The work of our Mission in the Mysore Province during the past year has many features of special interest. Almost every department of it shows signs of development, and comparing the present with the past we can see clearly that the seed of the kingdom has already germinated and is now giving indications of the symmetry and strength of the future tree. In our Native Church there has been consolidation. Our members are beginning to feel that they are not straggling isolated outcasts, but members of a body that is truly great, and we find them adopting plans of organisation for united work. Their sympathy for the heathen is increasing and their prayers and efforts testify to their missionary zeal. Under such circumstances it is not surprising that we can rejoice over an increase of forty members with sixty-six on trial. The average of contributions per member has been Rupee 1-5-0 during the year, an increase of about 40 per cent. on that of last year. Now at last we have begun to gain some advantage from caste,—that arch-enemy that so long and so stubbornly has been opposing us. Caste is now attracting a few to Christianity. The heathen relatives of our people are in some cases feeling that they are now the outcasts and are seeking admittance to the circle of their Christian friends. While recognising
the dangers to which this may give rise we cannot ignore any influence that helps to bring the people under Christian instruction. In our Evangelistic work we have had fresh illustration of how the Word of God unaided by human teaching is able to bring home to the hearts of the heathen a conviction of its divine origin and authority. We have found that Christ has had secret disciples in obscure hamlets and that past labour which we had deemed unproductive has been producing a harvest which though hidden is none the less real and divine. Our inquirers have been numerous, but it is premature to speak decidedly about the majority of them.

In one important respect the year has been a unique one. We have opened up systematic Evangelistic work in Chikballapur, Davanagere and Channapatam, three separate parts of the province and no less than five new agents have been labouring in them. The result of this has been the firm conviction that we ought to have entered upon this work years ago. Populous villages abound in these districts: men have been living in the most complete ignorance of Christian truth and yet we have done nothing for them. Government officials have found their way into the remotest hamlets, why should not the Christian Missionary? There is hardly a house that is not regularly visited by some servant of the Government, why should we be known to so few? Want of men has been the reason in the past, now it is want of money and we would commend to the generous sympathies of the Christian Church these districts which have been neglected so long. Our Training Institution for Native Agents is doing its work well, sifting the good from the bad, selecting and training for Evangelistic work men whose hearts the Lord has inclined to His service. The school work which we have carried on for so long a time has helped to bring into existence a class of men who are beyond the reach of our ordinary missionary agencies. The time has come when we must devote some special effort and special agency on behalf of the educated English-speaking natives. The past year has seen the work commenced by us in earnest at the three chief centres of the Mysore Province, Bangalore, Mysore City and Shimoga, and in spite of the great additional mental labour which it demands we must strive to carry it on systematically.

We are now on the eve of an important political change. The province which has been altogether in our hands since
1831 is about to be transferred under certain conditions to His Highness the Maharajah. Almost all the European officers will leave the Commission and so we shall lose many of our most liberal subscribers. As to what other results may be brought about by the change we have no anxiety for "the Lord reigneth" and in His hands we are content that our work should be left.

During the year we have had the pleasure of welcoming into our midst a new labourer the Rev. W. H. J. Picken, while on the other hand we have had to lose brother Gostick who on account of ill-health has been transferred to the Madras District. Brother Hocken is now returning to England for a while and his place is one that cannot easily be supplied. In the annual letter to the Committee the District Meeting thus expressed its regard for him.

"As a Kanarese preacher and scholar brother Hocken has taken a foremost place among his brethren and during the last four years has had charge of one of our most important stations where he has worked with signal ability and success. Notwithstanding the painful bereavement he was called on to endure he has clung to his work and his station and has toiled with a brave and patient persistency which we have all admired and for which we have glorified God. We doubt not that his visit home will be productive of a more ardent and intelligent missionary enthusiasm amongst our Methodist people and will be particularly helpful to the interests of our own mission."

**English and Native Churches.**

**English Church.**

**Bangalore.**—In Bangalore the number of members remains as last year in spite of increased efforts to awaken in the people greater sympathy with the class-meeting. Special services have resulted in the conversion of several and in the general quickening of the Church. Services for the young have also been held in connection with these and with good results. In the Cantonment Chapel the alteration in the hours of service from 7 to 11 has considerably increased the attendance of the civilians while the declared Wesleyans amongst the military—to the number of more than 100—are marched to the service as before.
Mysore City.—In this place there is a congregation of about 40 and a service has been held every Sunday and Friday evening. There have been delivered alternately two series of addresses on the Psalms and on the Life and Ministry of our Lord. To the missionaries and others the services have been a source of great spiritual good.

At Tūmkūr, Hassan, and Shimoga, English services have been regularly held on the Sabbath but the European members of Society are exceedingly few. On account of the general removal of Europeans from the province, the attendance at these services is becoming very small, but each missionary feels the need of doing what he can to keep up a Sabbath service for such as remain. At Tūmkūr we are indebted to the generosity of E. Warder, Esq., for a handsome screen for the chapel.

Native Church.

Bangalore, Kanarese.—Many members have removed to other circuits during the past year, two have died and one has renounced his profession of Christianity. One adult baptism has taken place, and four of the orphan girls have commenced meeting in class. The spiritual state of the church is satisfactory.

Bangalore, Tamil.—There is great diversity in the spiritual attainments of the members of this church. There are those who adorn the doctrine of our Saviour whilst there are also those who disgrace it, and on some of the latter we have had to exercise discipline. Our numerous services have been well attended and the united monthly Meetings for prayer and the weekly Bible class have been sources of blessing to the people. In August a successful series of special services was held, and at different times there have been meetings for the promotion of total abstinence amongst our Tamil and Kanarese Christians. During the year 8 adult baptisms have taken place and Rs. 300 have been contributed for the support of the Native Ministry, being Rs. 83 in excess of last year's contributions.

Channapatam.—Last year a society was formed in connection with Mysore circuit at this important trading town. Last District Meeting it was put under the charge of the Superintendent of the Bangalore Kanarese circuit, and in March an agent was appointed to labour there. The year as not been entirely without fruit. A Tamil family con-
nected with one of the tanneries has been baptized, and
the total number of members is 12. Being alone in the
midst of a large heathen population it is no easy task for
them to maintain a consistent Christian profession.

**Chikballapur.**—This new Church is composed of 12
adults and 7 children. No converts have been baptized
during the year but there is one inquirer.

**Tumkur.**—To this Church the past year has been a year
of special blessing. Upon the people has been poured in
an unusual degree a spirit of solicitude for the conversion
of the heathen, and in our meetings for prayer the grace
of supplication has been manifestly present. During the
year 8 adults have been baptized. The Church at Bada-
chaudanahalli is becoming more firmly rooted in the faith
and though there have been no new accessions from heathen-
ism, yet our members are having increasing influence over
the heathen around.

**Gubbi.**—Our Church here is very small and overshadow-
ed by dense heathenism and at present there is little aggres-
sive spirit in its members. Their conduct, however, has
been satisfactory, and those who were formerly on trial are
now admitted to full membership. Two adult converts
from Roman Catholicism have been baptized during the
year.

