A REVIEW of the work in the Madras District during the year 1880 calls for the expression of gratitude to God for the tokens of His presence with us in all departments of our work. The year has had its joys and sorrows, its light and shade, and though sometimes during the year in the midst of difficulties we have seen only the shade yet on reviewing the whole we feel constrained to acknowledge that the joys have out-numbered the sorrows, there has been more of light than shade. God has been blessing the work of our hands and the year has been one of real progress.

This year as last death has entered into our ranks. Last year we mourned the loss of our oldest Native minister, this year it is our youngest European brother who has been taken from us. The Rev. J. R. Slater who lost his life by a boat accident at Negapatam on November 1st had laboured in India but two years, yet during that time by his genial and attractive manner, by his generous and unselfish disposition and by his diligent and conscientious discharge of duty he had won the affection and esteem not only of his fellow missionaries but of a wide circle of Native and European friends. His short career was one so full of
promise that we cannot but wonder at its being so suddenly cut short. God's ways, however, are not as our ways and we bow in humble submission to His will.

The Rev. G. Patterson who arrived in India in the early part of 1875 and who for the last four years has been engaged as a Professor in the Madras Christian College went to England on furlough in the month of September. He is expected to return during the course of this year.

Towards the close of the year we had the pleasure of welcoming two additional labourers into our midst. The Rev. B. Pratt arrived from England in November and as he had been specially designated by the Home Committee for work in Secunderabad he proceeded thither at once. At the District Meeting we received from the Mysore District the Rev. F. W. Gostick who has been a year in Bangalore but who on account of the state of his health has been ordered to live on the plains. Mr. Gostick has been appointed to Karur.

Reviewing the different branches of our work we notice first.

The English Church.

In the Black Town, Madras congregation many changes occurred during the earlier part of the year, but these have resulted in the general improvement of the Church. Though a decrease of members is reported, this must not be understood as implying any real decline in the spiritual condition of the Church which is more satisfactory than it has been for some years past. The congregations have considerably improved, and the services have been characterized by a refreshing heartiness, such as has not been known before. A series of special services was held in November by the Rev. W. H. J. Picken, which resulted in the general quickening of the Church members, and in the conversion of many. The harmony and hopefulness which generally pervade the Church notwithstanding the existence of some causes of depression, are eminently cheering. Our Methodist organization is now complete and we venture to hope for a time of continued success.

The services at Tripatty on the Madras Railway have given us great satisfaction, and no one grudges the inconvenience of the journey thither. The people attend the services with much pleasure, and gratefully acknowledge the
benefits which they derive. English services are also held on Sabbath evenings at Perambore and Royapettah.

At St. Thomas' Mount the attendance both at the Sunday and week evening services has been good. The congregation has been led to take a deeper interest in the Native work and during the year has not only contributed liberally towards its ordinary support but has raised a considerable amount towards the erection of a new Hindu Girls' School.

In Negapatam during the early part of the year the congregations were about the same as in former years but latterly a very gratifying improvement has taken place. The sudden removal of the late Mr. Slater has had a gracious influence upon the hearts of the people. The attendance has increased and a spirit of earnest hearing has been manifested. Times of refreshing are at hand, for already there has been what we believe to be droppings of the coming shower. Members of Society have been graciously quickened in their religious life and there is an expectation of an abundant outpouring of the Holy Spirit.

At Secunderabad the work is chiefly among the soldiers. The year started with a Church of ten members but very soon the 2-16 Regiment to which most of them belonged removed to Cannanore where, though there is no Wesleyan Missionary, the members have kept up their class meeting. In the 48th Foot, the work after a rather discouraging start, proved very successful, but again a sad gap was made by the removal of that Regiment to England. There are in the Garrison about 150 declared Wesleyans belonging to the three branches of the service Infantry, Cavalry and Artillery, and for these, chiefly, services are held on Sunday and during the week. On Sunday in one of the Regimental School-rooms a Parade Service is held in the morning, and a Voluntary Service in the evening. Both have been well attended, whilst at the Prayer Meeting with which the Voluntary Service has generally closed, cheering signs of success have not been wanting. At the monthly Sacramental Service the average attendance has been twenty. The great want here is a Chapel of our own in which to worship. Government has granted us a piece of land and all that is needed now is money to build with. The soldiers according to their means have given liberally; one brought as his offering towards the new Chapel, a shooting prize he had taken, value H. S. Rs. 100.

At Manargudi and at Trichinopoly the resident Mis-
sionaries have carried on services on the Sunday evening for the benefit of the European residents, which have been a means of blessing.

We have throughout the District 171 English members of Society with 10 on trial, an increase of eight during the year.

THE NATIVE CHURCH.

The number of Native Church members throughout the district is 440 with 177 on trial for membership, being an increase on the year of 21 members and of 60 on trial. The number on trial for membership is considerably larger than at any previous period. This arises from the fact that though willing to give the Sacrament of baptism to those who openly profess their faith in Christ, and who evidence the reality of their profession by renouncing idolatry and putting themselves under Christian instruction, we consider it prudent to give a lengthened trial to many of these who have but recently emerged from heathenism. Thus it happens that though during the last three years we have baptized 312 adults and an equal number of infants, our Church membership has only increased by 149, i.e., from 291 to 440; on the other hand the number on trial has risen from 51 to 177. Those who are familiar with the dangers to which an infant Church just emerging from and still surrounded by heathenism is exposed and who call to mind past experience both in our own and other missions will appreciate our caution in this matter. Two new Societies have been formed in connection with the work in Secunderabad in which there are 17 full members and 20 on trial.

The present condition of our Native Church presents great cause for gratitude but is not without features which bid us rejoice with trembling. During the last few years there has been not only an increase in numbers but also we believe in our older Societies a deepening of spiritual life. Evidence of this we have in their appreciation of the means of grace, in their voluntary efforts for the salvation of their heathen friends and neighbours and in their increased contributions for the support of the work of God. Almost without exception they are scattered about in small companies so that it is difficult for us to have much Church organization or to get them to realize their privileges and
their duties as Churches. Something, however, has been done in this way. We have urged upon our older Societies the privilege of supporting their own Pastor and have been gratified by the way in which they have responded. We have this year made arrangements for putting increased responsibility upon them and have reason to believe they will not shrink from bearing it.

