REPORT OF THE WESLEYAN METHODIST MISSION.

CALCUTTA DISTRICT—1880.

The year just closing will bear its own burden. If less eventful than usual it has its own special interests, and ever so brief a review and record challenge much of deep and mingled feeling. If we would we cannot forget the late advent of our mission in Bengal, among the other bodies already there. Naturally enough these other bodies have gained great vantage ground in property and experiences, which we have yet to gain; and this too when the cost of things has been universally enhanced and when opportunities have been similarly diminished. It is a most serious addition to our difficulties to begin our missionary work so late, instead of fifty years ago.

Another serious difficulty has been the "5 per cent. reduction" of the Home Grant and the general results involved. The lessened income of the Parent Society is a most sad fact, viewed in the light of the increased demand, and the many opening doors of usefulness, which we have been debarred from utilizing; and still more so when the value of souls is considered, together with the importance of vigorous action, which the millions of Bengal demand at our hands. Inadequacy of men and means, in such a place, involves sad waste of effort. For instance—how much of valuable time and labour is rendered fruitless to us from the
fact of the children of our people going to (even) convent schools, because we have no school of our own! and how much of money and time is spent in vain, in makeshift arrangements, where want of money forbids the organizations that would supply us with efficiency!

Then, again, it should be remembered that, practically, we only began our mission work proper in 1870, when the district, as such, was formed and whence began the course of having two ministers in Calcutta, expressly to care for a work in Bengali, as well as that in English. But only in 1877-78 did we begin to have a practical command of operations in Bengali, when our missionaries, expressly set apart to labour in this language, began to have a command of the language itself. So that, fairly considered, our district is but a few years old and cannot yet be reasonably expected to give much of mature fruitfulness. Indeed the results of makeshift-arrangements and incompleteness of machinery have often been seen in "breakings down" (of unsatisfactory structures) instead of "buildings up," and in decrease, of numbers of unsatisfactory members, instead of increase. And still we are but organizing and laying down foundations, for future consolidation and success.

But in spite of every difficulty we may claim to have made progress. The missionaries see more clearly than ever, and know more fully the requisites of that success, which must be and is the aim of all. Half their number daily use more or less the vernacular of the masses, and all have gained such a practical vantage ground, that, with continuity of effort and the divine blessing, success—in an increasing degree—may surely be relied upon. Regular missionary tours are made by European and Native agents and many sermons and addresses are delivered to many attentive audiences, and everywhere we have much to stimulate our efforts.

And we think we have reason for encouragement in the marked increase of fellow-labourers from England, all the more so when the state of our Home Funds seemed to render such increase impossible. The arrival of the Rev. T. H. Whitamore as our city pastor of the English congregation in Sudder Street, and of the Rev. W. M. Spencer as an additional Missionary to the Bengalis, is matter for sincere congratulation. We thank our Committee most heartily for such timely reinforcements. Nor do we for a moment undervalue the fact that, whereas last year only
one married minister was in the District, this year we number five!—it is an increase of no less than four very important "fellow-labourers" in our momentous calling, of winning India for Christ. May God grant that these four additional "better-halves" may make our united influence tenfold more effective for missionary results. Another fact too should be noticed—all our missionary workers seem strong and healthy and give promise of prolonged usefulness, if God's providence be as we have reason to hope it will be.

A beginning has been made during the year in higher female education, and although not so successful as desired, owing to want of due sympathy and help, it has proved to us the truth of our representations that a High School for girls would be a sure success, and a great gain to our work, if reasonable help be given it. To the writer it is a painful fact that the daughters of our people are actually sent by their parents to popish schools, and this for want of a suitable school of our own. Is it wise to leave the daughters of our people thus to popery! Moreover a High School is needed, for a normal training class; and also for enabling us to provide native female teachers, &c. If not enabled to raise up suitable agents of our own, for our zenana work, and also for our general operations in Bengali, we cannot avoid great waste of time and money, in labouring with unsatisfactory agents, often the "wastrels of other churches!"

We have been sorry throughout the year to see so little done by us, in English, on behalf of the educated Baboos of Calcutta. From among them go forth the chief leaders of native sentiment and character in India, both in Government and in common life, and we have deeply regretted our impotence to induce our Home authorities to treat this subject as it deserves. It is a work that seems worthy of the very ablest of our home ministers—one that would well repay any sacrifice that our home churches could make. And if we fail to grapple with it others will not; only very lately three High-Church Ministers from Oxford arrived here expressly to devote themselves to this work—and if the opportunity be lost to us our church at home will surely regret it.

Our Zenana Mission, as a means of sowing gospel seed, is a most important work. It deserves the best organization that we can give. It is the only means we have of
reaching a large portion of the female population of India. Hitherto serious difficulties have interfered with the success desired, and our efforts have been far less effective than they might have been, but we are hopeful that time will bring us such results as will give much better satisfaction.

Our Institution and Training Class are healthy and promising, if not large. They are among our most important undertakings—qualified native Methodist agents being our great local need. We only need money now to make our work at Barrackpore the Richmond of our Institutions—the place for sending forth adequate native helpers.

We cordially thank all who have in any way helped us in our work, and specially Messrs. Remfry and Remfry for gratuitous legal services in the Deeds for transferring the property bought for the Mission, No. 59, Jaun Bazaar Street, for our Bengali work. The obtaining of this property, without any grant from Home Funds, is an encouraging fact—even though Rs. 1,500 had to be borrowed, at 8 per cent. interest, before the purchase could be made.

Calcutta Circuit.—(English.)

We—are glad that another year has left us with so many causes for thankfulness. We have been enabled to prosecute our labours unhindered by serious illness and unchecked by untoward circumstances. All we aimed at has not been attained, but sufficient success has been given to forbid despondency and to cheer our faith of better days to come.

Our Sudder Street Church has maintained its position as one of the means for propagating the 'Gospel of the grace of God' in this vast cosmopolitan city. The Sunday services have been fairly attended, and the word preached has not lacked divine power. No revival has been given, but we believe that the work of preparation for a revival has been steadily progressing—the faith of many in God has been quickened and made more real. It is matter for regret that the week-day services are so thinly attended. Climatic reasons prevent the success of many occidental modes of action,—the time for evening services is also the time for recreations, dining, &c., so that few are really able to attend. The will might find the way, in many cases, only the right will does not always rule. We rejoice that 'sowing the seed' has been regularly carried on by means of four sermons weekly, one being in the house of Mr. H. Chamberlain, where a kind of cottage service is held. This service has been well attended and much good has been done, especially among the soldiers.

The Class Meeting has been a most valued means of grace, to those who have attended it, but it has not yet become popular with the many. It is our great means for cultivating spiritual influences in the heart, only many would rather not cultivate such influences. Many would join our Church if they could overcome their objection.
to the Class Meeting—it is much too experimental for them, and "speaking," even in honour of Christ, is what many say they "cannot do!" About anyone, or anything, else they can speak to almost anybody—about Christ they prefer to be dumb! We want another Pentecost among us.

The funds of the Society have been much as usual, some friends are very liberal, but it is not correct to say that the liberality of the congregation is all that can be desired. The old Jewish tithe is confessedly no very high standard of liberality, and yet how many Christians give a tenth!—Such giving would soon pay off all our debt and also float our cause into much practical usefulness:—a City Mission even might be attempted by us.

Miss Beauchamp's visit was availed of for commencing a High School for Girls, in April last. Moderate effort and patience would have made it a great success. But the climate proved too trying and another sphere was preferred. Another teacher may be found, however, and we hope for better success by and by. The School is a felt need to prevent our children going to popish convent schools, and to provide educated and trained teachers for our Zenana and general Bengali work. We have the School-room, in a central situation near the maidan, and any competent Principal would soon have a most useful institution.

The appointment and arrival of the Rev. T. H. Whitamore, as our English Minister at Sudder Street is matter for congratulation, if only as the commencement of the plan for having a married minister solely devoted to this appointment. The Tea Meeting held to welcome him was a gratifying success, and promised well for the future. And we rejoice even more in the fact that we have 'peace in all our borders,' and that the new Pastor has a field 'white unto the harvest' before him. May sowers and reapers rejoice over an abundant ingathering of souls.