**Kunigal.**—This Church has been under the care of a
Catechist by whom the services have been regularly held.
In the course of the year one woman has been baptized.

**Mysore City.**—The past year has been one of consolida-
tion. Our members we trust are becoming more deeply
versed in the things of Christ. They are steadily increas-
ing in liberality. At the close of the year we have meeting
in class 106 members, an increase on the past year of 6.
They have given on the average considerably over one
rupee each, and in the classes and with the collections
nearly two. The baptisms have been few, but the candi-
dates have been of a better quality than usual. There are
in connection with the Native Church a Day School and a
Sunday School for the children of the Christians, and
a weekly Bible class held by the Native minister for the
young men. Some very interesting special services have
been held and have proved a blessing to many. There are
a number of heathen young men trained in our schools, and
regular attendants at our weekly services who are on the
brink of joining the church. They greatly try our patience
but it is only a matter of time; we hope that soon they will join us in a body.

**Hassan.**—We have reason to believe that our Church is growing in grace and that it is stronger and spiritually more alive to-day than it was a year ago. The public services, class meetings, and prayer meetings have been regularly held and diligently attended. One new member, an elder girl from our Famine Orphanage, who lately married and settled in Hassan has joined the Church and may be regarded as the first-fruits of our labour in that interesting department.

**Chikmagalur.**—The few resident members have been watched over by the Catechist, who has also when practicable visited those who live at a distance. The Society has been visited about once a quarter by the Missionary from Hassan. Two new members were admitted during the year—both saved from heathenism. Devadasa and his wife Karunamma are Koravas, a tribe frequenting the jungles, resembling in some respects our gypsies, and like them often gaining a living by mat and basket making. The husband is intelligent, he at one time had even a small private Kanarese School of his own, having been trained at a Normal School. From several conversations with our Chikmagalur Colporteur to whom he is related, and by reading Scripture portions and Tracts purchased from him, Devadasa became impressed with the truth of Christianity. Last year a bad leg compelled him to come to Chikmagalur for treatment, and, while an out-patient of the hospital, he received fuller instruction from the Catechist. He answered clearly and intelligently the questions put and with his wife and child received public baptism in November last.

**Shimoga.**—The condition of the Church is healthy but its members have not increased. One case of baptism seemed to us for some time as hopeful as any we had ever known, but in the end we found that we had been utterly deceived and the circumstance proved a trial to the whole Church. The contributions for the support of the Native Ministry have been trebled during the year and we are now looking for the blessing promised to such liberality. We have to thank Dr. and Mrs. Benson for the gift of an harmonium.
Theological Institution.

We began the year with nine and end with seven students, five of whom have now finished two years of their term. One, a Tamil, found great difficulty in learning Kanarese and returned to his former post as a teacher. The other was dismissed. Since these two left the spirit of the class has been excellent. The students have without exception been diligent in their studies and have made very fair progress. In Scripture they have read the Book of Judges and the latter part of Isaiah in the Old Testament, and in the New the Acts of the Apostles and the Epistles to the Colossians and Philippians. In Theology and Homiletics they have continued the study of the Manuals prepared by Mr. Hutcheon and Abijah Samuel. The rest of their time has been given to the Kanarese language, General History, Geography, and Arithmetic. At the end of the year they were carefully examined in all the above subjects, eight of the brethren contributing each a question paper. In this examination two have passed in the first class, four in the second, and one has failed.

The students have been engaged as usual in active Evangelistic work. On alternate mornings they visit the villages and on alternate evenings they take part in the school room services. Several are becoming very effective preachers. We believe also that they are advancing in Christian character and experience, and we have some confidence that those who now remain will turn out valuable and successful agents.
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<th>Members of Society Last Year</th>
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Net increase 40.
Evangelistic Work.

Bangalore, Kanarese.—The work of preaching to the heathen has been carried on during the past year every morning and evening. The chief villages around Bangalore have been visited in the mornings and in the evenings services have been held in the school rooms in Main Street, Potters' Petta and Akki Petta. The latter services are full of promise, and many of the heathen are most regular attendants.

Bangalore, Tamil.—In this circuit a great deal of time has been spent in street preaching in the Cantonment and Alsur, and the people have shown great readiness to hear the truth and in some cases anxiety to obtain further information about Christianity. The evening services in the different school rooms have attracted many of the more respectable classes, and there are indications that the preaching of the Word is producing deep conviction in the hearts of some of the hearers. We would gratefully acknowledge the help that we have received in this department from the services of Mr. P. B. Gordon.

Chikballapur.—At present the mission work of this new station is limited almost entirely to preaching to the heathen, but in this department a great deal of good work has been done. The missionary in charge and three agents have been engaged in it and have visited all the large villages in the circuit, some of them several times. About fifteen days of each month have been thus spent by the missionary, and a large number of books and tracts have been distributed and very many conversations held. Advantage has also been taken of the large weekly markets to preach to the villagers who gather together in crowds on such occasions, and we trust that no inconsiderable knowledge of the truth will by this means be spread amongst the more remote villages. Two agents are stationed at Chikballapur and one at Dodballapur, all of whom spend a few days of each month in the neighbourhood of Devanhalli. The wife of the one at Dodballapur has at the request of several of her neighbours visited their female relatives and conversed with them on religion. We hope that this branch of the work may be carried on more fully in the future.

Tumkur.—The attitude of the people towards us is very friendly and amongst the middle classes there is a good
deal of enquiry about Christian truth. The attendance of
the heathen at our week night services varies considerably,
but at times the congregations are large. It seems that
the influence of our Christians is becoming more felt
amongst the heathen, and we are looking for the day when
the promised outpouring of the spirit shall be vouchsafed.
The market day is a great help to us in bringing together
a large number of people from the country, and we have
tried to avail ourselves of the opportunity as much as
possible. There has been no time for any lengthened tour
but the great annual festivals at Sibi and Devaraydrug
were visited, and hundreds on these occasions heard the
Gospel preached. We have had many inquirers during
the year, and from village and town have several come with
the cry "Sir, we would see Jesus." Two cases have been
especially interesting, one of them a Naik in a village near
Tumkur, the other a Gauda in a more distant village. In
both cases all arrangements for baptism had been made
when sudden opposition from their friends frustrated our
purposes. We still believe, however, that they will come
forward again next year. There are many others in dif­
ferent villages that are earnestly desirous of becoming
Christians.

Gubbi.—The Gospel has been preached regularly in the
town of Gubbi and in all the neighbouring villages. One
man, an intelligent chuckler, came to us as an inquirer for
some time. He seemed really anxious to become a Chris­
tian but on account of the persistent opposition of his wife
he drew back.