The number of adult baptisms reported this year is 53. These are spread over the whole of our circuits there being no circuit on which there has not been some. The circuit reports mention as specially interesting cases those of a constable and of a carpenter in Madras North, that of an old woman 70 years of age who had long withstood the appeals of her Christian friends at St. Thomas' Mount, and that of an old Chetty at Uppidamungalum. This old man had for years been trying to find rest for his soul. He had resorted to all the modes of appeasing the deity popular amongst Hindus. He had visited all the sacred shrines in Southern India but failed to find satisfaction and latterly had adopted the garb and profession of a religious mendicant. He heard the Catechist preach and was attracted by the new doctrine. He handed over his gong and beads and wished to be made a disciple of Christ. After being instructed more perfectly and after witnessing a good confession before many witnesses he was baptized. His subsequent conduct has been thoroughly satisfactory.

In some places our hopes have been sadly blighted. At Aravacurchi of the three families baptized last year and whom we regarded as the nucleus of a Church there one man with his little son has run away to Ceylon, and the other two families though still in the place have openly apostatized, being unable to bear the persecution of their caste neighbours and friends; so that the Church is reduced again to the members of the families of the native minister and school teacher.

Sunday Schools.

The number of scholars in our Sunday Schools has increased from 990 to 1,078 but the number of schools is one less than last year being 22 instead of 23. By the term "Sunday School" as used in our report is meant any school which is held on the Sabbath and in which instruction of a religious character is given. It would convey a wrong im-
pression to our friends were they to regard the whole of our Sabbath Schools as of a similar kind to those in England. The Sunday School as that institution is known in England and America hardly exists as yet in connection with the Native Church in India. The schools of this district consist of (1) institutions after the English model and attended by Christian children, viz., a flourishing School in connection with the English Church in Black Town, five other similar schools in connection with English work on different stations and two small schools of the same class in connection with the Native Church (2) an almost unique Ragged Sabbath School in Madras of 161 scholars in which each scholar gets food both for body and mind and (3) schools attended by non-Christian boys and girls who come on the week day to our day schools. This branch of work is capable of great development.

Evangelistic Work.

Evangelistic work has been carried on with vigour on all our stations. The European Missionary, the Native Minister and the Catechist have gone out morning and evening and under the shade of some spreading tree or lofty temple or from the verandah of a native house have proclaimed the glad tidings of salvation. A great variety of means have been used to bring home the truths of the gospel to the masses of the people. Out-door services in the bazaars and streets, lighted services in the school-room or cottage, or even under a tree and sometimes accompanied by the singing of Christian lyrics and native music, moon-light services occasionally extending far into the night, house-to-house visitation, conversations and distribution of tracts to crowds at railway stations and in railway carriages, services amongst the villages at the weekly market, preachings to the crowds at fairs and festivals and lectures or addresses in English to educated young men are amongst the means which have been employed during the year. Lengthened tours have occasionally been made from most of our centres. The Missionaries in Madras and St. Thomas' Mount have gone into various parts of the Chingleput District, those at Manargudi and Tiruvarur have itinerated over large parts of the Tanjore Districts. Similar work has been done in the neighbourhood of Trichinopoly and in the Coimbatore District around Karur, whilst one or two tours for the purpose
of 'prospecting' the country have been made into the district around Secunderabad.

The people have usually given an attentive and respectful hearing, occasionally perhaps some fanatical Mussalmans have rudely interrupted the preacher but rarely has there been decided opposition. In the large towns where mission schools have been long established the preacher has found an "extensive knowledge of the leading facts of the life of Christ and of Scripture history" but in the country districts it is far otherwise. The majority of the villagers know nothing of Christianity and amongst the non-castes the ignorance is so dense that the preacher sometimes finds a difficulty in making them apprehend spiritual truths at all. From every circuit there are interesting accounts of enquirers—some of them we fear enquirers only. In the Madras West and St. Thomas' Mount circuits there are hopes of whole villages of non-caste people coming over to Christianity. At Negapatam a young man of the Mooler caste was brought to Christ through the preaching at one of the villages and baptized, but afterwards being unwell he went to some of his relatives and has not since been heard of. Another young man of the Naidu caste who has often attended our services is now under instruction for baptism. At Tritrapundi a Hindu priest and at Needamangalam an educated Brahmin have for some time been under instruction. At Melnattam a young man 22 years of age the eldest son of a wealthy merchant who received his first impressions towards Christianity from the preaching of the late Rev. Joel Samuel was on the point of being baptized and had actually set out to Manargudi for the purpose when he was seized by his friends and up to the present has been prevented from accomplishing his purpose. At Kodeivasal through the instruction of the catechist a village schoolmaster has been brought to Christ. At a village in the Uppidamangalam circuit a respectable Reddy was taken ill, the catechist visited him, gave him medicine and told him of the Saviour. He gradually became worse but shortly before his death he offered this prayer, "O Lord Jesus I trust in Thee, now save me, O save me."

Educational Work.

In connection with our Educational work the most noteworthy event of the year has been the new Government
Educational Code which came into force on April 1st. The chief feature of the new code is a reduction of the Grants-in-Aid to High schools and Colleges and a return to the old liberal scale to primary schools. This is undoubtedly a step in the right direction. Whilst large masses of the people are left without anything worthy of the name of education at all it does not seem right that the limited resources of Government should be spent on the comparatively few who desire a high class training. The only ground of complaint we have is that this reduction of expenditure on high class Institutions has been confined to Aided Schools and not made applicable to Aided and Government Schools alike.