One matter for regret may be mentioned, viz., that a useful piece of Mission land lies idle here. Since more house-room must be had it is a pity that we cannot utilise our money by building on this spare land, instead of wasting it in rents—the same money would build a good house, and save all rents for ever. A member of a building firm wanted to buy the land to build a house on it, purely as a personal investment of money; and if worth this to a private person it surely is worth the same to our Society.

**Sunday School.**

The past year has been one of change and we have lost some of our number who could ill be spared: nor is the prospect for the future very encouraging as others whom we shall sorely miss are leaving India either temporarily or for good.

Firstly Miss Hubbard and Miss Floyd were obliged to relinquish their posts as teachers on the ground of ill-health; then Mr. Inglis who labored with us for a time earnestly and well removed from Calcutta; and last but not least Miss Harriss who has conducted the Senior girls class for several years and who was very dear to her scholars also left for up-country. We regret these losses sincerely and trust that some friends interested in our welfare will "come over and help us."
We would acknowledge the occasional and ready assistance of Mrs. Baugh and Miss Beauchamp to whom we are indebted for their kind services.

The year, however, has not been without its encouragements and we have been rejoiced to welcome as teachers two of the elder scholars, viz., Miss Baxter and Miss Smith who have now charge of the infant classes.

We have at present 12 teachers and 110 scholars on the roll of whom 45 are girls and 65 boys. The attendance of the children varies considerably, the highest during the year was 94 whilst the average has been 73. This is partly due to our difficulties in connection with the school gharries and the absence from sickness or other causes of those in charge. We hope that next year there will be a great improvement in this respect and we desire the co-operation of the parents in effecting this end.

Situated as we are and surrounded by a neighbourhood literally teeming with children, we feel that our school might be doubled or trebled and we again urge upon any who feel that they are not "apt to teach" to come forward and help us by a house-to-house visitation. Such visitation was some time since tried by a school in our neighbourhood and succeeded admirably; we are sure much good would result if it could be adopted on our behalf.

The new Hymn book compiled by the authorities at home has been adopted, and has given very great satisfaction. The selection of hymns is large and unexceptionally good and we feel that we have in it a powerful aid in our Sunday School work. The price too is moderate and for 6 Annas each we have been able to place in the children's hands a book in every way suited to them and containing upwards of 500 hymns.

The tablets which contain the lesson for the ensuing Sunday, a memory text, daily readings of selected portions of God's Word bearing upon the lesson, Catechism and Scripture exercises or questions to be done or solved at home have been circulated weekly and have been favourably received. We look upon them as a means of doing much good in the homes of the children and of interesting the parents and friends in the progress of the children and the prosperity of the school.

The usual picnic to Barrackapore was held on the 30th of December and although the attendance was not as large as was expected a very happy day was spent, the pleasures of which were enhanced by the kindness of Conductor Read who procured the loan of two elephants for the amusement of the children and to whom our hearty thanks are accorded.

On the first Sunday of the year a Library was started in connection with the school but has not been so successful as could have been wished, owing partly to the paucity of suitable books. The Librarian reports that it now contains 124 volumes in addition to a few lately received and not yet catalogued, and that all these have been collected or given by the teachers and pupils. The principal contributors have been Mrs. Osmond, Miss Harris, Miss Amy Smith, Miss Lizzie Colthurst and Mr. Cock to whom we are much indebted. New and suitable books are urgently needed and the Librarian will be glad to receive donations of cash or of books to enable him to place the Library on a proper basis. Many no doubt
own interesting books which having been read and re-read are of little use to them, but which would prove of great interest to our scholars; the gift of such books would be gratefully accepted. A charge of one anna a month for the use of the Library has resulted in the collection of Rs. 34-8-0. More would doubtless have been obtained but for the cause before adverted to. The expenses have been Rs. 41-10-0 including the purchase of an almirah for the books, thus leaving a slight deficiency on the year’s working.

In the month of September last the “Blake” system of collecting money was again adopted in the School and a sum of Rs. 71-11-9 was raised in this way. The collectors have now fallen off very considerably, owing to the alleged difficulty of getting subscribers, and several cards and boxes have not yet been returned. Of the last mentioned sum one moiety has been paid to the Wesleyan Missionary Society, and the other has been carried to the credit of the School funds.

The next point calling for attention is the subject of our finances. We commenced the year with a credit balance of Rs. 106 which was augmented by the anniversary collections amounting to Rs. 97-15-3. These amounts were supplemented by Mrs. Newing and Miss Harriss who have acted as our collectors during the year, the former having obtained Rs. 320 and the latter including some amounts received from her scholars Rs. 70-8-0. We are very considerably indebted to both of them for this material assistance which enables us to close with a cash balance of Rs. 272-7-6. Every exertion, however, will be necessary to raise funds for the ensuing year, as the School room will shortly require repairs and the roof must be thoroughly seen to before the commencement of the rains.

We would not omit to chronicle the arrival of the Rev. T. H. and Mrs. Whitamore to whom we accord a hearty welcome and who will we trust be long permitted to labor amongst us. We would also acknowledge the kindly interest taken in the School by the Rev. George Baugh, the Rev. J. Whitney, and the Rev. J. Macdonald who have addressed the children and have been attentively listened to.

In conclusion we would earnestly thank our heavenly Father for His gracious protection, assistance and guidance. May He help us all to be more hearty in His work and more zealous for the salvation of immortal souls so that our School may become a valuable aid to our church, and both prove powers for eternal good in the neighbourhood and city.

Calcutta Circuit.—(Bengali.)

During another year God has blessed us in our work. Although we have no cases of conversion from heathenism to record, many have enquired of us concerning the word preached and some we are convinced are not far from the kingdom. Several who were nominal Christians have joined us in Church fellowship. Social as well as moral difficulties still meet us in our work but the signs given encourage us to labour on with the assurance that the Lord of the harvest will speedily give the increase. Never had we more openings for toil, and never more need of full consecration to the service of our Master.
We are thankful to say that at last a most desirable property has been secured for the purposes of our work in this place. Being in a thronged native thoroughfare it is well adapted for street preaching, as well as for School and Chapel premises. A debt of Rs. 1,500 still remains which we hope speedily to clear off. This purchase not only furthers the interests of our work generally but gives stability to it in the locality.

Our Church has progressed favourably. Several social meetings have been held besides the regular services, and have proved means of grace to many. Our people are learning the important lesson of helping themselves. The contributions for Class and Ticket money are very encouraging. The rules of our Society have been printed in Bengali and a copy given to each member.

The regular services have been very fairly attended considering the circumstances in which many of our people are placed. Open air services have been conducted at various places in the neighbourhood and several native festivals have been visited. Preaching and singing the Gospel in the houses of respectable Hindus forms a new and pleasing feature in our work.

Chittapore.

In July we suffered through the loss of one of our Agents by death. Babu Jadub Chunder Ghosal had been with us for many years. A Brahmin by birth he was converted to Christianity by street-preaching. His knowledge was considerable, and in a winning way he was able to gain and keep the attention of his hearers. For some time he had been ailing but we little thought that his end was so near. The Master called and we have every reason to believe that the servant was ready.

The Church here is small, but is situated in a most needy and populous district. Services have been held for our few members regularly and several respectable Hindus have also frequently attended. This locality forms a fine field for open-air work and an attentive congregation is nearly always obtainable. In street-preaching alone there is ample work for us to do here. An interesting inquirer has visited our Agent during the year, for the purpose of obtaining further instruction in the Christian faith. He is a young man who was trained for several years in our school. He shrinks at present from baptism but is we believe in heart a Christian. We pray that he may soon have courage to come forth and confess Christ.

Our Christian Teacher, Sham Lall Dass, has done much to help us in our open-air work and we have been glad to encourage him as a lay-helper.

Addresses in English have been given in our School-room on Saturday evenings. These have been well attended. The interest evinced in these services leads us to hope that they will be productive of lasting benefit to some.
Zenana Mission House Service.