Kunigal.—In a neighbouring village many of the people
seem almost persuaded to become Christians. Several have
discontinued the worship of idols and the wearing of sec­
tarian marks on the forehead, but they say they are unwill­
ing to give up their caste. The Gauda of another village
seems to be quite a Christian at heart. He spends much
time in reading portions of the Scripture and is especially
fond of the Pilgrim's Progress, a copy of which he often
cares about with him. For some months one of the Cate­
chists lived with him in his home and gave him much
religious instruction. Through the liberality of Christian
friends a good deal of Evangelistic work has been carried
on in the neighbouring taluqs of Nagamangalam and
Huliardrug. The former is a taluq from which most of
the Mysore coffee plantation labourers come and the know­
ledge of the truth imparted to them is often carried away to distant parts. In the latter taluq the simple villagers have given ready ear to the word preached, and have expressed strong desire to hear the Catechist more frequently and regularly.

**Mysore City.**—This branch of our work has been prosecuted vigorously during the past year. Thirteen villages have been selected and two mornings a week devoted to visiting them in regular order. Three mornings every week have been set apart for preaching in the Mysore streets and there has been preaching on the weekly market day in the evening. An evening service has been held every Wednesday in the Shivrampet Boys' School. The interest of the people in this service is unabated and though there is more captious opposition than we like, yet we have been greatly cheered by the constant attendance of some who confess that their hearts are touched. Weekly services for heathens have also been held at Holagere and Viranagere.

We have also had many discussions in our house with those who have come inquiring about the truths of Christianity.

**Hassan.**—On the site referred to in last year's report a large School Chapel has been built in which we have commenced a week evening service for the heathen. Preaching in the streets of Hassan and in the neighbouring villages has been carried on as usual. A heathen ryot living in the town has come forward as an inquirer and as he appears to be sincere we have put him under instruction before baptism.

**Chikmagalur.**—The Catechist has availed himself of all opportunities of visiting the neighbouring villages and coffee estates, but the prolonged wet season has somewhat interfered with this work. The smith referred to in last year's report still remains undecided. He appears to be fully in earnest but he excuses his delay by saying he wants to settle his sons in life and arrange other domestic matters before renouncing his heathenism.

**Shimoga.**—The usual work has been carried on during the year, in the streets and schools of Shimoga, and in the villages around. As a rule the congregations have been very good, and the most encouraging attention has been paid to the word. We have had several inquirers, who have followed us home after the services; but we cannot
point to any case of baptism as the direct result of this work. A considerable part of the year has been spent in itinerating. Nine times we have visited Davangere, 57 miles away, and the towns and villages en route. We have had invariably large audiences; and at Harihar and Davangere the sermons have frequently been followed by warm discussions, while at Honnalli on one or two occasions the opposition has been hot almost to insolence. Four days we spent at Chitaldrug, and preached to the biggest crowds we have had anywhere. We have also visited and preached at Shikarpur, Siralkoppa, Sorab, Sagar, Nagar, Tirthalli, Agunbi, Sringeri and Chikmagalur. There is thus no town of importance in the division in which Christ has not been preached, whilst at large numbers of villages on the main roads, and also at some distance from them we have held services. But these services need frequent repetition in every place. The Gospel must be pressed upon the people with a patient insistence until they hear and obey. But how long is this wide area to be left to one Missionary and two or three Catechists? We do not limit the Spirit's power; but if it is still left thus, what right have we to expect great results?

Davangere.—The work here has been purely Evangelistic the whole year. At first a good deal of opposition was met with, and the people refused to allow the Catechists the use of their wells. Now, however, the Catechist is everywhere treated respectfully, but the people say that his teaching is so new that they must make long enquiries into it before they can accept it. We have always had encouraging congregations there, and one man at least is an earnest, though very timid inquirer.

Ootacamund.—Beside preaching to the servants of gentlemen, to the prisoners in the Jail and other heathens resident in Ootacamund, the Catechist has visited several coffee and tea estates, preached to the coolies and distributed tracts and handbills.

He thinks that the village of Devala, near the gold fields, presents an excellent opening for Evangelistic work and suggests the employment of a Catechist who should "take the school and conduct divine service."
### TABLE OF BOYS' SCHOOLS IN THE MYSORE DISTRICT, 1880.

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<tr>
<th>When opened</th>
<th>NAME OF SCHOOL</th>
<th>Grade (if Vernacular)</th>
<th>Principal language taught</th>
<th>Number of Scholars Reading</th>
<th>Religion, Caste, &amp;c.</th>
<th>Average Number of Scholars on the roll during the year</th>
<th>Average attendance during the year</th>
<th>Number of Teachers</th>
<th>Government Grant-in-Aid.</th>
<th>Amount of School Fees.</th>
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EDUCATIONAL WORK.

Work amongst educated English speaking Natives.

Bangalore.—Several series of addresses have been given on the Sunday evenings of the year in the Petta and in the Cantonment. These have been delivered by ourselves in conjunction with the missionaries of the London Mission. The interest excited has been considerable and has increased towards the end of the year. The number of hearers has varied from 70 to 200, and we have abundant cause for thankfulness for the success of this department of work.

Mysore City.—We feel keenly the need there is for some one to be appointed specially to this work in the city of Mysore. The number of educated natives is now very considerable and in consequence of the coming political changes will no doubt in a year or two be largely increased, and the needed work cannot be undertaken by missionaries that are already overweighted with the charge of a native church and a large Educational Institution. We have, however, during the past year tried to do something to supply the great want and a series of five lectures on religious subjects has been given to large audiences.

Shimoga.—During a large part of the year we devoted the Tuesday evenings to this work. Several series of addresses on such subjects as 'The Bhagavad Gita and the Bible,' 'The Credibility of the Gospels,' 'The Divinity of Christ,' and the Epistle to the Romans have been delivered, and on all occasions the attendance has been most encouraging.

Boys' Schools.

English Institutions or High Schools.

Bangalore, Kanarese.—The past year has from a scholastic stand-point been a prosperous one. Our average attendance has been over 400 and the fees realized Rs. 255 in excess of those of last year. The Middle School Examinations just commenced by the Government, have caused some change in the curriculum and are by no means favourable to mission work. They unsettle the minds of the boys and lead them to disregard those subjects in which they will not be examined. Of the 15 who appeared for
the examination 11 were successful. A native Christian graduate, a Member of Society and formerly from North Ceylon has been appointed First Assistant Master and is working well. Our Bible instruction is carried on daily as heretofore, and is almost entirely in the hands of Christian teachers. At one time during the year hopes of reaping some immediate fruit were excited but were doomed to be painfully disappointed.

**Mysore City.**—The state of the High School is very similar to that of last year. The number on the roll is now 288 being an increase of 27, while the fees amount to Rs. 2,549-12 an increase of Rs. 340 on the year. Colonel W. Hill of Hassan kindly presided at the annual prize distribution in April and we are indebted to him for a prize of Rs. 15 for an Essay on "Is life worth living?" to be competed for by the students in the Upper School. We are also under much obligation to Colonel C. J. Pearse for his Scripture prize of Rs. 40. Some pleasing instances of departure from heathen practices have been manifested during the year, but moral earnestness seems a virtue the students find it very difficult to cultivate, though the conduct of many has given us much pleasure.

We have just received information that in the late Matriculation Examination 17 boys passed from the Bangalore High School, 1 being in the first class. 5 more of our boys also passed, 3 of whom had been reading in another school during the last year and 2 of whom had been studying privately. From the Mysore High School out of 11 boys sent up for the Examination 9 passed, 2 of whom were in the first class.