In those Missions whose educational work is almost exclusively of a primary character the new code has been an undoubted boon but in those whose educational work is almost exclusively high class the large reduction of Grants-in-Aid has greatly embarrassed them.

Our own work consists of four High Schools, ten Middle Schools and 29 Primary Schools for Boys and one High School, one Middle School and 26 Primary Schools for Girls so that the increased grants for our Primary Schools have to some extent compensated for the reductions in our High and Middle Schools. Notwithstanding this our total Grants-in-Aid throughout the district have only been Rs. 11,687-2-6 against Rs. 14,589 last year or a falling off of Rs. 2,901-13-6 during the nine months the reduced scale has been in force. The Fees have been about the same as in the previous year Rs. 17,500.

Our High Schools for Boys at Royapettah, Negapatam, Manargudi and Triplicane have maintained their efficiency though there has necessarily been some reduction in the expenditure upon them. At the recent Matriculation Examination, 28 boys passed directly from them, viz., Royapettah 13, Negapatam 6, Manargudi 8, and Triplicane 1. At the Middle School Examination in addition to the boys who passed from the High Schools, candidates were successful from all our Middle Schools that teach up to that standard, viz., St. Thomas' Mount, Madrantakam, Nagore and Trichinopoly. We have flourishing Primary Schools in the towns of Negapatam and Manargudi, though the majority of our Boys Primary Schools are in villages where we are carrying on Evangelistic work. From most of them the reports for the past year are satisfactory.
There are two English Schools for European and Eurasian girls in the district, one in Black Town, Madras and the other at Negapatam. Neither of them, however, receive help from Mission Funds, the fees, Government Grants and subscriptions meeting all the expenses. The one in Black Town is a High Class School, the girls in its highest class being prepared for the Government Higher Examination of women. For some years past it has taken a very high position among the schools of this class in the Presidency and this it has maintained during the year under review. None of our schools for Hindu caste girls have yet risen above the Upper Primary Standard. The schools in St. Thomas' Mount, Manargudi, Trichinopoly and Karur have had special difficulties to contend with during the year but have maintained their ground. On the other hand the Madras, Negapatam and Trivalore schools without exception have made a decided advance. Four small schools have been started in connection with the work in Secunderabad. One of the greatest hindrances in this branch of work is the lack of qualified female Teachers and until this lack is supplied we can hardly expect our Caste Girls' Schools to rise much above the standard the best of them have already reached.

In close connection with our Caste Girls' School work is that of Zenana visitation which is carried on in Madras and Negapatam. Miss Evers is working in the southern suburbs of Madras and has now 26 pupils taught in 19 houses many of them being old scholars from our schools. During the early part of the year there was some alarm created amongst her scholars by one of the Zenana pupils of the London Mission leaving her home and taking refuge in the London Mission House in order that she might be baptized. As a consequence of this the parents in two of the houses in which Miss Evers was teaching objected to their girls being taught Scripture and wished her instruction to be confined to purely secular subjects. This Miss Evers refused to do and was obliged to give up going to those houses. Towards the close of the year Miss Hay arrived from England in order to commence Zenana work amongst the Mussalman ladies of Hyderabad. She is now in Secunderabad preparing for her work.

A record of our Educational Work would not be complete without mention of the fact that one European Missionary, the Rev G. Patterson is employed as a Professor in the Madras Christian College and that the Wesleyan Missionary
Society contributes £300 yearly to the support of that College. The Christian College is well known, as occupying the foremost place of all the Missionary Schools and Colleges in Southern India.

The total number of pupils in our boys’ schools is 2,982 against 2,785 last year, showing an increase of 197, in girls’ schools it is 1,432 against 1,415 an increase of 17 making a total increase of 214 scholars.

**BOARDING SCHOOLS AND ORPHANAGES.**

We have two boarding schools one for boys at Manargudi and one for girls at Royapettah. The boys school had at one time of the year 16 scholars but the average for the year has been about 12. The object of this institution is to give a Christian training to the sons of our Agents and of the better class of our people and to prepare as many as possible of them to be our Christian Agents of the future. During the famine time a large number of orphans were admitted into the Girls’ Boarding School at Royapettah and from that time to the present it has partaken largely of the character of an orphanage. It was hoped that during the year the orphans would have been sent to Karur but owing to delays in building operations there the separation of the orphans from the boarders had not been effected at the close of the year. In the interests of both institutions it is highly desirable that the separation should be made as early as possible. From the best of our boarding school girls we hope to meet in part the demand for trained female teachers for our girls’ schools and the orphans will be far better fitted for the positions in life they are likely to occupy by their training at Karur than by their residence at Royapettah.

Of the four branches of our Famine Orphanage, Royapettah, St. Thomas' Mount, Manargudi and Karur that at Manargudi was closed during the year the boys and girls who were not taken away by their friends being sent to Karur. There are now 203 children under our care 65 (including boarders) at Royapettah, 17 at St. Thomas’ Mount and 121 at Karur. The chief matter of interest during the year has been the development of industrial occupations at Karur. Weaving, cotton and jute rope-making, carpenter and blacksmiths work together with agricultural work are all now carried on. By these means we hope to teach the boys some occupation which will enable them to earn their own living as soon as they pass out of the orphanage.
Table of Income from Local Sources, Madras District, 1880.