The Sunday evening English service has been continued here. Several educated natives here attended regularly and have often made enquiries respecting Christianity.

Our Zenana Mission House being in a district where a service is much needed we have tried as far as possible to supply the need. A pleasing addition to our services has been the introduction of a harmonium.

Visitation and the distribution of tracts is attended to previous to the services by means of which an entrance is gained into the homes of the people.

Calcutta Circuit.—(Bengali.)

Taltollah, Boys School.

This school has been worked by one of our agents, assisted by a pundit. There are twenty-one on the roll consisting of six Christians, eleven Hindus, three Muhammadans and one boy of the Mehter (sweeper) caste. It is never likely to be large but as it supplies a need for the children of some of our people it seems desirable that it should be continued.

At the end of the session the boys were examined. They did fairly well in secular subjects and had evidently been well taught in Scripture.

Girls’ School.

This school has flourished during the year. The number on the roll is sixty-two with an average attendance of forty-five. Several girls have had to leave on account of early marriage. Miss Heysham kindly examined the school and furnished the following report:

‘The girls of the first class read and spelt well, their explanations were bad. In Arithmetic they did fairly and their knowledge of Scripture and Catechism was very good indeed. In the second class the children read pretty well, but their spelling and explanations were indifferent. Their answers to questions from the Catechism and the ‘Old Old Story’ were very good. The third class read fairly and their spelling was good. Their Catechism was also good. The singing of the children was very good. Fifty-seven children were present, and their behaviour throughout was very nice and satisfactory.’

Chitpore, Boys School.

This school was established in 1870 and continues to do a good work in a poor locality. One hour every day in each class is devoted to Scriptural instruction. Notwithstanding that several minor schools have been commenced in the neighbourhood we close the year with eighty boys on the roll. They are classed as follows:—Hindus seventy-five, Muhammadans two, Christians two, Eurasian one.

The Rev. T. H. Whitamore kindly paid a visit to the school. We subjoin an abstract of his report. ‘This school is situated in a
densely populated native district and should prove an incalculable boon to the neighbourhood. I found that the classes suffered somewhat from broken attendance occasioned by a close observance of their festivals. Apart from that, the average attendance was fairly good. I had the honour of examining the first three classes. The boys of the first class had read a few chapters of English History and could repeat by rote most of what they had learned, but they had no grasp of the subject generally. In English Grammar they knew the great divisions of the language and something of its construction but required to be trained in detail. They had evidently read with interest the history of their own country and were able to trace out the cause and effect of the great Muhammadan wars with a completeness which surprised me. In Scripture they had read part of the Gospel according to St. Luke, a subject to which they did not seem to have applied themselves with much interest. The second class read fairly well as a rule. The third class read well, and had evidently been carefully and industriously drilled. I am pleased also to be able to say that in English Grammar they shewed an interest which if it continues will place them in a much better position than their seniors, when they reach the higher standards. On the whole I was pleased with the school, and considering the materials with which the Rev. J. T. Whitney (missionary in charge) and his teachers have to deal, the whole work is worthy of high commendation and promises to become an important institution.

During the year a night school has been started but at present the attendance is not large.

**Girls' School.**

The number of girls on the roll is 65 with an average attendance of 50. Miss Harris has kindly furnished us with the result of an examination she gave. “The first four classes did exceedingly well, those in the highest class could not have answered more promptly and correctly than they did, it showed they had been well taught. The lower classes were not ready at answering but much cannot be expected from such young children. There were 46 girls present when I examined the school.”

**Sunday Schools.**

These have been sustained during the year both at Taltollah and Chitpore.

We are thankful for what has been done, but feel that this part of our work might be more fully developed.

Babu N. C. Bannerjee has had charge of the boys’ school at Taltollah and in other ways has also assisted us in our work as a lay agent. Our Sunday School work calls for more earnest attention and we trust some of our native members will come forward to help us in it.

**The Zenana Mission.**

We submit our report for the past year with a deep sense of thankfulness for having been permitted to secure an important, although,
we are sorry to add, a small share of successful progress in our undertaking, amid the many discouragements, and hindrances, which have well nigh choked our path. We have been specially encouraged and cheered by friends in Calcutta who have, from time to time, visited us, and by those kind friends in England who have rendered substantial assistance from their purses.

Our little staff has not suffered from sickness so greatly as during 1879. Miss Wittenbaker’s earnest work is beyond our praise, and deserves special acknowledgment. Valuable gratuitous assistance has been given us by Miss A. Mendis, since April last, in zealous labours in the Zenana school. Miss Wince joined our party in August, and we regret being able to offer so small remuneration for her helpful services. The conduct of the two native helpers can scarcely be called satisfactory. We (Mrs. Hands) hold a strong opinion, matured by the experience of the past two years, that native agency is unsuitable for our class of work, and we regret that pecuniary difficulties do not permit us to dispense altogether with native helpers.*

Twenty houses have been regularly visited in the course of the year, and about a hundred souls more or less have come within the radius of our influence.

Miss Wittenbaker says "that thirty Zenana pupils have been under instruction, some twenty-two of them paying fees varying from one to three rupees a mouth. Trials and difficulties have been many, but the presence and blessing of the Master have given strength and courage. In one house three young widowed sisters joyfully received the gospel message. On the occasion of a death the cry was "Oh, we shall never see our dear one again!" and when pointed to Christianity they said, "O, if we had your faith we should indeed be happy." After the recovery of a boy in the same family the grandmother said—"when the doctor told me that my grandson would die I cast aside all my gods, on whom I had been calling, and prayed to your God, the God of heaven, and He heard and answered me, for the child has recovered ever since."

A high-caste Brahmin lady allows us the free use of a room for our Zenana school, in return for the instruction we give her daughter. We begin and close the school with a hymn and prayer, and the lady herself often comes and listens when the scripture lesson for the day is given. We have great cause for thankfulness and encouragement. The school is a great blessing. The children are taught in addition to other regular lessons — the scriptures, catechism, hymns, prayers and school songs. One of them has a Bible, to which none of the friends object. We had fifty on the rolls at first, but the number has lately decreased, through sickness and other causes. One little girl was married, at four years of age, and is now a widow at six! her husband, a promising youth of seventeen died suddenly of fever. The mother cried—"what will my child do—hers will be a life-long sorrow!" she cannot understand her sad case and asks "why may I not wear the marriage sign, and why are all my jewels taken from me?" Another child lost both parents lately and is not allowed to change her dress or comb her hair! But she still comes

* Native helpers hitherto have been the rejected of other churches — when we can train them ourselves, the case will be altered.—Ep.
to school. Some parents of the children when called upon, expressed themselves much pleased with the school and with the constant singing of our hymns in which the children indulge. It is indeed a most interesting branch of our work. Our several assistants give one and the same testimony, that they are kindly received and eagerly listened to by the Bengali ladies visited by them. And that, although all is not gratifying, they have every encouragement to prosecute their labours.

In one house when religious books were offered, the reply was—"Our mother-in-law would burn the books, but speak to us of your religion, and we can hear you." In another house where there are two widows, it was said—"many of us like to hear of your faith, but why do you want us to leave our house and be baptized—can we not believe the Christian religion and stay at home?" This was said because a Bengali lady had left her home and been baptized.

One of the most interesting events of the year has been the request of the heads of two Maharatta and Gujarathi families, that we should visit and instruct the ladies of their households. As these ladies were ignorant of Bengali, our Hindustani was of special service to us:—it also enables us to visit Muhammadan ladies occasionally.

We find that our efforts are most successful among widowed ladies and children. The condition of the Hindu widow is deplorable in its degradation—and they appreciate our teachings most who, like birds, are shut in a cage without hope of release.

"Chintamony" is our school Teacher, and she reports an average attendance of forty girls. But for six months she was a visitor of Zenanas, with more or less acceptability. Several ladies have visited the Zenanas with us, including Mrs. and Miss Budgett from England, and they were all greatly interested in our work—encouraging extracts from letters by some of them might be given if space would allow of it.

