing first and future costs at the same time. It is capable of accommodating 100 persons, and is quite sufficient for the place. The Catechist and his family living hard by have charge of it. A small vernacular school is taught daily by the Catechist, for a few hours, and is kept going by his wife, when he goes out to preach.
Two miles further on, along the same road to the north-east, and a little off to the left, is the Telugu village of Kandigai. The other is Tamil. Here in the midst of a similar class of people, aboriginal, a precisely similar chapel-shed, with walls of mud and roof of thatch, recently rebuilt, forms the centre of attraction on Sundays and weekday evenings, when lively services are held, and Christian lyrics chanted lustily in Telugu. Approaching the village at eventide, by "a narrow neck of land" between two submerged paddy fields, we were met by two sable serenaders with curious clarionets and a third with a small drum, which triad drew all eyes upon us and most feet after us to the chapel, soon well filled—"both outside and in." So full indeed that at first, while the people stood up, a cow which tried hard to get in did not succeed: and even afterwards when the aborigines had sat down and the cow made a more desperate effort to force an entrance, she only succeeded by one length. There was instantly a tremendous scream from some child and a general commotion which interrupted the service for a few minutes and then all again was quiet attention. It was clear to one at least in the company that the cow did not consider herself an intruder, but rather the villagers as intruders, for she had been allowed right of way in that direction during the rainy weather. The force of habit therefore and not the charms of music was the cause of the cow's conduct.

After singing and prayer, those under instruction repeated portions of scripture teaching, another lyric was sung, a Bible lesson was read which formed the basis of our address. Then, after another lyric, we prayed and dismissed the meeting. The whole service was made as simple as possible, and was obviously interesting. All things considered, the villagers may be regarded as having made a hopeful beginning in the new life.

Off again by moonlight along the same road about a mile or more farther, we shunted to the left through pools, formed by recent rains, on to the Tamil village of Othikâdur, where we have a similar establishment, and where we held another lighted service. Moonlight outside—a very important item to the visitor, while inside a number of naked lights—native style—and far superior, a few kerosine lanterns which even lighted up the dusky faces—especially all eyes around us. Here after conducting a service similar to the one already described, we administered the sacrament
of baptism to ten persons,—men, women, and children. Two were infants in arms. Those of riper years gave, for the most part, intelligent and satisfactory replies to our questions and cross questions, for we did not limit ourselves to the printed order particularly in parts bearing, or which could be made to bear, on idolatry and other—to such candidates—easily besetting sins.

The service over and salaams said, we turned back in our trap through pools, past paddy fields on to the passable road again followed by several villagers who had accompanied us, or come to service from the other villages. One place we pass over in this hurried sketch as it requires more space and time than we can now afford.

A few words as to after thoughts during our splendid moonlight drive.

"The moon doth with delight
Look round her when the heavens are bare,
And waters on a starry night
Are beautiful and fair."

Looking out from the arch of our return-bandy on a bright sky with banks of fleecy clouds wherein lightnings played: shining sheets of water filling the fields: peaceful hamlets with patches of fresh pasture around them: palm-trees, pūvarasas, margosas, tamarinds and bamboos in clumps, here and there casting shadows on the roads: occasional rustics sporting with fire-sparks in memory of Kartīgei, the slayer of demons: (who was born of sparks from the eyes of Sīvan:) and on reaching Trivellore (holy-conquest) numbers of such spark throwers: the children letting off Chinese crackers in streets: houses, tanks and temple doors all lighted up with lamps in memory of the same Mars: thoughts flashed across our mind, that the spiritual sparks kindling among aboriginal villages would ultimately set both town and country on fire: that the scripture principle of "from the least to the greatest" would yet be more generally observed, that where the rich and luxurious turned a deaf ear, the poor would have the gospel preached to them: and that while Pharisees and Sadducees shut themselves out from the Kingdom of God, publicans and sinners would enter in. Amen.