**Vernacular Schools.**

**Bangalore, Kanarese.**—The Main Street School is improving in many ways. The boys are drawn from a much more respectable class and are more intelligent and promising than in former years, and we hope in time to make the school one of the best of its class. The highest division is reading the subjects for the Lower Middle School Examination and when the Inspector visited the school, acquitted itself well. The other schools in the Petta receive no Government Grant, and we are therefore unable to maintain a thoroughly efficient staff of teachers. We employ several Christians, however, by whom sound Scripture truth is
imparted to the children. The chuckler's Village School is interesting as being probably the only one in the province for the special benefit of the most degraded of Hindu castes.

**Bangalore, Tamil.**—In this circuit there are 7 schools with an attendance of 549 scholars. All the religious instruction is given by Christian teachers and it is gratifying to find that some of our converts trace their first religious impressions to the time when they were our pupils. One of these schools we have opened only recently, yet the number of boys attending has reached 55 and could we get a more suitable building many more would come.

**Tumkur.**—Both town and village schools are doing well. Amongst the teachers there has been a healthy emulation and the work of both boys and masters has been very satisfactory. We cannot but think that great good must ultimately result from the daily infusion of Christian truth into the minds of these 500 boys.

**Gubbi.**—Our work in the schools continues to receive a good deal of attention and the schools are thoroughly efficient. The masters of the town schools are most painstaking and the attendance of the boys most encouraging. For the Branch School we have renewed our application for a Government Grant-in-Aid which has been recommended by several successive Inspectors. At Hosahalli our periodical examinations attract a large number of adults and we are able to direct many an appeal to them while catechizing the boys. At Singonahalli the school had to be given up as no boys would attend.

**Kunigal.**—The school at Hebbur has given us unmixed satisfaction and the Scripture lessons especially have been thoroughly well done. At Bidinagere the numbers have been almost doubled and much progress has been made.

**Mysore City.**—The Government Inspector examined these schools in the month of November and of those brought up for Examination 60 per cent. passed. The numbers are about the same as last year in all except in Old Agrahara where there has been a surprising and very pleasing improvement. This school has been a source of anxiety for a long time but now under the new Head-master it bids fair to become the best school in the circuit. There has been an increase in fees from the schools of Rs. 44. For the first time the Scripture lessons in the III. and IV. Classes have been taught either by the Missionary, the Native Minister, or the Catechist. The classes were all
reorganised after the Inspector’s examination, and the pro-
motions made. A class has been formed in the Shivrampet
Boys’ School for preparing next year for the Government
Middle School Examination.

Hassan.—A school has at length been established here
and is held in the School Chapel that we have recently
built. At first about 80 attended, but on the introduction
of a monthly fee they fell to about 30. Our chief difficulty
at present is to find suitable teachers, when this want is
supplied the attendance will undoubtedly be far larger.
The school that was formerly at Kularhalli has been
removed to Marali and has caused us considerable trouble.
The head man of the village has done his best to ruin the
School, and we have had to rent a fresh room and put both
master and school on trial. The payment of a fee has been
made compulsory and if the plan does not succeed the place
had better be given up for the present.

GIRLS’ SCHOOLS.

In most of our stations Girls’ Schools have been estab-
lished by the help of the Ladies’ Committee and throughout
the district there are 1,667 girls daily instructed in the
Bible. The plan of study is generally somewhat less
advanced than that followed in the boys’ schools, but
during the past year the standard has been raised in some
of our girls’ schools, and the two are now much more
nearly equal than before. We would also direct especial
attention to the fact that in several of the schools we
have now educated and respectable Christian female
teachers. This is a distinct step in advance and a most
encouraging sign of the development of our work in the
right direction.

FAMINE ORPHANAGES AND BOARDING SCHOOLS

In our orphanages we have now 357 children, 206 being
boys and 151 girls. Though the children have been with
us now for about two years we have yet lost a good many
by death during the past year. They seemed altogether
unable to stand against the damp of the monsoon. The
loss of the children after we have got thoroughly to know
and love them and at a time when they are beginning to
show plainly the influence of Christian training, is peculiarly
painful. We are doing as much as possible to prepare the children for farming and useful trades, and in connection with the former we have met with encouraging success. The help of the Government towards the support of the orphans is now considerably diminished, and we are more than ever dependent upon the sympathy and generosity of our friends in England and India. We are greatly indebted to the friends that have given us help in this work; indeed, without the assistance that they have given we could never have brought the work up to its present state of efficiency.

In the Kanarese and Tamil circuits of Bangalore we have Boarding schools for Christian girls, and at Túnkúr there is one of Christian boys. It seems desirable that we should do what we can to help our Christians to train up their children wisely, but the parents themselves are generally the greatest hindrance in this work.

WAR AND MISSION WORK IN SOUTH AFRICA.

Mission Work in South Africa has for a considerable period excited a good deal of interest among thoughtful Christians in all parts of the world. Its native races are remarkably stalwart and intelligent, and the way in which they have received Christianity and instruction generally has created hopes that they might not share the fate of so many aborigines but develop into civilized and Christian nations. Besides many have reckoned upon the influence, in time, of the South upon the centre of the Continent. It is therefore with more than ordinary anxiety that a Christian man hears that war is raging in two large sections of the South African Mission field, and that the war partakes so much of the character of rebellion. The object of this paper is to point out a few facts which may be of interest to the general reader.

The present strife commenced in Basutoland six or eight months ago and the immediate occasion of it was the enforcement of an Act passed by the Parliament of the Cape Colony for a general disarmament of the native tribes residing within the bounds of the Colony. Up to 1863 the Basutos were independent, but through "fear of absorption by the Boers" the chiefs and people desired annexation to the Colony. This was completed in 1871, and magistrates
were located at different places in the territory, Maseru being the head-quarters of the Commissioner. In 1872 the population of Basutoland proper was supposed to be about 75,000. Up to 1879 the only Missionary Society at work in the Province was the Paris Mission or Mission Evangélique, a French Protestant Society. One of the agents of this Society speaking at the Conference on Missions in London 1878 gave the following account of the beginning of their work:—"Our first Missionaries when they went out (1831) thought of the Korannas. Whilst they were ready to go to them they remained a whole night praying for guidance. The next morning there came a white hunter, and he said, "Are you not Missionaries?" They said they were; whereupon he replied; "I am sent by a chief in the interior of Africa to seek after teachers; his name is Moshesh of the Basuto tribe." And so three of our friends were led by the hunter to that spot. We were led to a fortunate climate and a very small number of victims has succumbed to its influence. Our Missionaries became more or less citizens or subjects of the country, and of the king. Hence when you Englishmen in 1852 came to fight against the Basutos, we fought against you. We were beaten; but the defeat was the means of bringing to the Basuto nation a great blessing. When lately the Governor of No-man's-land had to fight against rebel Griquas he asked the help of the Basutos, and that help was cheerfully given." He adds later, "our French Missionaries have built a wall against strong drink around Basutoland, and neither whisky nor brandy shall enter into that land. Now for the numbers. We have in our schools 3,121 scholars, and about 4,000 communicants. During the last year 352 children were baptized and 348 adults. We have 15 Missionaries; 66 out-stations, and 90 Evangelists." At Moriah they have a printing press, and publish a monthly periodical.