Our efforts have been greatly hampered for want of means, and the need of extra funds is pressing if full advantage is to be taken of our opportunities.

A few friends helped us and a harmonium was purchased for the use of the Service in our Mission House, conducted every Sunday evening by the Rev. J. Whitney.

Barrackpore Circuit.

The companies of Infantry stationed here remain only a few months. This makes our work fluctuate, but we are pleased to see some who come out on the Lord's side in this place, still maintaining a good confession in Calcutta. The prayer meeting has kept its ground well, and the class meeting has for the last few months been well attended. Our Bengali members who speak English join in both of these meetings, and convey good influences to their own community.

Bengali Work.

Our little company has again been reduced by discipline. We have dispensed with the services of the Catechist, and this has narrowed our out-door services. However the Head-master of our
boys' school has been accepted as a Local Preacher, and his aid, with that of the students, has enabled the Missionary of late to supply the deficiency. We have visited the villages along the line from Dum-Dum to Ranaghat and sold Scriptures by ones and twos through the whole district. In the third class railway carriages we are able to speak to many educated natives. We want a boat, so as to be able to spend the night in the villages. As it is, we are obliged to return at the very time when work is over and men ready to listen. Traversing this district we continually meet with signs of the labours of former missionaries, and proofs that those labours have not been in vain. We have had several enquirers, one or two of whom have expressed their readiness for baptism, but have drawn back again through fear.

Boys' School.

The boys' school is in a very poor state as far as numbers are concerned. The Nawabgunge branch had to be closed. The teacher in charge proved himself incompetent, and the inhabitants taking alarm at the entrance of Christianity into their village started an opposition school with the avowed object of driving us out. It is fair to state that many tried to help us, thus showing their sympathy with our work, but we concluded that our funds would be better employed upon a Christian boys' training school and consequently withdrew from Nawabgunge. Our opponents there have gathered a large number of boys and are building a school-house.

The Theological Class.

Mr. Whitamore the Examiner reports as follows:—

"Hari Pada Banerjea has read during the year the Gospel of St. Mark, Cambridge Bible for Schools, 100 pp. of Field's Handbook and some of Mr. Wesley's Sermons. His time has been to a great extent occupied in teaching in our schools and in preaching excursions with the Rev. J. A. Macdonald, but the subjects were, without exception, well done. Both in the viva voce and written examination he has done himself and his tutor great credit. I am pleased to be able to express my belief that this student while possessing average capacity for receiving instruction, is not without some considerable ability to think for himself, on the great problems of Theology.

Sharbananda Das's reading was not so extensive, but as a beginner, necessarily unfamiliar with even a line of Christian Theology, he had fairly laid hold of what he had read and had evidently thought a little about the subject for himself. He appeared to have clearly apprehended the meaning of those of Mr. Wesley's sermons he had read and could give a close outline of each of them. The moral and religious character of our students is fairly satisfactory."

Christian Boys' Training School.

As our Theological Class had accomplished good results we were led to think of a Preparatory class of Christian boys as desirable in order more fully to supply the need of reliable Agents. We began the class in the month of June. The boys board in the compound and attend the school. They are under the charge of one of our
students. He already sees much improvement in their characters. We want to see evidence of their having been born again, for without this we shall never be able to recommend them as students. This school may prove to be one of the most important undertakings we have yet put our hands to.

Bankura and Bishenpur Circuit.

Our work during the year has been chiefly to preach Christ to the people of the villages scattered over a wide area of country. At present, we do not possess either Chapel or house property in this Circuit; a spreading banian tree, a flight of temple steps or a stool lent by some kind villager can always be found for our out-door services. Still we feel the need of a preaching place of our own in the bazaars of the principal towns in the district where we could hold our services without the occasional interruption incidental to our present methods. We have preached the Gospel in many places, and in many ways; and as a rule have been received with kindness and manifest attention, but we cannot say that any conversion from heathenism has come under our notice.

By the courtesy of the authorities we have been able to give weekly addresses in English to native gentlemen in the High School.

It has been our painful duty to dismiss one inefficient Catechist. We can bear honest testimony to the sincere piety and hard work of the two other Catechists who still labour with us. The Sabbath evening service for the few European residents has been kept up.

Reports of Schools.

Bankura.—The Girls' School opened last year has been maintained chiefly by the subscriptions of the residents and a small Government Grant. The results of the year's work are fairly satisfactory.

Bishenpur.—The Vernacular School for boys has provided free instruction chiefly Biblical to about 30 poor lads. As a good Government school is established here, we have not spent the Society's funds in giving English education. The Girls' School is doing well. About 45 girls, daughters of respectable and educated native gentlemen are taught the elements of secular knowledge, sewing and knitting, but special attention is given to the teaching of the Bible and Catechism. The reports of the School Inspector, Dr. Dutt and other visitors are very encouraging.

The Sunday School for boys has been worked with diligence by the Catechist in charge. Many of the boys have a firm grasp of the essential doctrines of Christianity through its influence.

Raneegunge Circuit.

Our work here has been a good deal retarded by the removal of the Missionary without making provision for carrying on the work. And another interference arose from the necessitated removal of another minister. For three or four months only have we had a resident Missionary here, and the consequence is that our report must be unsatisfactory. It is a serious drawback to progress when we cannot have continuity of effort.
Our Catechist has laboured there throughout the year with pleasing success, and some persons have been baptized. It is a very important circuit, and we trust that the arrival of Mr. Spencer will enable the district to arrange for future permanency of occupation. We have no school there yet, and have had to confine our labours chiefly to evangelistic operations. These have been attended to, more or less, throughout the year, (by monthly visits from Bankura when no minister was resident) and certainly not without results.

**Rungpur Circuit.**

The missionary’s first impressions of the truly deplorable state, spiritually, of the two millions and a quarter of people of this district have been much deepened during the year. Chief attention has been given to preaching in the bazaars of Rungpur and in the numerous hats (markets) in the vicinity. Signs that the leaven of truth is at work have been seen, and the labourers have been much encouraged.

Three journeys have been made into the interior. The Gospel has been preached east, west and north to thousands who had never even heard the name of Christ before. Hundreds of Scriptures and other religious books have been bought by the people and an awakening interest has been manifested.

During the year there has been one baptism from Hinduism and one has been reclaimed from nominal Christianity. The number of members on December 31st was five with one on trial. Native Christian services have been held in Rungpur whenever practicable, generally about four times a week; and efforts have thus been made to instruct the twenty or twenty-five nominal Christians that have attended, in the practical duties of their faith. A Catechumen class has been formed and at present numbers seven members.

Many from the educated classes of the people have waited upon the missionary, some he believes sincerely desiring to know Jesus. A few have expressed their convictions of the truth of Christianity, but, alas! have put off the outward confession of Christ until a “more convenient season.”

Interesting services have been held from time to time among the English-speaking Babus on the Northern Bengal State Railway. The missionary has been especially pleased with the meetings at the Native Institute at Saidpur, the head-quarters of the line. Here there has been an average attendance of about fifty and much interest has been shewn in the discussion of the claims of Christianity and in its comparison with other systems of religion.

The work among the Europeans resident in the station and on the Railway has been, on the whole, encouraging. Cases of good have been now and again reported; but to the missionary this department is least satisfactory.

We would gratefully thank those gentlemen who have subscribed to the funds of the mission, and would also specially acknowledge the extreme kindness of Mr. Glazier in giving Rs. 100 towards the purchase of a tent, in addition to his most generous arrangement with the Home Committee. On his expected journey to England he has also given his contribution two years in advance.

G. B.
The scheme for concentrating in one place all our orphan children resolved upon at the last District Meeting has been only partially carried out. Those at Manargudi have come to Karur but the Royapettah and St. Thomas' Mount children have yet to be moved. Want of accommodation has been the cause of delay but that is now overcome so far as the girls are concerned, and temporary arrangements can be made for the boys, so that the plan may be carried out in its entirety as soon as the District Meeting closes. On the 1st January 1880, there were 94 children in the Home; 48 boys and 46 girls; thirty children, 17 boys and 13 girls, were received from Manargudi and a foundling infant from Negapatam; two girls have been married to members of society in Karur; one small boy ran away, and after several months of unavailing search was found at last in the hospital in a dying state. We have left at the close of the year boys 63, girls 58, total 121.