G. F.
THE LATE REV. JOHN R. SLATER.

The Madras District has recently suffered a heavy loss in the accidental death by drowning of the Rev. John R. Slater at Negapatam. On the afternoon of Monday the 1st November, which was a school holiday, Mr. Slater with a young friend went for an outing on the river. They had gone only about half a mile from the boat-house when Mr. Slater stood up in the boat to put the sail right. In the act of rising he caused the boat to lurch so that he lost his balance, and in trying to recover himself the boat turned over and he and his friend were thrown into the water. The tide was high and the current strong, and after several ineffectual struggles to reach the bank, Mr. Slater's strength gave out and he sank not to rise again. His companion succeeded in reaching the shore, and stripping off his clothes hastened to the aid of his friend, but before he could reach him all was over: the body had disappeared from view. Efforts were at once made for its recovery. Every body that could do anything was eager to render assistance. Boats plied up and down the river in the vicinity of the accident, drag nets were put in requisition; but it was not till long after nightfall, when the body must have been immersed nearly three hours, that success rewarded the search. Life had then long been extinct. The remains were interred in the Protestant Burying Ground on the following afternoon in the presence of a large assembly, comprising nearly all the Europeans in the station and several hundreds of Native Christians and Hindus.

A funeral sermon was preached in the Wesleyan Chapel by the late Mr. Slater's colleague, on Sunday evening, November 7th. The Chapel was filled, while the windows were thronged by natives standing outside, for whom there was no room within. Suitable hymns were sung on the occasion, and altogether the service was a most impressive one. During the sermon the preacher read a biographical sketch of the deceased of which the following is the substance:

"The late Rev. John R. Slater was born at Bolton, Lancashire, on the 11th January 1855. He was the son of pious parents who in early life earnestly sought to imbue his mind with the truths of Holy Scripture and to train him in the fear of the Lord. For a time their efforts seemed fruitless, for after leaving school the influence of ungodly associates led him astray, and "for a season" he eagerly
followed the "pleasures of sin." But during this period though in his outward behaviour there was an air of contentment and peace, yet neither mind nor heart was at rest. Home influences still prevailed to bring him to the sanctuary on the Sabbath, and often while there the truth came home to his heart with mighty power. On such occasions so keenly did he feel himself a sinner before God, that he resolved and re-resolved to abandon his wicked companions and seek the Lord if "haply he might find him." These resolves, sincere though they were, were like "the morning cloud and the early dew," they soon passed away. Still the Spirit followed him, giving him no rest, and eventually his sin became a burden so intolerable as not to be borne, and the peace of God appeared a thing so desirable, that, feeling his then circumstances, surrounded as he was by those who neither feared God nor wrought righteousness, to be directly opposed to the interests of his soul, he gave up his employment, and engaged himself to a godly Methodist. Here, though his surroundings were decidedly favourable; his awakened and anxious spirit for a long time found neither comfort nor joy. Weary months of sorrow for past sin and yearning desire for pardon and holiness passed away: but the cry was "O that I could find him for whom my soul longeth!" Fierce temptations without and deep anguish of spirit within sorely tried him, but when patience had had her perfect work, the Lord whom he sought, even the Messenger of the Covenant, came suddenly to his temple and brought the message of peace and the spirit of adoption, enabling him to cry "Abba, Father."

The joy of salvation newly found and a heart-experience of its blessedness made him as anxious that others should enjoy it as he had previously been to realize it for himself. His youth and inexperience seemed to point to the Sunday School as a fitting sphere of usefulness, and in this for some years he was earnestly engaged. Subsequent efforts in connection with a Young Men's Christian Association before which he read several essays, brought his gifts into prominence, and led to his being employed as a local preacher. He began to preach in his eighteenth year, and in this work was remarkably blest. His earnestness, not less than his gifts, made him ever acceptable, and many through his preaching were induced to seek salvation; amongst whom was one of his brothers, who is now usefully engaged in the same work.
In his twenty-first year he offered himself as a candidate for the Ministry, and was accepted by the Conference of 1875. Being designated for foreign work he was sent to the Richmond Branch of the Theological Institution, where he studied for three years. To very good natural gifts, he added the most conscientious diligence, portioning out his time that he might the better redeem it for God. His progress in study was very marked. He was first in his class in almost every subject, and in the annual reports of the examiners was singled out for special commendation. His progress in knowledge was not more satisfactory than his growth in grace. Though singularly devoted to his studies he never neglected the culture of his heart. In addition to the spiritual exercises of the closet, frequent and sometimes protracted, it was his custom daily to gather a few of his most intimate fellow-students in his study for prayer and mutual conversation on the word of God and their own soul’s experiences; and their profiting appeared unto all. The success in preaching graciously vouchsafed to him among his friends at home was not wanting to his ministrations among strangers during his College-life; and at the great day of account, many who had but once seen him and but once heard him will rise up to call him blessed.