Moshesh the chief to whom the Missionaries first went, was a distinguished statesman and warrior. He is now dead, and his successor Letsea is said to be the very reverse. Brothers and nephews of the paramount chief there are who are educated, civilized, and Christian, several of them having been educated in Cape Town. With the justice of their cause we have nothing to do; we simply seek to indicate their condition and relation to Mission work. Of late years it would appear that another society has entered into Basutoland. Dr. Stewart of the Free Church of Scot-
land Mission thus speaks of it at the Mildmay Conference above referred to. "Take for example the case of the Paris Mission in Basutoland. It has been a blessing to the people there in every way, and I do not think we shall find anywhere more devoted and simple-hearted men than the Missionaries of the French Protestant Church labouring there. * * But a body has recently gone into Basutoland, into a territory occupied for more than 30 years by those French Missionaries, and well—it is a pity; but I hope the whole Protestant Church will cry out against it."

Into this field the forces of the Colonial Government, some 5,000 in number have entered. They have had several conflicts with the Basutos, and are slowly but surely taking the strongholds of the country. It is to be feared that men who delight in war sway the councils of the Basuto chief, and that the messengers of peace are disregarded. These Missionaries have striven nobly to maintain peace, and now are diligent in their endeavours to stay the scourge of war. From the latest telegrams it is painful to think that their efforts are so far unavailing. The progress of many years is being overthrown, and there have been unmistakable signs in the mutilation of their wounded foes, that the worst passions of the worst part of the population have been excited. We commend the missionaries and Christians in Basutoland to the sympathy and prayers of all.

Acting probably in concert with the Basutos, the Kafir tribes to the East and South of the Drakensberg mountains have also taken up arms. These are the Eastern Griquas or Bastards under Adam Kok, or scattered tribes of Basutos in their neighbourhood, the Pondos, the Pondomise, and the Tembus, or Tembookies.

From a return published in 1873 it appears that there were three Missionary Societies at work in North or East Griqualand, called so to distinguish it from the chief Waterboer's location, now better known as the Diamond Fields. These were the Church of England, the London and the Wesleyan. The oldest established is the London Mission, and only at the last Conference does the name of Kokstad appear in our minutes. In 1873 there were four Societies working in Kafirland: the Church of England, the Free Church of Scotland, the United Presbyterian and the Wesleyan Mission which was founded in 1823 by the Rev. W. Shaw. In 1873 there were in connection with it 14 principal stations, 258 sub-stations: 14 English and 1
native Missionaries with 303 lay agents, 20,330 hearers, 3,451 church members, and 2,177 scholars. The Free Church comes next in numbers, and the flourishing and important industrial establishment of Lovedale is situated in this region. A few only of the tribes resident in this district are in actual rebellion, but excitement prevails more or less everywhere, and consequently mission work must be hindered. The Pondomsie or Pondomise chief Umhlonhlo has earned an unenviable notoriety by being accessory to the murder of the English magistrate and his clerk. He had also in his hands a son of one of the oldest missionaries in Kafirland, but he refused to allow the "son and brother of missionaries" to be touched. The very magistrate who was murdered thus described the chief in 1879: "He is a brave and warlike man, and far more outspoken and straightforward than most other native chiefs."

The following extract from the *London Times* is interesting:

The Rev. W. S. Davis, Wesleyan missionary, who is now at Buntingville, has published some particulars of an interview he had with the Pondomise chief, Umhlonhlo, when he visited him in order to obtain decent burial (which was refused) for the bodies of Messrs. Hope, Henman, and Warrene. Umhlonhlo acknowledged what he had done and entered fully into the reasons for murdering the three abovenamed gentlemen. This is what he said:

"Some people commit suicide by shooting themselves, some by hanging, and others by throwing themselves over a precipice, having first bound a handkerchief over their eyes. I am doing the last. I know well that I shall get the worst of it; but I would rather die than endure what is coming. The English Government has either entirely changed from what it was a few years ago, or it must be ignorant of what its magistrates are doing. We are harshly treated. We came under Government in order to gain peace and quietude, instead of which we have been in a continual state of unrest from the treatment we have received. Faith has been broken with us over and over again. We could, however, have continued to put up with all this; but it is what is coming that has led the black races to combine against the white man. Our cattle are to be branded; our arms are to be taken away; and after that our children are to be seized and carried across the sea. I am not alone in this, nor has it been done without due consideration. For months past messengers have been going from chief to chief for a general rising, and I was the last to consent. I stood out for a long time, but at last I consented. It was Umquikela who said that I must kill my magistrate, and as soon as the deed was done I called his messengers, who were close by, but hid from view, to look at what had been done and report to him accordingly. My missionary, you must take care of my children when I am gone. I shall never be taken alive, and a man can only die once."
Accompanying the above statement, Mr. Davis gives extracts from letters addressed to him by the late magistrate, Mr. Hope, which shows that a week before his death he had been directly warned of Umhlonhlo's intended treachery. One of these letters touchingly reveals the God-fearing, conscientious character of this most estimable and upright public servant:—

"QUMPHU, Oct. 19, 1880.

"Dear Mr. Davis,—I have always been told that I was being led into a trap, but never had such a direct warning as the enclosed. Nevertheless, I believe in Umhlonhlo's keen sense of his best advantage, and in his ambition to this extent, that he will not kill me; but the risk is there.

"Your brother, Henman, and Warrene, to whom I have told all, resolve to see me through it; but I gave them the chance of leaving me, if they liked, and they deserve the greatest praise.

"I meet Umhlonhlo and his impi to-morrow at Selenkama, and take as many as I can with me from here; but though I go without hesitation, it is as well to provide for contingencies.

"I go strengthened by the feeling that I am doing right, and that the Almighty will guide me, and if it be His pleasure to take me, that He will take me to Himself, when I shall be in peace. I have done my utmost to steer a straight and proper course in these matters, and if I fail and have been deceived, I shall have shown that I backed my opinion.

"Whatever happens, I believe thoroughly that you and yours are safe.

"Yours faithfully,
H. HOPE."

The Rev. Mr. Davis adds, as his own comment, that the "disarmament policy is responsible for the present state of affairs;" but it is somewhat singular that disarmament had not been intended nor was it intended to be extended to the Pondomise. It is regarded far more likely that the false and artful stories circulated throughout Kafirland with a view to bring about a native combination was the exciting cause of Umhlonhlo's cold-blooded treachery. As the native plot has developed itself we more and more realize the serious nature of the crisis through which the country has passed; and when we think of what vast proportions the native confederacy might have assumed were the great champion of the Kafir race, Cetewayo, now at the head of the Zulu power, the clear foresight of Sir Bartle Frere and the important services he rendered to South Africa are gratefully remembered and acknowledged."