We are thankful to report that there has been no death in the Home during the year. Fever was prevalent in July and August and September, and some of the strongest children were for a time disabled, but now all are well, most robust and only a small proportion at all weakly.

Our Home father and mother are the same as last year, but in the subordinate staff we have had changes. The former female teacher left to be married, and in her place we secured from the American Madura Mission a very suitable well educated young person who has been a great assistance in the management of the girls. We have had three changes in the boys school; which have caused us much anxiety and trouble. We have now a young man trained in the C. V. E. S. Institution Dindigul and one from Manargudi who give satisfaction.

Early in the year the girls' house was covered with grass over the keets. Two houses with small compounds adjoining have been purchased to afford additional accommodation for the girls, at a cost of Rs. 279. A large school room, 60 feet by 15 feet with a tiled roof supported on granite pillars has been erected at a cost of Rs. 674-9-11, and other arrangements involving a new latrine, and walls around part of the enclosure have caused an outlay of Rs. 488. With these improvements the girls from Royapettah will have
ample accommodation. The supply of water for the girls being a difficulty during the hot months of the year, a large well has been dug in the Mission House compound adjoining, which it is hoped will meet the requirements of the case.

Furniture consisting of clocks, tables, black-boards, &c., has been provided for both schools at a cost of about Rs. 125.

Unceasing but as yet unavailing efforts have been made to secure land as a site for the boy’s home. For the proper management of our industrial operations as well as for the comfort and well-being of the boys, something must be done speedily towards erecting proper buildings for them.

The only change in the food during the year has been the substitution of ragi for rice at the evening meal. This gives the girls a good deal of work as they grind the ragi both for themselves and the boys, but work is good for them and the change of diet healthy for all. The average cost per head per mensem for food alone has been R. 1-3-2.

The clothing for the boys has been to a large extent manufactured on the premises, for the rest the thread has been given out to weavers in the neighbourhood. In this way we get a stronger and more serviceable article than we can buy in the bazaars or fairs. The average cost has been about R. 1-13-0 per child per annum with a fair stock in hand at the end of the year. The smallest girls wear prints sent from England which if included in the calculation would give about Rs. 2 per annum.

Twelve girls and 18 boys were examined for Results, grants under the First Standard, in February last and grants were received, Rs. 59 for the former and Rs. 23 for the latter. For 1880-81, 14 girls and 16 boys for the Second Standard and 11 girls and 12 boys for the First Standard have just been examined; with what results we cannot say. We anticipate a good sum for fair progress has been made in all branches of study.

In Industrial matters some light and experience has been gained. The weaving business is on the whole encouraging. It is carried on with some profit, and when a youth has skill in manufacture, a knowledge of the best market and a little capital in hand he may go on to prosperity slowly. Such is our opinion. In other words good articles for women’s wear are in demand and will pay, but it is not easy for a single weaver to meet the demand, there are so many middle men of capital on the look out for prey. Cotton rope manufacture will pay. One of our boys can earn six
Children's Home, Karur.

annas a day without much strain, but shrewdness is required in buying the material, honesty in manufacture, and some tact in finding purchasers. There is room for manufacture of this article on a pretty large scale as Government and the Railway Companies use much of it, but here again unless native methods be resorted to in buying, it will take time to make headway. Wherever we have supplied rope it has been commended as much superior to what is usually sold in the market. The manufacture of jute rope has been attempted. Ropes have been sent out in different localities to test the market and the boys have been trained in their work but we cannot give a definite opinion on the subject—some other fibres may be tried before much is made of the matter. The attention of the boys has been directed a good deal to the spinning of jute thread suitable for weaving gunny bags which may probably pay better than rope making. Enormous quantities of thick ropes are used around Karur for wells, but it is a slow process getting a new idea into a Palani cultivator's head. We strongly urge the continuance and development of this industry in all its branches.

A few carpenter's and blacksmith's tools have been procured, and a master workman engaged. Two lads are daily with him and a third can turn very nicely. So far needful work only has been attempted and there is little to say about this industry as a means of giving income for the Home. More experience is required but good workmen are always sure to make their way, and our teacher is a skilful man trained in the Railway workshops and having a good name there.

In agriculture little more than a beginning has been made. About half an acre of plantains, one and half acres of kambu with castor oil and mochee underneath, about half an acre of South Sea Island cotton and a specimen of sweet cholum with chillies and a few native vegetables are all that has been attempted. We applied to Government for a piece of land about seven miles away near Uppidamangalam and it was granted. But recently some objection has been raised and perhaps we may lose it. It consists of about sixty acres at a rental of from a rupee to a rupee and a quarter per acre per annum. It is part of the bed of a large tank but if we retain it, it must be bunded: we shall then have a large and rich expanse of land at our service upon which we may grow almost anything, and settle a good number of our children when they marry.
Twenty-three of the children meet in the society classes and about 40 more in catechumen classes. Cases of discipline have been very few, and when it is remembered what the causes were which led us to change teachers so often it is a matter of thankfulness that the conduct of the children has been so good. They have given us much cause for gratitude to God, and for taking additional interest in their well-being.

Friends in England and other parts have sent us contributions, and from Mrs. Wiseman in London and Mrs. Griffiths in Bristol, we have had cases of prizes. On Wednesday the 28th December, each child received a suitable present from a Christmas tree, and through the kindness of friends in Karur they had also sweets and fruits.

H. L.

**MANARGUDI CIRCUIT: EVANGELISTIC WORK.**

We give the following extracts from the report of the Manargudi Circuit presented to the Madras District Meeting as an illustration of the kind of work being carried on on all our Stations.

Manargudi.—Evangelistic work has been regularly and earnestly done during the year. The native minister and catechist have gone out in the streets of the town, five or six mornings a week and proclaimed the truth, and have generally been listened to with respectful attention. We could almost wish at times that we had more opposition for that might possibly indicate that what was said had made an impression and was working in the mind, whereas we sometimes fear that the quiet respectful hearing accorded to us is the result of stolid indifference to our message. Beyond here and there an assent to truths uttered we know of no results from this department of toil. Yet, with the commands and promises of God before us and the example of Christ—the great street-preacher—to encourage us, we cannot and dare not relax our efforts in, much less relinquish, this work.

During the great annual festival the Needamungalam Catechist came in and daily services were held in different parts of the town. In the mornings, and in the evenings, a lighted service was conducted at the Rajah Veethee School. Here, instead of as in former years holding the service in the school room, we had the lights brought out
into the verandah, and there conducted it. The result was that night after night crowds of heathen came and listened to the "glad tidings."

We have also held a lighted service every Saturday evening at the Rajah Veethee School, and, up to the last two months of the year, this service also was conducted in the verandah with good results. During one of these services a Brahmin about 45 years of age came and sat in the verandah during the whole time. At the conclusion of the address, impressed by the parable of the Rich Fool which has been the subject of discourse, he, in presence of a number of other Brahmins asked if he could buy a book with that in, and when told that he could purchase a small portion containing it—he pointed to the whole Bible which was lying on the table and said he wanted to buy a book like that with all the things in it the native minister had been speaking about; and promised to come to the Mission house to speak with us. However, he did not come but we believe the word went home to his heart and we have prayed, and do still pray, that the Holy Spirit may lead him into the truth.

Holding an evening lighted service in the villages, during the latter months of the year has been a special feature in this department of our work. As it was found impossible to get a congregation in the mornings, owing to the people going out very early to work in the fields, we have gone to them in the evenings, just after they have returned from work and partaken of their evening meal. Taking our stand in some convenient spot, as near as possible to the centre of the village, we have suspended our kerosine lantern, and its bright light has attracted people from all sides; and, by the time we have sung a lyric, we have had a large company of men, women and children around us to whom we have simply and earnestly set forth Christ as their Saviour. We have very much enjoyed this work, but the exceptionally heavy rains have hindered us from doing all that was in our hearts to accomplish.