The Conference of 1878 appointed him to labour in the Madras District and it was proposed that he should return to the Institution for another year in order to receive special training for the work to which he had been designated. But circumstances occurred, which made his return to College impracticable. Accordingly in October of that year he sailed for India, arriving at Madras on November 15th, where he remained until the end of January 1879. He then went to Negapatam, to which station the District Meeting had appointed him.

During the time that he has been going in and out among you, he has been a living epistle read and known of all men, and hence it is unnecessary to speak of his life and ministry here. Ye yourselves have seen and known what manner of man he was, and even now that he is dead he "yet speaketh." In study and in the discharge of his duties diligent and conscientious—in preaching, earnest, thoughtful and practical—in his friendships warm and true—in manner, genial and attractive—in disposition, kind, unselfish and generous almost to a fault, he seemed peculiarly fitted for the great work to which he had conse-
crated himself, and little was it thought the last time he stood in this pulpit that his work was so nearly finished, and that to-day all that is mortal of him would be sleeping in the tomb to await the voice of the great archangel, while his happy, blood-washed spirit has heard the Master’s welcome “well done,” and has entered upon the higher ministry of the temple above ‘not made with hands eternal in the heavens.’”

The writer of this paper cannot close this brief account of the deceased without a few words of personal testimony to the deep earnest piety and sterling worth of his dear departed colleague. Those who knew something of his kindly, cheerful, unselfish, generous disposition and who witnessed the wonderful charm he exercised over children will realize faintly the blank that his loss has created in the family of which for nearly two years he had been a member. His conduct was unblameable, his zeal unflagging; he shrank from no labour and left no duty undone. Owing to the sad circumstances of his end no dying assurances came to human ears from his lips, but he was most assuredly ready for the sudden change. During the last two months of his life there was a marked deepening in the tone of his piety—his prayers were unusually fervid and pleading, his soul was evidently being drawn out after God. He was longing for and suggesting means to bring about the revival of God’s work in Negapatam. That was the subject of conversation between himself and his colleague the very evening before he was taken away. But his work was done though he little thought it; and now he is not, for God has taken him.

“Rejoice for a brother deceased,
Our loss is his infinite gain;
A soul out of prison released,
And freed from its bodily chain;
With songs let us follow his flight,
And mount with his spirit above,
Escaped to the mansions of light,
And lodged in the Eden of love.”

A. F. B.
"And they heard the voice of the Lord God walking in the garden in the cool of the day."—Gen. iii. 8.

The sun had neared the western brink, and all aslant
His mellow rays upon the varied landscape fell,
Touched the tall trees where sang the birds their evening chant,
Glowed in the fountain's spray and lingered in the dell
At cool of day.

The numerous herds which sought the forest shades by day
Now roamed the meadows fair, or by the waters still
Reposed; while all around the changeful breeze at play
Stirred the soft leaves and wandered at its own sweet will
Among the flowers.

Twilight upon the threshold of the fading light
Her footstep stayed. It was the hour than all the rest
More sacred. "Twas the mystic hour—nor day nor night—
When heaven draws near to earth, and earth her troubled breast
Unfolds to heaven.

The Master came. He walked within this garden fair
At cool of day. Ah, where were those were wont His voice
To greet with bounding step of childlike love?—the pair
Whom He had formed to dwell on earth, and to rejoice
In Him their God?

Amid the thicket's deepest shade they crouched forlorn;
How marred their destiny! How ruined all mankind!
They woke in bowers of Paradise that happy morn—
That night they wandered forth alone, while far behind
Gleamed the pale sword!

My soul, learn thou the warning traced in lines of woe
On Eden's garden fair. The solemn day of life
Brings duty stern, while tempting thee still lurks the foe
In harmless guise. Fight on, remember 'mid the strife—
"The Master comes."

O thou my brother, standing in the bright'ning dawn,
Youth on thy brow and eager hope within thine eye,
Grasp thou thy weapon firm, nor heed the hunter's horn
That woos thee from thy work to sylvan revelry—
"The Master comes."
And thou my brother, toiling 'neath the mid-day sun,
   The dew of youth hath fled, and on thy furrowed brow
The weary hours have set their mark. O labour on!
   Turn not aside to rest, for when the sun sinks low

"The Master comes."