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Statistics, Madras District, 1880.

| Circuits                  | Number of Chapels | Number of Preaching Places | No. of Missionaries, Asst. Miss. | No. of Subordinate Paid Agents | No. of unpaid Agents | No. of Sabbath/School Teachers | No. of Local Preachers | No. of full and accredited members | On trial for membership | Number of Baptisms | No. under instruction for Baptism | No. in Orphanages | Number of Sabbath Schools | Number of Suburb Schools | Number of Boys | Number of Girls | Number of Day Schools | Number of Day Scholars deducting for those who attend both Day & Sunday Schools |
|---------------------------|-------------------|----------------------------|----------------------------------|--------------------------------|----------------------|-------------------------------|-----------------------|-----------------------------------|------------------------|-----------------------|-------------------------|------------------------|--------------------------|-------------------------|------------------------|------------------|------------------|------------------------|-------------------------------------------------------------------|
| Madras, South             | 1                 | 3                          | 1                                | 47                             | 12                   | 1                             | 10                    | 12                  | 8                   | 65                    | 7                       | 297                     | 4                       | 8                       | 642              | 539              | 317                    | 859                                                                |
| Teyru                    | 1                 | 1                          | 2                                | 3                              | 2                    | 2                             | 16                    | 15                  | 4                   | 4                      | 2                       | 124                     | 2                       | 2                       | 143              | 143              | 143                    | 143                                                                |
| Mahbanticum              | 1                 | 3                          | 1                                | 7                              | 1                    | 3                             | 23                    | 68                  | 12                  | 3                      | 123                     | 124                     | 124                     | 124                     | 124              | 124              | 124                    | 124                                                                |
| Madras, Telugu           | 1                 | 2                          | 1                                | 7                              | 2                    | 3                             | 23                    | 68                  | 12                  | 3                      | 123                     | 124                     | 124                     | 124                     | 124              | 124              | 124                    | 124                                                                |
| Ecadu                    | 3                 | 2                          | 1                                | 2                              | 3                    | 3                             | 10                    | 68                  | 12                  | 3                      | 123                     | 124                     | 124                     | 124                     | 124              | 124              | 124                    | 124                                                                |
| Madras, North            | 1                 | 1                          | 1                                | 1                              | 2                    | 1                             | 10                    | 68                  | 12                  | 3                      | 123                     | 124                     | 124                     | 124                     | 124              | 124              | 124                    | 124                                                                |
| Ponnari                  | 1                 | 1                          | 1                                | 1                              | 1                    | 1                             | 10                    | 68                  | 12                  | 3                      | 123                     | 124                     | 124                     | 124                     | 124              | 124              | 124                    | 124                                                                |
| Madras English           | 1                 | 1                          | 1                                | 1                              | 1                    | 1                             | 10                    | 68                  | 12                  | 3                      | 123                     | 124                     | 124                     | 124                     | 124              | 124              | 124                    | 124                                                                |
| St. Thomas Mount         | 2                 | 3                          | 3                                | 23                             | 5                    | 5                             | 52                    | 18                  | 4                   | 16                     | 7                       | 7                       | 2                       | 3                       | 435              | 311              | 125                    | 438                                                                |
| Negapatam                | 1                 | 2                          | 3                                | 3                              | 5                    | 5                             | 42                    | 18                  | 4                   | 16                     | 7                       | 7                       | 2                       | 3                       | 435              | 311              | 125                    | 438                                                                |
| Nagore                   | 1                 | 1                          | 1                                | 1                              | 2                    | 2                             | 1                      | 3                   | 2                   | 12                     | 123                     | 124                     | 124                     | 124                     | 124              | 124              | 124                    | 124                                                                |
| Manargudi                | 3                 | 3                          | 3                                | 29                             | 3                    | 3                             | 26                    | 3                   | 2                   | 12                     | 123                     | 124                     | 124                     | 124                     | 124              | 124              | 124                    | 124                                                                |
| Thiruppulli              | 1                 | 1                          | 1                                | 4                              | 2                    | 2                             | 1                      | 3                   | 2                   | 2                      | 2                       | 2                       | 2                       | 2                       | 2                | 2                | 2                      | 2                                                                  |
| Needamangalum            | 1                 | 1                          | 1                                | 4                              | 2                    | 2                             | 1                      | 3                   | 2                   | 2                      | 2                       | 2                       | 2                       | 2                       | 2                | 2                | 2                      | 2                                                                  |
| Melnattam                | 1                 | 1                          | 1                                | 4                              | 2                    | 2                             | 1                      | 3                   | 2                   | 2                      | 2                       | 2                       | 2                       | 2                       | 2                | 2                | 2                      | 2                                                                  |
| Trichinopoly Cant.       | 1                 | 2                          | 1                                | 1                              | 2                    | 2                             | 1                      | 3                   | 2                   | 2                      | 2                       | 2                       | 2                       | 2                       | 2                | 2                | 2                      | 2                                                                  |
| Trichinopoly Fort.       | 1                 | 1                          | 1                                | 1                              | 1                    | 1                             | 1                      | 3                   | 2                   | 2                      | 2                       | 2                       | 2                       | 2                       | 2                | 2                | 2                      | 2                                                                  |
| Tiruvurur                | 1                 | 1                          | 1                                | 1                              | 1                    | 1                             | 1                      | 3                   | 2                   | 2                      | 2                       | 2                       | 2                       | 2                       | 2                | 2                | 2                      | 2                                                                  |
| Nannilam                 | 1                 | 1                          | 1                                | 1                              | 1                    | 1                             | 1                      | 3                   | 2                   | 2                      | 2                       | 2                       | 2                       | 2                       | 2                | 2                | 2                      | 2                                                                  |
| Kodeiwasal               | 1                 | 1                          | 1                                | 1                              | 1                    | 1                             | 1                      | 3                   | 2                   | 2                      | 2                       | 2                       | 2                       | 2                       | 2                | 2                | 2                      | 2                                                                  |
| Karur                    | 1                 | 2                          | 2                                | 6                              | 9                    | 1                             | 28                    | 1                   | 3                   | 2                      | 2                       | 2                       | 2                       | 2                       | 2                | 2                | 2                      | 2                                                                  |
| Aruvacurchi              | 1                 | 1                          | 1                                | 1                              | 1                    | 1                             | 1                      | 3                   | 2                   | 2                      | 2                       | 2                       | 2                       | 2                       | 2                | 2                | 2                      | 2                                                                  |
| Uppidamangalam.          | 1                 | 1                          | 1                                | 2                              | 2                    | 2                             | 1                      | 3                   | 2                   | 2                      | 2                       | 2                       | 2                       | 2                       | 2                | 2                | 2                      | 2                                                                  |
| Hyderabad                | 1                 | 1                          | 1                                | 2                              | 2                    | 2                             | 1                      | 3                   | 2                   | 2                      | 2                       | 2                       | 2                       | 2                       | 2                | 2                | 2                      | 2                                                                  |
| Secunderabad             | 2                 | 2                          | 2                                | 2                              | 2                    | 2                             | 1                      | 3                   | 2                   | 2                      | 2                       | 2                       | 2                       | 2                       | 2                | 2                | 2                      | 2                                                                  |
| Total                    | 14                | 31                          | 21                               | 30                             | 221                  | 89                            | 22                     | 440                 | 171                 | 177                  | 17                     | 56                      | 120                     | 34                      | 203                 | 22                 | 1079            | 419                    | 8348                                                              |