Umhlonhlo has been severely punished for his treachery. His kraal has been destroyed and a large proportion of
his cattle seized. The Wesleyan station of Shawbury is in his immediate vicinity. In 1860 Mr. Shaw wrote of this station, "Various circumstances have combined, under the blessing of God, to render this station one of the most populous and important in Kaffraria," and since then it has progressed. In 1880 there were three Chapels and 16 other preaching places, one minister and two catechists with 258 church members, 115 on trial for membership and 462 children in the schools. A subordinate circuit has been formed at the Gabberg with two native agents and 200 members of Society.

Clarkebury and Morley Stations amongst the Tembookies are interesting for many reasons. In the two circuits there are 600 members with over 500 on trial and about 1,000 children in the schools. There is also a Training Institution with "57 student boarders, and 21 apprentices and more applicants for admission than can be received. Gangalizwe, the Tembookie chief has had two sons in the Institution from its opening and has applied to be allowed to send a third." Comparing this extract with another from a Cape paper we may gather how critical things have been on this station. "Yesterday Gangalizwe Tembu chief came in to place himself in the hands of the chief magistrate saying that he is utterly unable to control his people. He brought his five boys who had run home on Sunday night back to school. He slept in the camp last night, this will probably steady some of the petty chiefs." In 1860 Mr. Shaw wrote of Clarkebury, "It has had its own history of Gospel triumphs, and of many dangers and difficulties encountered by the successive Missionaries who have occupied the station." There are now 53 preaching places in connection with these two stations. Morley has a strange history attached to it. It was begun amongst a tribe of mixed descent. The "Grosvenor" East Indianman was wrecked on the coast. Some of the passengers escaped to land and became the mothers of a race of warriors. The Station has more than once been ruined by war but has again raised its head, and it is to be hoped that peace may still be maintained within its borders.

Pondoland has its two Wesleyan circuits, Emfandisweni and Palmerton. The work was commenced there by Mr. Boyce in 1830 with the approval and patronage of the paramount chief Faku who lived on till 1871. Until 1880 this was part of the Natal Wesleyan district but at the last
Conference a new district was formed called the Clarkebury and Kokstad District which indeed nearly coincides with the seat of war east of the Drakensberg. The Pondos have been and are restless, but have not been guilty of overt acts of rebellion. In their last report the Missionaries say, “the year has been one of difficulty and trial; the political relations between the Cape Government and the Pondos have been overstrained, and the whole country has been in a state of disquiet. The chief rules with great laxity, so that every man does that which is pleasing in his own eyes * * Kafir beer is abundant, and is proving the ruin of the place. Against this evil we are fighting with all our might.” Amongst this people we have 22 preaching places, 225 Church members and over 2,000 attendants at public worship.

In the Transvaal the Wesleyan Mission has as yet but a small interest but during late years both the Church of England and ourselves have been devoting much attention towards Boers and natives. In the State there is the Dutch Reformed State Church and the Reformed Independents with Dutch Missions from Cape Town and the Hermansberg and Berlin Missionary Societies, the Hermansberg Society being probably the most successful and numbering most adherents. The Boers are decidedly opposed to the spread of Mission stations in the land and when the Transvaal was annexed many good men thought it would be for the spiritual advantage of not a few.

It is only fair, however, to state that when the Boers attacked Pochefstrom, and when all the English except three were shut up in the fort one of the three was the Rev. S. B. Cawood, the Wesleyan Missionary, whose person and office were respected, and he was left unmolested to go on with his good work. Two of our Missionaries are stationed at Pretoria but whether they are within the fort cooped up with the rest, or free to work outside we cannot say.* It is devoutly to be hoped that the war there may soon cease, and that peace may be established on a sound basis. In the meantime there is need for prayer that the excitement spreading through the Orange River Free State and Griqualand West, where we have large and successful Missions, may be allayed, and that all Christian people living in those disturbed parts may have the consolations of religion

* Since this was written we have heard that one only Mr. Weavind is shut up in Pretoria, the other, Mr. O. Watkins is in Natal.—Ed.
Nizam's Dominions: Native Church.

vouchsafed to them, and be led on safely in the path of duty.

Another view of the state of things may just be glanced at. The forces employed by the Colonial Government to crush the rebellion are for the most part volunteers. They are gathered from every part of the Colony and represent its intelligence, vigour and courage. Many of them too are members of Christian families and Christian churches, and their continued absence is a great hindrance to the maintenance of order and Christian effort in many localities.

They are not uncared for while in the field. The Rev. H. Cotton has been appointed Wesleyan Chaplain with the troops under Colonel Carrington. At the attack on Musulpur's mountain Mr. Cotton had a very narrow escape; his horse was shot when he was in the act of dismounting. One writing from the force says, "Mr. Cotton is very much liked. The camp has got up a subscription, and to-day presented him with a new horse. He conducted our Church parade on Sunday morning and had a voluntary service in the evening which was well attended."

The same writer goes on to say that the patrol work in which they are chiefly engaged is very arduous they are away from camp for nearly a week at a time, and while out have little time for rest, and a very insufficient supply of food. The task undertaken is a great one for a young colony; and the whole land feels the strain, and is passing through a fiery ordeal. May the great Father of mercy speedily cause the wrath of men to praise Him, and out of the present confusion bespeak a great calm, during which the Prince of Peace may assert His claims.

H. L.

Nizam's Dominions: Native Church.

At the close of 1879, the Rev. W. Burgess was set apart by the Madras District to commence a new Mission in the Nizam's Dominions. The two special departments of work to which he was requested to direct his immediate attention were English work amongst the British soldiers in the garrison at Secunderabad and Telugu work amongst the Hindus in Chudderghaut, Secunderabad and the neighbourhood.
The following is the first year's report of the Native work, written by Mr. B. P. Wesley, one of Mr. Burgess's native assistants:

"Towards the end of 1879 we were requested to visit a Native Christian family at Chudderghaut, who, we were told, were Telugu-speaking people. Mr. Joseph Cornelius, the head of the family gave us a very kind reception; and when we told him who we were and what was the object of our visit, he was extremely pleased and declared that our arrival was a direct answer to his prayers. He and his family had been Christians for some years, but as they were obliged to attend a Church where the Word of God is preached in Tamil, a language foreign to them, they could not derive much benefit from their membership there; and were in consequence, anxious to hear the gospel in their own tongue, and were praying that God would send Telugu preachers to them. Like Cornelius of the Primitive Church he felt that God had answered his prayers and that He really had said to him, "Cornelius, thy prayer is heard." The result of all this was, that he readily opened his house to us and said he would be very glad if we would start a Telugu Service at Chudderghaut. On the next Sunday we went over and had our first Christian Service in his house, and continued to hold it there till we were able to build a small Chapel—Cornelius and his family formed the nucleus of our Telugu Church.

Our two Telugu Societies at Chudderghaut and Secunderabad are composed, first of Telugu-speaking Christians who were settled here previous to our arrival, and secondly of those who have been baptized by us during the year. We have had seven accessions from heathenism—four men and three women.