The Master comes to all. He comes at close of day
   When o'er our fading life the twilight shadows fall;
Morn's fragrant hour must pass, and noontide's burning ray,
   Oh, in the quiet eventide may we His call rejoicing hear!

H. E.

WESLEYAN MISSIONS IN INDIA AND CEYLON.

The following remarks, called forth by an article in our last issue, and throwing considerable light on some of the work in Ceylon, are from the pen of the Rev. E. Rigg, Chairman of the North Ceylon District. They are followed by a note from the writer of that article, who has handed them to us for publication.—EDITOR, H. F.

"The last number suggests one or two points in its first article on which I should like to see a clearer light thrown. I refer to your remarks on the disparity in numbers between the Native Ministry of Ceylon and that of the Continent of India, and on the comparative paucity of girls receiving instruction in our Day Schools, as you say, basing your remarks on "Report Figures," that whilst in Madras and Mysore (I have taken the average in these figures), the proportion of girls to boys has risen from 20 to 56. Thus in Ceylon the progress is very slow, being only about 34, an advance in South Ceylon of 0 and in North Ceylon of 3, during the last fifteen years.

I will begin with the last first, presuming that what is true of North Ceylon is equally true of South Ceylon, and that one explanation will explain both.

(1). The great development of our Educational work has been in the villages and hamlets adjoining our Central Stations.

(2). These villages, &c., recognising to some extent the importance of boys' education, on the ground of there being an impossibility of permanent employment, other than that of cooly work, for a man uneducated, and also on the ground of a "little learning" giving dignity and authority to its possessor, readily sent their boys to the schools, but for the education of girls no such reason existed.

(1). Because the girls as grown women never would go far from home for employment. (2). Because as uneducated girls they made better wives. Safer, for no intrigue in their husbands' absence could be carried on by writing. More docile and tractable, because they were in invincible ignorance of their own proper position and rights as women. These prejudices still exist to a very great degree in all
our country districts; in some villages where we have sixty to seventy boys, we can't gather six girls. The men detest the very idea of a wife who knows her letters and can read or write.

This is the reason why our day scholars number among them, so many more boys than girls. But what about our Girls' Boarding Schools? If we have come behind you in our Day Schools for girls, I think we can show a very satisfactory increase in our Boarding Schools. In 1865 we had one Girls' Boarding School in the District numbering eighteen girls. In 1880 we have four Girls' Boarding Schools numbering 227, viz., Jaffna, 110 girls, Pt. Pedro, 31, Trincom: 33, and Batticaloa 53, (I quote from the District Minutes of January 1880), and paying in fees towards their own support the sum of Rs. 1,743, 20cs. Have any of our Indian Districts done better than this? Should you desire any fuller information on these Boarding Schools I shall be glad to give it you.

(3). As to the disproportion of Catechists to Native Ministers in the Ceylon and Indian Districts. Does this "point to a difference of policy?" I don't know. I wish to tell you what our "policy" is touching Catechists and leave you to decide the question of "difference" or no "difference."

Our Catechists, then, are mostly, though not altogether, and not necessarily, young men, married, who have expressed a wish to enter the ministry. Such young men we deem it prudent to prove, and therefore send them to country stations in charge of a school and village. Here they work, and here they remain until a change is thought wise. Meanwhile, if their conduct and bearing is such as to recommend them to their superiors and churches as fit persons for entering upon the serious responsibilities of the ministry, they are brought before the District meeting and entered as "Candidates." This denomination gives them a position, and a right to enter upon the studies laid down by our District for Candidates. These studies embrace a course of four years: at any one of which the Candidate may be detained until his progress is satisfactory. When the four years' course is ended, he then comes before us as a Candidate for the ministry. A "probationer" in fact, we may or we may not accept him. The four years' course gives him no absolute claim upon us. When fairly launched as a probationer his course is straight enough. I enclose you a copy of the "Course of Studies," which experiences teaches is wise to demand ere our young men come forth as Native Ministers. Perhaps this may explain the disproportion in the item "Catechists."