OUR MISSIONS IN THE NORTH-WEST.

The Lucknow and Benares District Meeting was held at the Mission House, Benares, commencing January 11th. As our Native Chapel there is small, Dr. Lazarus very kindly placed the Baptist English Chapel at our service for the Annual Missionary Meeting. Colonel Phillips the Cantonment Magistrate presided and in an elegant and forceful speech gave us words of encouragement in our work. The Rev. B. Peel read the Scriptures and offered prayer, and the Rev. A. Fentiman, after giving a brief summary of the Report, gave an account of the work begun at Benares during the thirteen months he had been labouring there. Messrs. Jackson, Carmichael, Halliday and Male followed with interesting and able speeches both upon the work of their stations or Missions generally. The attendance was good, the collection amounted to nearly one hundred Rupees, and all present seemed to think the first Methodist Missionary Meeting in Benares a success.

The readers of the Harvest Field will be interested in an account of the work on the several stations in Northern India.

LUCKNOW, ENGLISH CIRCUIT.

Our oldest and for several years our only station being a great Military Cantonment suffers from constant changes and these changes have been greater than usual in consequence of the war in Afghanistan. The 13th Hussars in which we had a considerable number of declared Wesleyans and members, was ordered to Kandahar a battery of artillery to Morar, and the 73rd Regiment to England. The 13th has been replaced by the 10th Hussars, having taken part in the first Afghan campaign, the battery of artillery by another from Morar and the 73rd by the 72nd Highlanders from Kandahar covered with honour and renown. This Regiment has its own Chaplain who holds his parade service separately but alternates in taking the evening service with Mr. Halliday and the other brethren.

Notwithstanding these changes, upon a review of the year's work we have cause for much thankfulness. God has been with us in the services of His house, "confirming the word with signs following." The Class Meetings both in Cantonments and the Civil Lines have been sustained throughout the year and have been meetings of profit to many. We have to regret the usual fluctuations in attendance and the turning back to the ways of sin of some who had professed Christianity for years and who had often cheered us by their presence and experience. A meeting was held to welcome the Christian men of the new Regiments, which was attended by a very gracious influence, and will, we trust be abiding in its results for good. At the Watchnight Service too there was a very encouraging attendance, and we have reason for believing that during the solemn
exercises of the hour many were the resolves made to try and live a better and a holier life. The Weeknight Service at the Prayer Room has been better attended than usual. Temperance work has been helped according to our opportunity. The Chapel has been thoroughly repaired. Some very excellent lamps for aisles have been provided. The Annual Missionary Sermons were preached on Sunday, December 19th by the Rev. G. W. Jackson, and the Missionary Meeting held on the following Monday presided over by Colonel Davidson and was addressed by the Rev. G. W. Jackson, T. Carmichael, B. Peel and F. Halliday. The choir sung several anthems. The collection amounted to Rs. 74, Rs. 459 were contributed to the General Mission Fund and Rs. 416 to the Pastor's Fund during the year. The loss of members by removals at the end of the year was thirteen which we have not had time or opportunity to make good again. By the arrival of the new Regiments the prospects of the re-establishment of the Sunday School are more favourable and we trust that again it will soon become an established fact.

**Lucknow Hindustani Circuit.**

In some departments of the native work in Lucknow there has been manifest and encouraging improvement, in others there has been a standing still which has been somewhat discouraging in its effects on the Missionaries. With regard to our preaching and other services there has been a considerable fluctuation. The public services of Sabbath morning have been held and the Lord's Supper administered month by month in Husaingunj. Sometimes the attendance has been fairly good at other times but small. The Sabbath evening preaching has been held in the lines of the Native Infantry. This has been an encouraging part of our work. A good number of the 7th Bengal Native Infantry and latterly a few also from the 11th Bengal Native Infantry have attended and they have repeatedly borne testimony to their high appreciation of the word of Gospel truth as preached to them. Two or three religious meetings in the week have been held during the greater part of the year and have been attended by a few. We have had the misfortune to lose by removals and other similar causes no less than seven of our regular church members, and this has made our attendance especially at these week evening meetings proportionally small.

We have endeavoured systematically to carry on this work of out-door preaching every morning and evening. Some of the villages within the range of a few miles have been visited while in most of the bazars in the neighbourhood the Word has been preached from time to time. During a part of the year we have had the services of a second Catechist. We have also had a Colporteur under our superintendence; these took part in the out-door work as well as in the church services as long as they were with us. There have been two baptisms, one that of an interesting young girl who we have reason to believe has become a real Christian not only in profession but in heart.

**Day Schools.**

We have two day schools for boys, one at Husaingunj and one in the Hussar Lines' Bazaar. English and the Vernaculars are taught
and the English Class in the Hussar Lines' School is well advanced. The number of boys has been maintained but there has been no increase.

We have also two day schools for girls, one in Husaingunj and one in the Sudder Bazaar. We have been much pleased with the progress made in these schools during the year. Two native Christian women have the care of them and appear to take much interest in their work. In numbers they have largely increased. Our best thanks are due to Mrs. Halliday for her kind and efficient inspection and general superintendence of these Schools. She reports favourably of the girls' progress and to her kindly interest in these schools we attribute their present more satisfactory condition.