Trirapundí.—Much of the time and strength of the Evangelist stationed here have been devoted to this work. Sunday excepted he has preached daily in the streets of Trirapundí or the villages around. He has not been without encouragement in his work though he has not seen any direct results therefrom. One young man frequently came to his house for religious instruction and was favourably
impressed towards Christianity. But after a time his father got to hear of these visits and at once sent the lad to some distant village beyond the influence of the Evangelist. Another case is that of a respectable heathen man who left Tritrapundi but has been in correspondence with the Evangelist during the year. The subjoined extract from one of his letters (written in English) clearly shows that he has no peace out of Christ, though he has not yet come to him. He had been reading Dr. Blair’s sermons and says, “His words are very touching and sweet. With all this I have not yet come to that firm resolution of being a Christian because I have not that eager affection for Jesus. This will blow as a most repugnant news to you. But what shall I do? I speak what I feel. I have still that opinion that my actions should be pure and then I will be saved. But still I have no peace and am unstable. This is my present state of mind.” A Hindu priest having often heard the catechist preach, one evening came to his house and conversed with him upon religious topics till 10 o’clock. He confessed that Christ was a Saviour, such as he needed and receiving some tracts and handbills went home. The next day the catechist found him seated amongst a crowd of people singing the song entitled “The Destruction of Superstition.” Seeing the catechist he asked him to assist him in trying to convince the people (who were disputing with him) of the truth of Christianity. Some of the people seeing him so decidedly in favour of Christianity told him he should no longer be their priest. He was advised to stand firm, but alas! although he says he has not forgotten the truth, he continues his duties as a heathen priest, he says for the sake of a living and through fear of his relatives.

Needamungalam.—The Catechist stationed here has been diligent in the prosecution of Evangelistic work in the streets of the town, and in the villages surrounding. He has also availed himself of the fine scope for work which has offered itself in connection with the crowds which during the day meet at the Railway Station, and has distributed hundreds of handbills to the passengers in the various trains. A young man who frequently received instruction from him, fled to Tinnevelly from his persecuting heathen relatives and there received baptism.

During the year a Brahmin of the Iyer caste a Matriculated teacher from a large town 20 or more miles away has frequently come to the house of the Catechist for the pur-
pose of religious instruction and requested the Catechist to procure him an English Bible which he did. Another young man an Iyengar Brahmin, an F. A. has often come from one of the villages near for tracts and handbills in English and Tamil. From the town of Needamungalam itself too, a respectable man has for the greater part of the year come to the house at night for instruction. He believes in Christianity but is afraid to avow his belief. In one village, there are two inquirers who believe in Christ as the only Saviour of men. The pariahs also in the villages thankfully receive handbills and tracts and would come over to Christianity but are afraid of their landlords.

From Melnattam we have had an interesting inquirer. A young man 22 years of age the eldest son of a very wealthy merchant intimated to us his desire for baptism. We gathered from a conversation we had with him that he had been an inquirer for years, and that he was first favourably impressed towards Christianity under the preaching of our late Bro. Joel Samuel. He came to us on a Monday and was to have come again for a little further conversation on the Wednesday following. It would seem that he did not return to his home on the Tuesday but wandered about till Wednesday morning when he went to the Catechist’s house, to accompany him to Manargudi, as he was told that he was coming on that day. While there his father—who suspecting his son’s motive had sent out persons to watch for him in all directions—heard of it, and in company with his wife and others set out, intent upon seizing his son and bringing him home by force if necessary. At first the young man was disposed to resist but seeing the uselessness of such a course, he went with them repeatedly protesting against their conduct, as he was not a minor, and firmly and fearlessly expressed his determination to become a Christian. We pray that God may strengthen this resolve and help him to put it into practice.

T.F.N.

THE FIFTY-FIRST ANNIVERSARY OF THE BRAHMO SOMAJ.

Once a year the Brahmo Somaj of Calcutta celebrates its anniversary by a series of services and meetings, public and private which, if we may judge from the accounts in the
Mirror, the organ of the Brahmos increase in number and enthusiasm year by year. The fortnight ending the 27th ultimo, was occupied with these meetings, private services in Chunder Sen’s house in the mornings and public meetings in various parts of Calcutta in the evenings. These gatherings are regarded as the annual festival of the Brahmo movement and representatives from the Somajes in various parts of India, are always present. This year the Somajes of Hyderabad (Sind), Lahore, Lucknow, Monghyr, Berhampore, Chinsura, Chittagong and a number of other places were represented. A special feature of the anniversary this year was the ceremony of unfurling the banner of the New Dispensation which took place on Sunday evening the 23rd. From the account of this service it will be seen that the leader of the Brahmo movement knows how to use external aids in producing an effect. The banner itself is made of handsome crimson silk mounted on a silver pole and on the occasion was placed on the marble pavement in front of the pulpit. A new form of evening worship was first gone through each worshipper holding in his hand a lighted candle thus creating a brilliant and picturesque effect. “Dozens of musical instruments from the English bugle and gong to the traditional conch-shell were loudly and simultaneously performed upon. The varied and deafening peals issuing from these instruments combined with the voices of scores of men, who stood up and went round in a circle with burning tapers in their hands, heartily chanting the hymn produced upon the immense crowd an effect which must be felt to be described. When this adoration was over the minister solemnly unfurled the Dispensation banner and then addressed the assembled apostles to the following effect”:

“Apostles of the New Dispensation! You are chosen by the Lord of heaven to preach His saving truth to the world. Behold the flag of the New Dispensation before you, under the shadow of which is the reconciliation of all things. There are under it reconciled the four Scriptures of four great religions, Hinduism, Buddhism, Christianity and Mahomedanism. The East, West, North and South are reconciled under it. Asia, Europe, Africa and America are reconciled under it. Men, women, the old and the young are cherished and reconciled under it. Wisdom, Love, Communion and good works are reconciled under it. Apostles of the New Dispensation, go, preach, spread the spirit of universal union which the flag before you represents. You hold in your hands candles which are giving out bright light. I charge you, brethren, to hold up before men’s eyes the brighter light of your character and devotion. Hold in your hands the bright light of purity, spirituality, meekness, yoga, bhakti,
The Anniversary of the Brahmo Somaj.

and gyan; preach and propagate the New Dispensation each and all of you, far and near, and everywhere, according to your light and faith. For the maintenance of your life and health some of your apostolical brethren will serve you as your servants. Be true to the flag of the New Dispensation, and God be with you. In token of your vow of allegiance touch the banner, and bow down before God to give you strength and the light of faith.” The apostles then each and all touched the banner, and bowed their head to God. Those among the congregation who accepted the New Dispensation were then asked to come forward and touch the banner, while their names were being taken down.

On the following day, we are told, the ladies performed a similar ceremony before the flag. A large open-air meeting was also held in Beadon Park on Monday afternoon when Chunder Sen in popular style addressed about 5,000 people. But that part of the anniversary which is of most interest to those outside the Somaj is the Annual Lecture delivered in the Town Hall. On this occasion Chunder Sen makes known to the world what this religious movement is of which he is the life and soul. In past years he has given forth utterances which have raised the hopes of many that he is drawing nearer to Christianity but latterly it has seemed as though he was following in the steps of so many religious reformers and being carried away into fanaticism. The subject which he had announced “We Apostles of the New Dispensation” led many to fear that he was going to come out this year with some daring fanaticism. He has not, however justified, those fears. We have not the whole lecture before us, only the first part being given in the copies of the Mirror yet to hand, but from what we have it is plain the lecture was a remarkable production delivered with intense earnestness and eloquence, equal in point of genius to any he has previously given. The chief point in this former part is the astounding claims which Keshub Chunder Sen makes for his religious movement—the New Dispensation as he calls it and his disclaimer of any special personal merit or claims. We quote a passage which shows the position he has taken up.