E. R.

"Mr. Rigg's remarks bring out very clearly the fact that our Girls' Day Schools in Ceylon are for quite a different class of the community to the majority of the Girls' Day Schools in Madras and Mysore. In India, the desire for female education exists almost wholly among two classes: first, those natives of respectable castes who have themselves received an English education, and secondly, among Native Christians. In India as in Ceylon there is very little desire for it among the lower and non-castes who are not Christians. No mission in India that I am aware of, has as yet succeeded in gathering into schools large numbers of low caste or pariah heathen girls and from Mr. Rigg's remarks it seems this
stage of progress has not yet been reached in Ceylon. In writing my article I feared that this was the explanation, but hoped that as Ceylon was so far ahead of India in being able to get caste girls into Boarding Schools that there might be a similar advance in low-class female education. I regret it is not so. I presume that the number of high-caste girls who are not reached by their boarding schools must be few, or the brethren in North Ceylon would have some agency especially adapted for reaching them similar to the Caste Girls' Day Schools of Continental India.

On the second point both in India and Ceylon the policy seems to be to make the best of the material at our disposal, but as might be expected from the advanced condition of the church in Ceylon the material at the disposal of our brethren there is different from what it is here.

In the Wesleyan Mission in India it cannot be said that the Catechists are mostly those who it is expected will become Native Ministers. Some of them will, we trust, but only a small proportion. Lost my question should have had a construction put upon it which I did not intend, let me add that from the "Course of Study" which Mr. Rigg has kindly sent, it is plain our North Ceylon brethren have no intention of lowering the standard of qualifications for Native Ministers. Those who pass through this twelve years' course [four years for candidates, four for probationers, and four after probation] must be men of whom no church need be ashamed, and who if they are filled with the Holy Spirit must be able ministers of the New Testament.

J. C.

A UNITED METHODISM FOR INDIA.

We print the following private letter originally addressed to the Rev. W. B. Osborn of the M. E. Church, in order to bring the above subject before the minds of our readers. The letter is not an exhaustive discussion of the subject, but a fragmentary contribution having reference to some of the most important points.—Editor, H. F.

My Dear Brother,

I wished much to have talked over the subject of a United Methodism for South India with you and Brother Shaw prior to your departure from Madras, but you left earlier than I expected, and so I missed seeing you. It is a subject of such importance that I offer no apology for sending this letter concerning it. And it appears to me that since probably all of us Methodist preachers—your brethren as well as mine—have asked and will continue to ask ourselves whether such a union of the two Methodist Churches now at work here, is possible; the question must come up for deliberation and settlement at no very distant date. I cannot help thinking that the sooner it receives our attention, the better it will be, and it appears to me that we cannot have a more fitting time for its consideration than the present.
If you and your brethren could consider the subject during the sittings of your present Conference, and communicate, either formally or informally, the results at which you arrive, these results would reach us in time for consideration in all our Indian District Meetings, since these are to be held in January, 1881.

The present time is specially opportune for the consideration of this question by us all, since the Methodist Ecumenical Congress is fixed to meet in London about the first week in September, 1881. Eighty delegates from the Methodist Episcopal Church of America will attend that Congress, so that an admirable opportunity would exist for any conference on this subject between them and our Missionary Committee, or any body of representatives of our Methodist Church in England who might be appointed to consider the question. One of the subjects likely to be considered by the coming Congress, is in the words of the Regulations, as follows:—

"Methodism as a missionary movement, the relation of the home to the foreign work, and the best mode of avoiding waste and rivalries, and of securing instead thereof, sympathy and co-operation between different Methodist bodies occupying the same or contiguous mission fields;"—and if we could but reach some harmonious conclusions with reference to our future union as churches, much light might be thrown on the subjects above indicated.

Moreover, I am persuaded that it would be a great gain to all of us connected with both churches to be able to regard the question as a settled one; further thought concerning it would then be unnecessary and complete harmony in our common work would be everywhere ensured.

If we could agree to decide that a united Methodism is practicable, the way would be at once opened for the strengthening of our missionary forces and the extension of our work in this land. We should then be prepared to welcome agents from other English Methodist Churches, and may I add, American ones also, whose agents are now wholly absent from our Indian field. In this way there would be a gain to the work of God in India, as well as to our common Methodism.

It is not necessary I think, to discuss whether union or fraternal co-operation be the better object at which to aim. I see no special advantages which demand the continuance of a bifurcated Methodism. The best guarantee for no waste, for strong and successful work is to be found in a united Methodism. I see clearly that if in Madras and Bangalore—and I suppose it will hold good of Calcutta)—our churches could be united, there would be many advantages from the union.

First, we should at once gain that enthusiasm which springs from numbers, and which is nowhere an element of greater power than in India. Our church-life and work would thus become more impressive to those outside our pale, and we should be better able to cope with the Ritualism, Romanism, and heathenism which are around us.