**Sunday Schools.**

We have four Sunday Schools: two for boys and two for girls. These have been among the encouraging features of our work. While the numbers in the day schools have been standing still the numbers in the Sunday Schools have considerably gone up. Christian instruction has been diligently imparted and it is very pleasing to observe the interest which the boys have taken in their studies, especially in the learning and singing of Christian hymns.

**Zenana Work.**

Elizabeth Rolston, our Catechist's wife, has carried on her usual work with diligence. Many women had come under the influence of the truth, week by week, and she has prepared one young girl for Christian baptism, leading her not only to understand the Gospel but to feel its power in her heart.

In every department of our work the great need of more help financially is painfully felt. The ground of the Lucknow field is regarded by all Missionaries as specially hard. One and another have almost retired from the attempt to cultivate it altogether. We earnestly hope that more liberal means will soon be forthcoming so that with increased agency and means we may more efficiently and hopefully carry on the work on our hands.

**Fyzabad, English.**

Our little cause here has also suffered from the disturbing influence of changes in the garrison. We have continued during the year our four services a week, two on the Sabbath with a prayer meeting and Bible meeting on week nights and we are happy to say the attendance is on the increase. There is also a deeper spirit of inquiry among the men and several (some of whom do not statistically belong to us) seem to be true seekers of salvation. At the same time we have had to lament the defection of others who for a time "did run well" but were hindered chiefly through the ensnaring vices of insobriety and immorality, the temptations to which amongst soldiers are alas! sanctioned institutions. We are sadly in want of a proper place of worship and have lately suffered considerably through insufficient accommodation and it has been long evident that unless we can have an edifice of our own, we shall never keep a settled congregation nor attract any of the civil residents.
Our Missions in the North-West.

Native Work.

We commenced the Native Work in Fyzabad after the District Meeting held in January 1880. We secured the services of a Catechist of good abilities and several years' experience. Just when some satisfactory results seemed on the eve of attainment we were hampered by his resignation. We have, however, secured another Native assistant, a man of some experience both in schools and preaching and a Scripture Reader who has given proof of his Christian ardour and activity in the work. Thus reinforced we have begun again and trust that we shall recover the ground lost through the resignation of our first Assistant.

Baptisms.

Though so lately begun we have not been without fruit to our labours and it has been our joy to baptize two youths who have as the result of our efforts embraced Christianity. One has been reclaimed from idolatry. He belongs to a high caste of Brahmins and though efforts have been made to interfere with his change of views he has remained firm to his convictions and has even made up his mind to abandon all title to his father's little estate so satisfied is he to be a Christian amongst Christians. The other case is that of a Musalmán lad who was attracted by the preaching of the Gospel in the street. He came to our Catechist desiring to know more of the important truths to which he had listened. We put him under Christian instruction and after a time baptized him. Besides these there are several whom we may regard as inquirers. With these, however, we have to deal cautiously, as on the one hand we have been deceived by false professions of inquiring zeal, and on the other hand have been robbed of the fruit of our labour by the terrorism exercised on the part of the caste-fellows of those who seek in sincerity.

Native Church.

We have lately begun a little native Christian service in the city in our native girls' school-room. This meets every Sunday evening when about fourteen or fifteen assemble for Divine worship. What this may develop into we cannot at present tell, but we are hoping and praying that it may yet become the nucleus of a firmly planted Christian Church.

Schools.

We have opened a village school at Saadat-ganj where we have thirty children. In this School the Scripture Reader gives religious instruction every Tuesday and Friday. At first there was a disposition manifested to rebel against the Christian instruction, but we remained firm and now all take part in the Christian Catechism and other teaching as a matter of course. A School for low caste girls has been opened in the city by Mrs. Carmichael. A grant was kindly made by the Ladies' Committee in England. Nettie, the daughter of our Senior Assistant has given herself with zeal and a
promising degree of skill to the work. There is no precedent in the city of similar work and the prejudice against the education of females is strong. Again Mrs. Carmichael has determined to prosecute the work if possible without the payment of pice to the girls, a principle which makes it all the more difficult to succeed. She has visited the homes of the women in the neighbourhood explaining the objects contemplated in the school and at present there are fifteen girls on the register, all of whom are being kindly and carefully taught by this young native Christian teacher. We are in hopes that this work may grow into an important auxiliary to the regular missionary work of Fyzabad.

**Benares.**

We have now been at work one year in this great stronghold of Hinduism. We are thankful for something attempted and something done.

In January, Mr. Fentiman who arrived here in November 1879, was favoured with the valuable aid of the Rev. J. A. Johnson. His fine knowledge of the language and easy access to the people made his appointment to Benares a great addition to our working power among the natives while his English preaching and visits among the residents were highly appreciated by many. On June 1st 1880, he left for England with the view of completing his preparation for the ministry at our Missionary College, Richmond. We are glad to hear excellent reports of him and the prospect of a successful career at the Institution. The knowledge of the home churches he will gain and the systematic theological and classical training he will receive there will be an immense benefit to him as a missionary in this country. To supply Mr. Johnson's lack of service we were able to secure two excellent native brethren Babu, Phillip, Isai Das for school work, and Balm, Isai Cham Dey for Native preaching. Both are men of good abilities and Christian character. By their aid and that of William Baptist our first and energetic Christian teacher, we have been able considerably to develop the work in this city and neighbourhood.

Towards the close of the year we had the pleasure of welcoming the Rev. G. W. Jackson who is now diligently applying himself to the study and acquisition of the Hindi and Urdu languages. Mr. Jackson's work in English has already been made a blessing to some of the Soldiers of the station, and others. There is every promise that in a few years he will become a thoroughly effective Missionary. We wish for him a long and successful career in India.