Through the kind assistance of Col. A. H. E. Campbell we obtained the grant of a site in Ramkoti, a rather neglected part of Chudderghaut and began at once to erect a Chapel on it. It was finished in the early part of July, and on the 11th of that month we had the very great pleasure of being able to hold Divine worship in it, for the first time. One encouraging feature in connection with the opening of the Chapel was the baptism on the first day, of two adults. One of these was a married man whose wife left his house immediately after his baptism and maintained towards him an attitude of stubborn opposition. She came back, however, after some time, and eventually we had the pleasure
of baptizing her along with her two children and receiving
them into the Church. A case of a similar kind occurred
a few months after this; the husband, wife and children
are now all Christians. We have also baptized a Moham­
medan and a Sudra.

As soon as possible we organized two Society Classes,
one at Chudderghaut; the other at Secunderabad. After
we had explained that the Class Meeting was a Scriptural
ordinance and had shown the benefits to be derived from
it, our people took to it very readily, and they have been
very regular and steady in attendance. Believing it neces­
sary to lay a good foundation and with a view to develop
our old Methodist form, the system of weekly contributions
has been introduced, with the result, that week after week
our members have cheerfully paid into the Lord's treasury
their monies, not much it is true, but according to their
means. The class at Chudderghaut consists of ten members
with three on trial, and that at Secunderabad, of seven
members with two on trial. The greater portion of these
profess to have been the subjects of saving grace, and their
Christian walk has been fairly consistent with their pro­
fession. We have our anxieties and discouragements with
regard to the indifference and lukewarmness of a few, but
on the whole, we have cause for great satisfaction.

Two services one in the Chapel at Chudderghaut and the
other in one of the Girl's schools at Secunderabad have
been regularly held on Sundays; the former in the after­
noon, the latter in the morning. The service at Chudder­
ghaut has been attended by numbers of heathen men and
women living in the neighbourhood of the Chapel—to these
we have invariably addressed a word of exhortation and
urged them to accept Christ as their Saviour. We have
found it necessary to preach to our people as often as
possible, the old Methodist doctrines and we have reason
to believe our preaching has been gladly received and that
it has done good. It has been our aim to make our people
holy, earnest and useful; and so to train them that the
Infant Telugu Society may before long be self-supporting.
During the year the contributions towards the support of
the ministry have amounted to close upon H. S. Rs 51.
This amount it is to be understood, is entirely from the
native members of our Church and congregation.

Tamil Work.—About six months ago the Tamil congre­
gation or more correctly speaking, the remnant of the
Tamil congregation of the Church of Scotland Mission was told that no Pastor would be sent to them and that they would be allowed no longer to worship in the Kirk. They forthwith came to us and desired us to receive them. We could not see our way to refuse their request so consented to take charge of them and commenced a Tamil service. The first was held in the Mission House, on the 11th July when a good many were present. We have since continued the services which, we believe, are much appreciated by the people. The congregation numbers between 25 and 30.

Two Society classes, one for men and the other for women have been started, and they are fairly attended. On the class books appear the names of nine men and six women. We deem it expedient, however, still to keep them all on trial, so that none are yet returned as full members. The spiritual life of the people is not so high as we would desire; still there is cause for encouragement. The weekly Sunday collections and the contributions in the Class Meeting have together realized the sum of nearly H. S. Rs 23."

**WESLEYAN METHODIST NOTES.**

—Six students of the Wesley College, Colombo, and two from the Galle High School, were successful at the recent Calcutta Matriculation Examination.

—Out of 3,578 candidates who appeared for the late Matriculation Examination of the University of Madras 1,276 passed. The number of successful candidates from Wesleyan Schools is as follows:—Bangalore High School 18, Mysore High School 9, Royapettah Anglo-Vernacular Institution 13, Manargudi High School 8, Negapatam High School 6, Triplicane High School 1, Jaffna Central School 1 and Trincomalee Central School 1.

—We regret to learn that the health of the Rev. S. Langdon of Kandy, Ceylon, has broken down and that he has been ordered to England immediately. The Rev. R. Tebb of Galle also proceeds to England on furlough and the Rev. J. O. Rhodes is still in Australia so that three of the European staff of Missionaries in the South Ceylon District are away at once. On the other hand the Chairman, the Rev. J. Scott and the Rev. S. R. Wilkin have recently returned from England, bringing with them a new Missionary, the Rev. E. S. Barnett.
A meeting was held on Saturday, the 5th March, at the Wesleyan Mission Chapel, Royapettah, to bid farewell to the Rev. George and Mrs. Fryar, on the eve of their departure to England. A goodly number of Native Christians with their families were present; also some of Mr. Fryar's friends and fellow-labourers. The Rev. G. O. Newport of the L. M. S., kindly presided; and the Rev. Messrs. P. J. Evers, and M. A. Coopoosawmy Row gave short addresses in Tamil. Mr. A. Alleine read an address in Tamil, and an English version of it was read by Mr. M. Vethamootoo. After this, the steward of the Chapel, Mr. F. D'Moute presented an elegantly bound Tamil Bible to Mr. Fryar, and an English Bible to Mrs. Fryar. In reply Mr. Fryar said a few words in English, and then addressed the Native Christians.

By God's goodness Mr. Fryar has been permitted to labour in India almost with uninterrupted health for a period of twenty years. He came out in 1861. Early in 1862 he accompanied the Rev. E. E. Jenkins to the Godavery District on a Missionary pioneering excursion; and after returning from thence laboured at Negapatam till the end of 1865. In 1866 he removed to Manargundi, and laboured there fourteen years. He improved and extended the work there greatly, and erected some important Mission buildings. In 1879 he was appointed to Madras as General Superintendent. He goes on a short furlough for the benefit of his and Mrs. Fryar's health. Our friends embarked on board the "Chyebassa" on the 8th instant. We wish them a safe and a prosperous voyage.

Mysore.

The Rev. C. H. Hocken, who has spent between eight and nine years in the Mysore country is now on his way to England. The greater part of that time has been devoted to work in Mysore City, where, by persistent toil amid many difficulties, Mr. Hocken has won for himself wide influence and general esteem. On Sunday, February 13, he preached a farewell sermon in the Mysore Chapel from the text, "Notwithstanding, the Lord stood with me and helped me," and on the following Tuesday there was a Meeting of the Native Christians to bid him good-bye.
gation assembled at 12 o'clock in the school-room and after enjoying an ample meal, provided chiefly by their old Pastor, they adjourned to the Chapel. After singing and prayer, four of the Kanarese members testified with much feeling, and many tears, to the love which they and their fellow-Christians bore to Mr. Hocken, and to their grateful appreciation of his ministry among them.

A simple, hearty address, embodying the sentiments of the congregation was then read by the Rev. T. Luke, the Assistant Native Minister, and presented in a pretty little sandal-wood box. Garlands and limes followed, after which Mr. Hocken spoke a few words of parting exhortation. It is earnestly hoped that after a short season in England Mr. Hocken will return to a sphere where he is so well known, and so much beloved.

Tumkur.