Second, we should effect a saving of money and energy; and our supply of both these requisites is sadly too deficient.

Third, we should gain mutually as ministers of Christ. "In a multitude of counsellors is safety," and our piety and zeal would be quickened by fellowship in counsel and work.
A United Methodism for India.

Such a union cannot be hindered by any doctrinal differences. Blessed be God that we preach the same Gospel and hold fast the same certainties. We are brethren, and alike the successors of those early Methodist preachers who moved England, but whom England could not move. Our people are similarly exhortcd to repentance and faith, and the attainment of holiness. Nor need such a union be hindered by minor differences in church government and organization. These things can be mutually adjusted by Christian charity and common sense. Surely we shall not quarrel about the mere framework.

But the great difficulty will naturally be the basis and conditions of the union. What shall these be? Clearly the union must not mean absorption: neither of us must swallow up the other. It appears to me that the only satisfactory basis of union would be the establishment of an Indian Methodist Conference duly invested with functions for the Government and regulation of the whole of our work. With regard to the constitution of such a Conference, the field is so large that it could not well be other than a representative body. If it were made so, then the annual expenses (of travelling, &c.) would be considerably lessened, while the circuit work would be more efficiently carried on by the brethren in their respective circuits who do not attend Conference. I think that laymen should have a place in it as well as ministers. If such a Conference were established then something corresponding to our English district meetings would require to be formed to scan the details of circuit business, elect representatives to Conference, and otherwise facilitate its work. It is desirable that the Methodists both of England and America, should continue to manifest a deep interest in our Indian mission work, and the affiliation of Indian Methodism would need to be so made that this interest might be preserved. It is evident I suppose to us all, that if the work of evangelizing the heathen is to reach any worthy magnitude, we must not, for the present at least, be wholly left to our Indian resources. It seems to me that money and men might continue to come as required, both from England and America, though an affiliation with England would for us here be more simple and direct if it could be satisfactorily arranged between our respective Committees and Conferences. If they continue to grant us money, it is but natural that they should claim some oversight, though, if our union were accomplished, such oversight would I fancy, be chiefly formal. We should be numerous enough, and I hope, wise enough to constitute in the main a self-governing body. There are other details connected with such an affiliation to which I need not now refer.

Another matter which would require careful arrangement, is the support of the ministry. You and your brethren have held the principle that your support should wholly come from the churches under your care, and probably would continue to keep to it as closely as possible. Self-supporting churches are the ideal after which we both strive, but as a matter of fact we do not refuse aid from those who are outside our churches, and we all see the application of the principle of self-support in native evangelization to be very difficult. It might mean starvation. It is evident enough that some men are in more favourable spheres for self-support than others, and it seems to me hardly fair that to a specially difficult
field of toil there should be added a special difficulty in obtaining sustenance. The equalization of salaries as far as possible should be a recognized principle with us all, and the allowance to every brother should be liberal. No men have better opportunities of being generous than missionaries have, and there is no fear that any man would become a "Savings-bank" merely by receiving a liberal support. If they receive freely, they will be able to give freely, and it should be possible for them to be generous. Besides, a missionary’s children should not suffer merely because their father has been a missionary.

As you are probably aware, we at present adhere to the principle of equal salaries to Europeans and Eurasians where there is an equality of training. If a Eurasian goes to England to be trained he is placed on the same financial footing as those of us who have come from England. If he be trained in India he receives a smaller allowance. Our policy in this is very like that of Government, which says in effect to students of Medicine, &c., “If you receive an English training, which will cost you more time and money than an Indian one, you will receive a more liberal allowance hereafter.” I do not think that any insuperable difficulty would present itself in dealing with those of us who are now in India, and it would be easy to legislate for those who are to come.

In the event of union I think that circuits should support their ministers wherever it is practicable.

As to the property of our respective missions, that would naturally belong to our Indian Conference.

There are many other details which would need to be arranged, but the matters above referred to are I think the most important. I have written this hurriedly, and have omitted much that might have been added, but I trust that I have said enough to show first, that a united Methodism is much to be desired: and second, that such a union is thoroughly practicable. The suggestions contained in this letter are wholly my own, and no one has any responsibility in this letter except myself.

Praying that the Divine blessing may rest on your Conference and on our common work in India.

I remain in the fellowship of the Gospel,

Yours fraternally.