**Native Church.**

In August last we began a Native Christian service for our agents, inquirers and converts in a little bungalow, kindly placed at our service free of rent by Messrs. Smyth and Co. On some occasions at the Sunday Morning Service we have had between thirty and forty persons present. The average attendance is over twenty. The Lord's Supper has been regularly administered once a month to twelve communicants. On Friday evenings a meeting for fellowship,
prayer and the study of God's Word is held attended chiefly by the members of the Society though we are often joined in these meetings and services by a few Hindus and Mussalmans. They seem to appreciate the services and we hope they derive instruction and benefit from them.

BAPTISMS.

After due examination and upon a profession of faith in Christ we have baptized three adults during the year—a Bengali Brahmin and his wife and a young Musalmān. Both the young men are now engaged as students under Mr. Fentiman with the view of fitting themselves for teaching and preaching the Gospel to their own people. They accompany the catechist when he goes to preach in the city and the surrounding villages and are diligently applying themselves to their studies. One of our most urgent needs is an effective native agency. We "pray the Lord of the harvest to send forth more labourers into His harvest."

EVANGELISTIC WORK.

In March last, Mr. Johnson commenced an evangelistic service in the Orderly Bazaar School-room which has been regularly and well attended by the people of the neighbourhood—some of good family and position in native society have attended these meetings. The meetings have been well sustained by the native brethren, and the congregations were never better than towards the close of the year. The heat in the school-room is very trying in the hot weather both for the congregation and the pupils, the present rooms being too small and not very suitable to our purpose. A good large room is urgently needed here and we trust that the means for building one will soon be forthcoming.

PREACHING TO THE HEATHEN.

Babu Dey devotes the mornings of three days in the week to preaching in the streets and bazaars of the city and two evenings a week to preaching in the villages near Benares. William Baptist and Mr. Jackson usually take part in the village services. The congregations vary from a dozen to one hundred and fifty people. They are fairly attentive in hearing the truth, a few cavil and others ask questions, some sincerely, but on the whole a favourable hearing is obtained.

EDUCATIONAL WORK.

DAY SCHOOLS.

We have now five Day Schools for boys. The attendance at the Orderly Bazaar School has been good throughout the year. The number on the Roll in December was 74 Hindus and 30 Musalmāns making a total of 104 boys.

The School is divided into three, English, Persian and Hindi, and Urdu. The boys in the first Class are reading the Fifth Reader and have done the Gospel of Luke, in addition to Grammar, History,
Our Missions in the North-West.

Geography, Arithmetic, &c. The boys in the 1st Persian Class are reading selections from the Gulistan and have done the Gospel of Luke and commenced the Gospel of John and the lower classes learn the Catechism. In Hindi some are reading Matthew's Gospel and some are only just learning their letters. All learn the Catechism and it is gratifying to know how many can repeat the Ten Commandments, the Lord's Prayer, Christian Hymns and page after page of the Catechism.

We have four schools in the city in which only Hindi is taught. There were 235 on the Rolls with an average attendance of 203. In these schools we aim at giving a good sound primary education combined with instruction in the great truths of Christianity. The course is similar in all the schools, each being divided into four classes. The first class read Matthew's Gospel, the Catechism, Hindi Second Book, Dictation, Arithmetic, Reduction and Fractional Tables, and the Fourth Class are busy with the Alphabet and easy questions in the Catechism. The result on the whole is very encouraging. Most of the boys have learned the Ten Commandments and the Lord's Prayer, can repeat correctly many passages from the Scriptures and know much about God and His Son Jesus Christ. These children are poor, but their parents appreciate the education thus given as is seen in the eagerness with which they send their children to school. Sickness has prevailed in the city, especially among the poorer classes or we should have been able to report a much larger number on the Rolls.

At Ballu Nala we had a school of over 100 boys, some of very good families which promised to be very successful but the old guru or teacher brought his image of Ganesh into the school and persisted in keeping it there, so we were obliged to withdraw.

Sunday Schools.

In each of the Day Schools a Sunday School is held. Only religious instruction is of course given but the Sunday Schools are decidedly popular with the children the one at the Orderly Bazaar has now been opened more than a year. The average attendance is about seventy. The bigger boys and young men form a Bible Class which is taught by Mr. Fentiman. The Gospel of Luke has been carefully gone through during the year. Considerable interest has been displayed in the study of it and several have appeared to appreciate and feel the truths as they have been affectionately placed before them week by week. The other boys are all taught simple lessons, the Catechism and Christian hymns. Many of the lads have a correct knowledge of the leading truths of Christianity.

The four city Sunday schools were opened later in the year. The total number attending is 230. The Catechist and Christian teachers hold these schools in the afternoon. They are opened with singing and prayer. The boys all join heartily in singing and in the Lord's Prayer, and listen attentively to the lessons given from the Gospels and learn the Catechism. Several persons as they are passing by the school stop and listen to the exercises, and the boys often sing the hymns they learn in their homes and thus the precious name of Jesus is proclaimed in several localities of this bigoted Hindu city by the children in joyful notes of praise. There
Our Missions in the North-West.

is reason to hope that bye and bye these lads will give their hearts to Jesus. One little boy about nine years of age died in December. His teacher used to visit him in his sickness and the name of Christ seemed to be very precious to him. In the immediate prospect of death his teacher asked him where he would go. His answer was “To Jesus.” We are thankful for the success which has attended our Sunday School work.

These Schools seem eminently fitted to do great good. The older Hindus and Musalmans are in most cases fixed in their religious beliefs and though they hear the Gospel of Christ and admit much of its truth they content themselves with saying, “Yes, Christianity is very good for you and our religion is very good for us. As there are many roads to the city so there are many roads to heaven.” Many others are not reached by any of our Christian agencies. Here we have a hopeful soil and the seed of God’s Word thus sown will doubtless yield a rich harvest in days to come.

So far, no reward tickets or cards have been given as is the custom in most Native Sunday Schools. We should have been glad to have given the children some little encouragements of this kind but our means would not admit of it. It is probable that we shall have to make an appeal for help in this and other departments of the work of the Mission.