Is this new gospel a Dispensation, or is it simply a new system of religion, which human understanding has evolved? I say it stands upon the same level with the Jewish dispensation, the Christian dispensation and the Vaishnava dispensation through Chaitanya. It is a divine Dispensation fully entitled to a place among the various dispensations and revelations of the world. But is it equally divine, equally authoritative? Christ’s Dispensation is said to be divine. I say that this Dispensation is equally divine. Assuredly the Lord of Heaven has sent this new gospel unto the world. The
same living God who has in sundry different ages sent sundry dispensations of His grace, has vouchsafed unto us this new gospel, in order that we may preach its saving truths in the world. But is there not conceit and vain gloriousness in our proclamation of the New Dispensation? Surely, people would say that in including our new creed in the category of the world’s dispensations we are trying to arrogate to ourselves honors which are due to Moses and Jesus. Does it not argue the height of presumption—they would say—that a number of striplings on the banks of the Ganges should venture to stand on the same level with Jesus and rob him of his crown? What! Are we to accept these men as Heaven-sent apostles! Compare the short-lived glory which man gives to man to the eternal glory which the Lord gave to His beloved Son Jesus. Am I ambitious of prophetic honor and authority? They say I am. I say I am not. Again and again have I said I seek not the prophet’s glory. I contend not for prophetic honors. Yet am I not ashamed of what I have said regarding my exalted office as an apostle of the New Dispensation. In spite of reiterated remonstrances it has been whispered already that we are trying not to glorify the Dispensation, but to glorify ourselves. If Christ was the centre of his dispensation, am I not the centre of this? Ungenerous and untruthful critics have insinuated that as Jesus claimed to be the King of the Jews, for which offence his enemies crucified him, so am I ambitious of being honored as king of the Indians, of the Bengalis, at any rate. Ah! It is certainly not fair or kind of our critics to say so. Shall a sinner vie with Christ for honors? God forbid. Jesus was a born saint, and I a great sinner. Blessed Jesus! Holy Spirit, my honored master! If India will revile and persecute me and take my life-blood out of me, drop by drop, still Jesus, thou shalt continue to have my homage. I have taken the vow of loyalty before thee, and I will not swerve from it, God help me! These lips are thine for praise, and these hands are thine in service. Son of God, I love thee truly. And, though scorned and hated for thy sake, I will love thee always, and remain an humble servant at thy blessed feet.

There is much here that is extravagant, almost impious to orthodox Christian ideas but what an advance it is on orthodox Hinduism and surrounded as we are in this land with almost utter indifference in religious matters we cannot withhold our sympathy from one who is so intensely in earnest as Chunder Sen.

In the latter part of the lecture he seems to have expounded his doctrine of subjectivity and to have laid it down as one of the leading principles of the New Dispensation. In so doing he proclaimed Christ as the eternal life “whom every man ought to receive into himself striving, as he put it, not to be a Christian, not even to be Christ-like but to be Christ.”

One of the leading Calcutta Journals says “the essential nature of what is called the higher Christian life has seldom been set forth with such vividly realistic power as in the closing part of the speech. The Christians who were present
must have felt that if this man were not a Christian, it would be well if many who profess themselves Christians were what he is."

**WESLEYAN METHODIST NOTES.**

—We regret to learn that the Rev. F. Halliday of Lucknow is compelled to return to England for a time on account of the failure of his health.

—The Rev. F. W. Gostick who for the last twelve months has been stationed at Mutucherry, Bangalore, has been transferred to the Madras District and is appointed to the Karur Circuit.

—We hear that the memorial to the Secretary of State for India respecting the non-carrying out of the Educational Despatch of 1854 which was sent by the Madras Missionary Educational Committee has been referred to a select Committee of the Indian Council.

—In the list of successful candidates at the recent Higher Examination of Women we notice the names of the following pupils of the Wesleyan Mission Day School, Pophams' Broadway, Madras:—H. G. Hall, First Class, M. E. Jordan, First Class and A. J. A. D'Silva Second Class.

—The Annual District Meeting of the Madras District commenced at Royapettah on the 12th and closed on the 26th instant. All the ministers of the District both native and European were present. The Chairman, the Rev. G. Fryar announced that he had received permission to visit England for six months during the coming year.


—The stations of the Missionaries in the Calcutta District as fixed by the recent District Meeting are Calcutta English, Rev. F. H. Whitamore; Calcutta Bengali, Revs. G. Baugh and J. D. A. Macdonald; Barrackpore, Revs. J. Whitney and W. M. Spencer; Ranegunge Rev. W. C. Kendall; Bankura, Rev. J. R. Broadhead and Rungpur, Rev. S. Arnold.
The Madras Christian College stands first of all the Colleges in the Presidency whether Government or Aided in the number of successful candidates in the First Arts Examination. It has passed 29 students. The other Missionary Colleges of South India are the S. P. G. Colleges at Trichinopoly and Tanjore which have passed seven and three respectively and the C. M. S. Colleges at Masulipatam and Tinnevelly which have passed three and two.

The following changes have been made in the stations of the missionaries in the Madras District, the Rev. J. M. Thompson removes from Manargudi to Negapatam to fill the vacancy caused by the death of the Rev. J. R. Slater; the Rev. James Hobday removes from Trichinopoly Fort to Madras West and the Rev. George Hobday from Karur to Periarapuram.

In our October issue the suggestion of a Wesleyan Methodist Book Room for India was thrown out. In connection with this matter we note that our American Methodist brethren at their recent Conference in Bombay made arrangements for converting their Book concern into a joint Stock Company with a capital of Rs. 4,000 in 400 shares of Rs. 10 each with power to increase to Rs. 6,000. The Committee of Management will consist of six members one-third appointed by the share-holders and two-thirds by the Conference.

On Tuesday evening, January 13th, the Madras District Missionary Meeting was held in the Wesleyan Chapel Popham's Broadway, Madras. The Rev. P. Percival took the chair and delivered with considerable vigour an interesting address referring to his connection with the Wesleyan Missionary Society half a century ago. He told the meeting that he learnt the Tamil alphabet from the Rev. T. Squance one of the first company of Wesleyan Missionaries sent to the East and alluded to his having preached the Anniversary Sermons of the Black Town Chapel, 30 years ago. The meeting was subsequently addressed by Messrs. Nicholson, Boulter, Hobday and Barley. The Chapel was well filled and the whole meeting a decided success.

A Convention of Christian workers was held in the Wesleyan Chapel, Popham's Broadway, Madras on Saturday evening, January 22nd. The Rev. G. Fryar took the chair. Among the ministers present were the Rev. Messrs. Dixon, Little, Cobban, Boulter, J. Hobday, G. Hobday, and Coopoo-sawmy Row, of the Wesleyan Mission; the Rev. Messrs. Newport, Joss and Organe of the London Mission; and the
Rev. Messrs. Maplesden and Jewett of the Baptist Mission. The Rev. G. M. Cobban explained the object of the meeting as being one for conversation on subjects affecting spiritual life. The Rev. J. Dixon introduced the first subject "Religion in the household." This was spoken to by two or three ministers and then followed by "Religion in the Church" introduced by the Rev. W. Joss. "Personal consecration to God," "Christian work as a means of personal progress in spiritual life" and "Decision for God" were the topics taken up by succeeding speakers. The meeting which lasted from half past five to eight o'clock was of an exceedingly profitable character and was well attended.

NOTES OF OTHER CHURCHES AND SOCIETIES.

—Twenty-three church buildings and nine parsonages, are reported as belonging to the American Methodist South India Conference. This property is valued at Rs. 275,000 and has a debt upon it of Rs. 60,000.

—The present membership of the Methodist Episcopal Churches in connection with the South India Conference is 2,121 a gain of 105 in the past year. Of this gain more than three-fourths are native members. The total native membership is about 300 or one-seventh of the whole. The gain in native members is mostly among the Bengalees of Calcutta and in connection with the Telugu Orphanage at Carreemnagger.