WESLEYAN METHODIST NOTES.

—Considerable damage has been caused to mission property in the Madras District by the late cyclone.

—On Friday the 19th instant, Mrs. Hay, the wife of Colonel A. C. Hay, distributed the yearly prizes to the girls of the Wesleyan Mission Schools in the city of Mysore. After the girls had sung a lyric, prayer was offered by the Rev. H. Gulliford.
After the reading of the Report the prizes were distributed. The interest of the proceedings was greatly increased by the presence of the Lord Bishop of Madras who at the close gave a very friendly speech commending the work to the native gentlemen who were present. At the conclusion P. Krishna Rao, Esq., an old mission student, in a little speech; thanked Mrs. Hay for the kind interest she had manifested in their girls. We hope to publish the report in our next issue.

We are glad to report the arrival of the recently appointed missionaries, viz., the Rev. B. Pratt, for Secunderabad, (Madras District), the Rev. W. H. J. Picken for the Mysore District; the Revs. T. H. Whitamore, who is to take charge of the English congregation in Calcutta, and W. M. Spencer for Raneegunge, (Calcutta District), and the Rev. G. W. Jackson for the Lucknow and Benares District.

We regret to chronicle the death of Sir Francis Lycett to whose generosity English Methodism is so much indebted, and also that of the Rev. Samuel Coley, Theological Tutor at Headingley College, of whom it has been truly said that he "never travelled in any circuit without leaving a blessing behind him." His ministry was eminently popular, and in his work as tutor his students regarded him with affectionate esteem.

On November 11th a tea was given to the Wesleyan soldiers in Bangalore, and the 67th Regiment specially welcomed on their return from the seat of war. More than a hundred persons were present. Major Wroughton presided at the meeting which followed in which the Revs. J. Hudson, B.A., S. E. Symonds and E. R. Eslick took part. Corporals Cheverton and Jeffries thanked the friends on behalf of those assembled, and their thanks were supplemented by a warm expression of gratitude from Serjeant Adams of the 67th Regiment.

We cannot but refer to the sad loss which the Madras District has sustained through the sudden and unexpected death of our dear brother the Rev. J. R. Slater, to whom his superintendent the Rev. A. F. Barley elsewhere pays a fitting tribute. Eminently conscientious and devoted to his work, and full of yearning for increased usefulness, his sudden removal from our midst has plunged his brethren in deep grief. His memory will be long cherished for every one loved him. We deeply sympathize with his friends in England and earnestly commend them to the God of all comfort.
—Hassan—The Bishop of Madras, with his Chaplain the Rev. Mr. Morley, arrived at Hassan, on route to Mercara, on Monday, November 8th, and conducted a morning service the following day, when about twenty-five or thirty English and Native Christians attended. His Lordship visited the Wesleyan Orphanage in the afternoon and spent some time in hearing the children read and sing, and examining specimens of their weaving, knitting, needlework, &c. He very kindly gave the Chikmagalur and Hassan offerings to the Orphanage funds, also a special donation of Rs. 25 from himself, the total amounting to Rs. 112.

—An important meeting has been held in London for the purpose of making some preliminary arrangements for the Methodist Ecumenical Congress which is to assemble in September, 1881. The different sections of English Methodists were well represented. Among the topics likely to be considered by the Congress, is that of “Methodism as a missionary movement, the relation of the home to the foreign work, and the best mode of avoiding waste and rivalries, and of securing instead thereof sympathy and co-operation between different Methodist bodies occupying the same or contiguous mission fields.” A guarantee fund of not less than £2,500 will have to be raised. The eastern section of the General Executive Committee has been appointed.

—The Rev. W. H. J. Picken conducted a series of Mission Services in the Wesleyan Chapel, Black Town, Madras, commencing on November 9th, the day succeeding his arrival. In spite of the rainy weather, large congregations assembled, and a deep interest was aroused. Mr. Picken’s addresses were deeply earnest and practical, and many inquirers of all ages, were moved to consecrate themselves to the service of God. Several new classes are likely to be formed as a result of the services. A Children’s Service was also held nightly, which was much appreciated and blessed and is to be continued in the form of a weekly service. The attendance of soldiers at the above services was very encouraging, and for them a special class is now formed. We trust that the services about to be held by Mr. Picken in Bangalore may be similarly blessed.