The Rev. G. W. Sawday writes:— "On our return from the District Meeting we commenced work with a week of Special Prayer Meetings. Our people seem to be awaking to a sense of their responsibility and are determined to do something for Christ this year. What we all need and are waiting for is an abundant outpouring of the Holy Ghost. On Sunday, January 30th, we baptized a Musulmán peon. He had been enquiring for some time and seemed quite fit for reception. On the Saturday evening he went down to see his friends in order to tell them of his intention, but he got only abuses and curses for his trouble. They stole his turban, and tore his coat but fortunately he got away without receiving any further hurt. Before his baptism he stated clearly his views and his faith in the Saviour before all the Christians, and since his baptism has gladdened all our hearts by his firmness and humility. He is the only Christian here who has been received from Islam and although much sorrow and disappointment have resulted from similar cases in days gone by, we are very hopeful that he will remain firm, and pray that through him others may be brought to Christ. The Muhammadans of the town were very angry when they heard of his baptism. Attempts were made to stop the first school-room service we held after the event, but the bitterness has died away and curiosity to see Abraham seems to be the predominating feeling of their minds just now.
We visited the Parish at Sibi (about 15 miles from Tumkur) last week. Although a great crowd had collected for the fair, the number of those who had come for worship at the temple seemed smaller than that of last year. One of the visitors at our tent was an old Gowda of a village some 35 miles distant. He said that many years ago a Missionary had visited the village and given him a tract. This tract he had read over and over again, and through it he had been led to see the folly of idolatry and to put his trust in Jesus. When we asked him the contents of the tract, he gave an outline of the plan of salvation as simply and clearly as any Catechist could have done. Would that our brethren and fathers who have laboured long and oftentimes apparently in vain, could see such results of their labours. How many there are scattered up and down the land nominally heathen, but in secret disciples of Jesus!

The orphanage boys are still busy harvesting. We are expecting at least 10,000 seers of various kinds of grain, about four times as much as was reaped last year."

NOTES OF OTHER CHURCHES AND SOCIETIES.

—The orphanage at Kolar so successfully carried on by Miss Anstey has been transferred to Trustees, so that in the event of Miss Anstey's death the good work she has begun may still be carried on. A minister of the Methodist Episcopal Church has been appointed to labour at Kolar.

—The Travancore Diocesan Gazette gives an account of a Meeting of the Provincial Council of the C. M. S. Native Church in Travancore which met at Cottayam on February 2nd and which is interesting as showing the way in which that Native Church is endeavouring to meet the burden of self-support which is gradually being placed upon it by the Church Mission Society. Divine Service consisting of Morning Prayer, Holy Communion and Sermon was held in the Pro-Cathedral at 9 o'clock in the morning. Later the Council which consists of all the Clergy in the Province with Lay Delegates from the District Councils assembled in the Cambridge Nicholson Institution, the Bishop of Travancore taking the chair and being supported by the vice-chairmen of the District Councils. After the reading of Scripture and prayer the Bishop opened the proceedings with an address to the Clergy and Lay Delegates. He then
called on the Rev. K. Koshi the Secretary to read the annual report from the District Councils of which the following is a translation:

The past year, 1880, was unusually distressful to the two District Councils, but the Provincial Church Council express their humble thankfulness that the affairs of the Native Church have gone on fairly, though under heavy depression and difficulty, and they bless the Lord to whom all thankfulness is due.

The District Councils each met twice during the year, and their consultations were chiefly about the money deficit and the consequent necessity they found to dispense with some of their spiritual agents and reduce the pay of others. From the statement of the receipts and expenditure for the last year, it would appear that the Southern Council has a balance in hand of Rs. 167, which, however, is stated in their report to be (with the exception of Rs. 24 belonging to the Council) only a saving from the grant allowed for the "Walter Jones" agents, whose appointments were not simultaneous in all the pastorates owing to the difficulty found in selecting suitable persons.

The Cottayam District Council was left at the close of the year with a debit balance of Rs. 367. But the Council hope to free themselves from this deficit partly by having since received Rs. 200 from Madras, last year's interest on investments, and partly with what they are expecting to receive as a further remittance from Alleppey in behalf of the Sustentation Fund. But in case their expectation fail, the debt against the Northern (or Cottayam) Council will amount to Rs. 167. If there be also reduction in the Grant-in-Aid by the Society's rule for the current year, the position of the Cottayam Council will become extremely embarrassing. The expedient whereby the deficit of 1880 was mainly met cannot be resorted to this year, as the Councils cannot afford to dismiss more agents. As for the pastorate contribution rising in proportion to the yearly reduction by one-twentieth, it is simply impossible, for the reason that the majority of the people in most of the pastorates are Christians known to be poor, and who are mostly neophytes of but 10 to 15 years standing. Travancore and Cochin, unlike other parts where mission work is carried on, have never had those scholastic institutions which, by imparting Christian education to the high castes, form one great auxiliary to Mission operations paving the way for accessions of a higher and wealthier order, so as to add to the ascendancy of the Church and augment her resources for self-support.

The English College at Cottayam provides instruction for Syrians who sometimes become active in helping forward the reformation in their own Church. But in matters conducive to the promotion of self-support in the Anglican Church, no aid can be expected from the young men of this communion who receive their education at the College. It is cause for much grief and discouragement to the Provincial Church Council that the Parent Committee seem to ignore these facts and to act as if they took no notice of them. However, the report of the Mavelicara District Council only expresses the hope of the whole representative body of the Church in the Diocese, when it says, "Though there is no visible source whence we may derive the means for meeting the current expense of the congregation, the Saviour who is the Head of the Church, and who says
that the gold and the silver are His, will open out for us some suitable and easy way.”

The Provincial Council are gladdened by the hope that much good is being done among the high caste, by the blessing of God on the labours of the evangelistic agency employed by means of the “Walter Jones” grant. The report of the Southern Council contains the gratifying statement that numerous portions of the Holy Scriptures are bought and read with pleasure. Not to multiply instances, the two Readers at work in one pastorate connected with the Cottayam Council have within the last nine months of the year 1880 visited and spoken to upwards of one thousand Hindus, and distributed more than a thousand five-hundred handbills. There is abundant cause for hopefulness at the extent of work thus going on in all the pastorates.

(Signed) K. KOSHI.

After the adoption of the report the recommendations of the Church Fee Committee were read. Some of the present Church fees were re-affirmed, e. g., that one-tenth of the dowry of a bride should be given to the Parish Church to which she may belong, but the scale as a whole was somewhat modified before being adopted by the Council. It does not, however, become law until it has received the sanction of the bishop. One proposal was that every person in the congregation should annually in Epiphany give four cash about one-fifth of a penny to the Church Fund. This, though a very small sum would amount even now to £20 a year. Another fee suggested was that ten chuckrams should be given at every marriage to the Bishop’s fund and an argument in its favour was that the Syrian Bishops draw a large portion of their income from a similar source. The question whether money for endowments should be invested in land, or put out for interest was debated at length: Various other financial matters were discussed and decided upon. In the evening the whole Council were the guests of His Lordship the Bishop at a native dinner. Next morning at seven a religious service was held, at which the Bishop delivered an address to the Pastors on the various topics suggested by his recent visitation and gave advice which will be long remembered.