—From the Lucknow Witness, we learn that Messrs. Inskip, Macdonald and Wood have changed their plans and will not visit Madras and South India at all. The party separated at Lucknow. Mr. and Mrs. Inskip alone have gone to Calcutta and will proceed from there to Australia and thence via San Francisco to America. Their companions Messrs. Macdonald and Wood intend visiting Agra, Jubbulpore and a few other places and then about the middle of February sail from Bombay for America via Palestine, Rome and England.

—The Church Missionary Record for December contains an interesting account of the work in North Tinnevelly. This work was only commenced in 1854 by the labours of Messrs. Ragland, Fenn and Meadows yet the results already attained are highly encouraging and full of hope and promise.
Out of a population of 170,000 about 5,000 from 29 different castes have embraced Christianity. One of the most interesting features of the Mission is the fact that it is entirely under native management. The Rev. V. Vedhanayagam who for many years itinerated with Messrs. Fenn and Ragland is now the Superintending Pastor of the whole district and is doing his work faithfully and well.

—Dr. Johnson, the Metropolitan of India, has decided to visit the native churches in Tinnevelly of the S. P. G. and the C. M. S., about the middle of March next. In the beginning of this year grand preparations were about to be made in some stations of both the missions to give his Lordship a worthy reception; but the native Christians were disappointed by Dr. Johnson’s unexpected return to Calcutta on account of illness. His Lordship will possibly visit the mission stations of Tuticorin, Sawyerpuram, Nagalapuram, Palamcottah, Nazareth, Megnanapuram, and Edeyengudy, and will pass through Koodenkulam, in the Radhapuram district, on his way to Travancore from Edeyengudy, Bishop Caldwell’s station.

—The usual meetings for United Prayer were held at Madras during the first week of last month. At the first meeting, held in the Memorial Hall, the Bishop of Madras presided. In the course of his address he remarked that there seemed to be an increasing desire for union amongst Christ’s people, and referred to the friendly intercourse between Churchmen and Nonconformists at the late Church Congress held at Leicester; also to some very catholic utterances at the meeting of the Church Union in Oxford last November. His Lordship expressed the hope that this visible movement in the hearts of Christians to sympathise with one another as far as possible would go on growing till our Lord’s prayer was fulfilled that all his people may be one. The Rev. S. Morley, the Bishop’s Chaplain, at a later stage of the meeting delivered an address on the duty of praising God for his mercies. Various meetings, both in Tamil and English were held during the week the last one being in the Memorial Hall, Lieutenant-Colonel P. A. Carnegy presiding. At this meeting the Rev. G. M. Cobban delivered an earnest and practical address on the need of prayer for missionaries. The meetings throughout were well attended.
We have received the prospectus of a new daily newspaper to be commenced in Bangalore on the 1st March under the title of *The Daily Post*. Its editor and proprietor will be Mr. A. C. Houston, late assistant editor of the *Madras Mail*. Should the promises of its prospectus be fulfilled the paper will be a decided boon to the residents of Central and Western Southern India. From the following paragraph in the prospectus it will be seen that Missionary Intelligence is to have special prominence. "A special feature of the paper will be the copiousness of its Ecclesiastical and Missionary Intelligence. The need of a journal which, recognizing the various forms of religious activity as constituting the most potent of all civilizing agencies, accords them the position to which their importance as a theme of public attention entitles them, is widely felt and has frequently been expressed. With religious doctrines as such a secular journal has nothing to do; but the representatives of the various Churches may confidently rely on finding in the columns of *The Daily Post* a perfectly unprejudiced record of their work." This will supply a felt need. No doubt the fact that very meagre reports of Mission Work appear in the daily journals of South India is largely the fault of the missionaries themselves, who alone can supply full and accurate information. But it must be borne in mind that missionaries do not care to write for a newspaper whose editorial comments show that the editor does not understand or is not in sympathy with their work.

—From a contemporary we learn that the Home Authorities have announced the gradual cessation of all payments from the public Treasury to the Episcopal and Presbyterian Chaplains and Bishop in Ceylon. No more Bishops and Chaplains are to be appointed and after each vacancy from death or retirement a period of five years is to be allowed for the congregations concerned to arrange for meeting their own expenses.

—The principal Missionary and Christian Institutions of Calcutta have done better than usual in the recent First Arts and Entrance Examinations of the Calcutta University. The General Assembly’s Institution stands first with 57 students in the First Arts, and 24 in the Entrance Examination. The Free Church Institution has passed 7 in the First Arts, and 18 in the Entrance. The London Missionary
General Intelligence.

Society's Institution 6 in the First Arts and 27 in the Entrance. The Doveton College 9 in the First Arts and 11 in the Entrance. The St. Xavier's 2 in the First Arts and 23 in the Entrance, and the Serampore College 4 in the First Arts and 4 in the Entrance.

—The following resolutions have been adopted by the Committee of the Scottish Disestablishment Association:—“1. That they congratulate the country on the great Liberal victory that has been gained in Scotland in the face of strenuous opposition by most part of the clergy of the Established Church working along with the Conservative party, and amid continual representations by both that disestablishment was the chief issue of the election for Scottish constituencies. 2. That they record their thanks to the leaders of the Liberal party for their adherence to the attitude towards disestablishment of Lord Hartington in 1877, and in particular to Mr. Gladstone for his denial that he had given any pledge, express or virtual, that the leaders of the Liberal party will not touch the question of disestablishment during the present Parliament, and for his declaration that all that is needed is a distinct and intelligible answer by Scotland to Lord Hartington's question. 3. That the political crisis being past, the Church question has again come to the front as the main question of domestic politics for Scotland, with the advantage that since 1874 no solution of it other than disestablishment has been seriously proposed, and that, therefore, the whole subject should be now earnestly pressed upon the consideration of the country, the Legislature, and the Government.”

—The results of the Peter Cator Scripture Examinations held last September have been announced. For the Higher Grade 62 candidates were registered, 50 were examined, 4 won prizes and 36 received certificates. The prizes were won as follows:—

<table>
<thead>
<tr>
<th>Prize Amount</th>
<th>Candidate</th>
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<tbody>
<tr>
<td>Rs. 120</td>
<td>S. Vedakkan, Private Study Ediengoody</td>
</tr>
<tr>
<td>Rs. 80</td>
<td>M. G. Zachariah, C. M. S. College, Cottayam</td>
</tr>
<tr>
<td>Rs. 50</td>
<td>P. Richard Hay, Madras Christian College</td>
</tr>
<tr>
<td>Rs. 30</td>
<td>D. Bhakkianathan, S. P. G. Seminary, Sawyerapuram</td>
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</table>

For the Lower Grade 299 candidates were registered, 277 were examined, 9 won prizes and 108 received certificates. The prizes were won by:—

<table>
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<tr>
<th>Prize Amount</th>
<th>Candidate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rs. 50</td>
<td>Mary L. Tod, Church of England Zenana Mission School</td>
</tr>
<tr>
<td>Rs. 40</td>
<td>Titus Sebanganam, L. M. S. Seminary, Nagercoil</td>
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NOTICES OF BOOKS.

—The *Indian Evangelical Review* for January maintains its high standard. The first article is an interesting biographical sketch of the late Dr. Wenger. In the second Mr. Goreh endeavours to substantiate the severe strictures which he made in the July number on the later Hindi Translations of the Bible. Closely connected with this subject is another article entitled Mission Work among Hindus in North India by the Rev. J. H. Budden of Almora in which he pleads for the use of Hindi in Mission Work amongst the Hindus of North India on the ground that that is the real vernacular of the people and not Urdu. The other articles are the Attitude to be maintained towards non-Christian Religious systems by the Rev. J. Thomson of Calcutta; Was St. Peter ever at Rome? being the substance of a conversation between a Roman Catholic Bishop and a Bengal Baptist Missionary, Simla and its people, by a Native Christian and Anglo-Indian Education by the Rev. A. Williams of Serampore. In the Notes and Intelligence there are two very interesting paragraphs giving summaries of the operations and results of Mission Work in Bengal and Bombay during 1880. Our only fault with them is that they are too short. We are promised in a future number a similar summary referring to all India which we shall look out for with great interest.