—A Fancy Sale was held in connection with the Wesleyan Ragged Sunday School, Madras, on Saturday, November 6th, which realized a considerable sum. The sale was due to the zealous efforts of the teachers. On the same evening a
public meeting was held, presided over by the Rev. G. Fryar. Prayer was offered by the Rev. G. M. Cobban, and after the reading of the Report, addresses were given by the Revs. G. O. Newport and W. Joss, L. M. S., and A. C. Houston, Esq., Assistant Editor Madras Mail. The total number of scholars is 140, and the average attendance has been 120. During the year two adult classes have been formed, comprising 30 poor men and women. Both adults and children receive a substantial meal of curry and rice every Sunday at the close of their lessons. Forty of the scholars are members of the Band of Hope. The funds of the institution are satisfactory.

NOTES OF OTHER CHURCHES AND SOCIETIES.

—The Cambridge Delhi Mission flourishes. There are now six graduates at work with the Rev. R. R. Winter.

—We learn that the connection of the Rev. H. Rice with the London Missionary Society in Madras ceased on November 30th.

—We believe that the Misses Brandon of Masulipatam have left the station and the work they were there engaged in, on account of Masulipatam's passing from the I. N. F. I. Society to the C. M. S., as a station for Zenaana work.

—The Rev. H. F. Clark, C. M. S., formerly of Ceylon, is to take charge of the Mundakam division of the Travancore Mission. Several new C. M. S. missionaries are expected from England, and among them the Rev. J. H. Bishop, who returns to Travancore.

—The Christian Vernacular Society has sent forth into the Mission field about 650 native teachers, and issued eight millions of copies of publications in sixteen languages. It has 7,000 children under instruction, and employs 115 colporteurs in India and Ceylon.

—Miss Emily Dawson, daughter of the late Rev. W. Dawson of Vizianagram has arrived in this country to engage in Zenaana work, and will for the present be located in Madras. She is an agent of the Society for the Promotion of Female Education in the East.

—The following programme of a monthly meeting for the examination and training of native preachers and catechists of the Madura Mission will be of interest:—
FIRST DAY.
10 A.M. Prayer Meeting for half an hour.
10-30 Reports.
11-30 Examination of all helpers on General Questions.
12 Examination in Bazaar Book. Third class.
12-30 Examination of a Hymn. Each one has to sing and analyse the hymn.
3 P.M. Examination in Geography of Asia Minor. All classes.
3-30 Examination in Texts on Tithes and true spirit of benevolence.
Classes I and II.
3-50 Examination on Paul’s First Journey. Class I.
5-15 Examination in Matthew xvii. Classes II and III.
4-40 Examination of Miracles of Christ, 13th—17th in order.
Classes II and III.
5 Announcements and arrangements.
5-10 All go out in companies to preach in the streets.
7-30 Two Essays, with general criticisms. Topic: why should the Sabbath be observed, and how? also, skeletons of sermons, by two persons, with criticisms.

The second day’s work is of corresponding magnitude.

GENERAL INTELLIGENCE.

—The Annual Conference of the Evangelical Alliance was this year held at Nottingham, and was largely attended. The proceedings, in which ministers and laymen of nearly every denomination took part, were of unusual interest.
—The Rev. Ralph Wardlaw Thompson, nephew of the late Dr. Wardlaw, Missionary at Bellary, and grandson of the celebrated Dr. Wardlaw of Glasgow, has accepted the post of Foreign Secretary to the London Missionary Society vacant by the lamented death of Dr. Mullens. Mr. Thompson enters on his new duties on the 1st January next.
- The Indian Evangelical Review has an interesting article on the “Foreign Missions of the Methodist Episcopal Church” from which we learn that “the total number of missionaries, male and female, sent from America to various countries, including India, has been 292, of whom 154 are still in the field, 27 having died at their posts, and 111 returned home.”

NOTICES OF BOOKS.

The Daily Round: Meditation, Prayer and Praise adapted to the Course of the Christian year.—London, J. Whitaker and Co.

This little book has for its aim, the giving of “help, day by day, in few, plain words, to those who wish to know God’s truth, to gain God’s grace, and to do God’s will. The course of the church’s year, and the order of the church’s services, are followed.” It is exceedingly well written and breathes a most devout spirit from beginning to end. But we are sorry to find in it error respecting the Sacrament of the Lord’s Supper, and Confession to a clergyman widely and subtly insinuated. For such teaching, already too prevalent, we have no respect.