Zenana Work, Benares.

Mrs. Fentiman reports as follows:—“We have had two women employed in Zenana Work in the Orderly Bazaar during the latter half of the year. There are now twenty houses regularly visited and fifty women and girls under Christian instruction.

On entering a house the teacher first gives the appointed reading lesson to those who may be learning to read, this done the other women of the household sit around and attentively listen while the visitor reads a portion from the Gospels or an Old Testament story and explains it to them. Sometimes a Christian hymn or Bhajan is sung. Occasionally one or another raises an objection to something said but nearly always they assent, acknowledging themselves that they are sinners and need salvation. On one occasion a poor woman complained that she could not learn to read. How could she learn she said when she had all the work of the house to do and the children to take care of? We sympathized with her in her hard lot which had evidently soured her disposition, for the lines on her face were deep and the expression harsh. Then we read to her the story of Martha and Mary and explained as simply as we could its lessons. While talking to her of Jesus it was wonderful to see the wondrous change that came over that woman’s countenance. Gradually the deep lines relaxed, the repulsive expression passed away and her face became even pleasing—lit up with peace and joy. We might tell of other instances—but enough. The “old old story of Jesus and His love” is ever the same, ever efficacious in soothing the sorrows of human kind and imparting peace and rest to the troubled heart.

We ask from our friends in India and in England the means to make known the Saviour’s love to their Indian
sisters, means to carry to them the light of the Gospel of Christ that the darkness which now enshrouds them may be dispersed, means to proclaim to them the glorious liberty with which Christ can make them free, that the chains of superstition which now bind them hand and foot may be broken and that they may arise into the life and liberty of the children of God.

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ON PLEASING GOD.

Of all sweet words that men have said,
   In all the books by mortals read,
Are none more beautiful than these;—
   "My work shall be my God to please."

Let angels wake the quivering string
   And all their wealth of rapture bring;  
No higher blessing do they know
   Than this, of pleasing God below,

How fair the vision and serene
   By prophets in the old-time seen;  
Yet loftier glories fill his sight
   Who pleases God with all his might.

The poet's living words unfold
   The heart of all things new and old,
Yet hath he truer knowledge gained
   Who pleases God with love unfeigned.

Life's working day if thou would'st spend
   And gain His blessing at its end,
Be this thy prayer in deed and word;
   "Help me to please Thee always Lord."

W. Robinson.

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A MEDITATION FOR GOOD FRIDAY.

A me vero absit glorian nisi in cruce Domini

O Jesu! from thy kingly throne
   Look down to-day,
And hear us while our sins we own,
   And humbly pray.
A Meditation for Good Friday

Remembering what thy love has borne
   We meekly bow;
With pity look on us who mourn,
   And hear us now.

The frenzied mob, the traitor's kiss
   And Pilate's hall,
The dreadful scourge, the mockers' kiss
   To mind we call.

The scornful robe, the thorn wreath, round
   Thy holy head;
The load that crushed Thee to the ground,
   Thy friends who fled.

O Jesu! from thy lofty Throne
   Look down to-day,
And hear us while our sins we mourn,
   And humbly pray.

No glad hosannas, loud and clear,
   To-day can come;
What friends remain, or doubt or fear
   Has made them dumb.

Forgive us if we clothe our speech
   With bated breath:
For following Thee, we slowly reach
   The place of death.

The bitter cross, the rending nail
   We shrink to see;
Our heart, and flesh, and spirit, fail
   Before that tree.

With hands outspread, Thy voice so dear
   The silence breaks,
And echoing with Thy priestly prayer
   Hells' kingdom shakes.

"Forgive them Father!" dost Thou cry
   In pain extreme:
Our bitter hate Thou dost repay
   With love supreme.
A Meditation for Good Friday.

O Saviour! from thy blood-bought Throne
Look down to-day;
And hear us while with Thee alone
We weep and pray.

While shuddering worlds their brightness veil
In distant skies
Responsive, we the darkness hail
And hide our eyes.

The sheeted dead, the crumbling rocks
Our horror share;
And earth throbs out her grief in shocks
That rend the air.

The temple's veil, the saints at rest,
The Roman guard,
Unite in Nature's great protest,
While dies her God.

O Friend of sinners! may not we
Thy Passion share?
Yet more and more Thy mercy see,
Thy love declare?

Hence let our spirits evermore
Be bound to Thine;
And we will with Thy saints adore
The Love Divine.

Help us in honour of Thy name
To hail the cross;
And heedless of men's praise or blame,
"Count all things loss."

So may we win Thee Blessed Lord;
And by Thy love
Be brought to share Thy great reward
With Thee above.

Great Saviour! on Thy sapphire throne,
Our praise to Thee,
With Holy Ghost and Father One,
Shall endless be.

Calcutta,
March 1881.

T. H. W.
—Cheering reports of successful revival services in several of the home circuits appear in the last numbers of the Recorder. We fully anticipate a large increase of members during the present year.

—We regret to learn that the South Ceylon District is at present under manned through the illness of several of the brethren there. The Rev. Mr. Rhodes, who is at present in Australia, through ill-health, seeks permission to return to England.

—The foundation stones of a Lycett Memorial Chapel in the Mile End road have recently been laid. The Lord Mayor of London attended in state, and Lady Lycett took part in the ceremony. The President of the conference Dr. Punshon and the Rev. A. Macaulay also took part in the proceedings. The chapel will cost £10,000.

—We are glad to learn that Mr. H. Coffey has been engaged to carry on work among the English Sailors who visit Calcutta, of whom there are always in port a very large number. We have heard the number estimated even as high as two thousand. Anyhow it is considerable, and labour among them will be amply rewarded.

—We notice with pleasure that an influential committee composed of an equal number of Wesleyans and Free Methodists in one of the home circuits have agreed that the time has now come when there should be an interchange of pulpits and greater co-operation than has hitherto been shown between the two bodies in their common work. We trust this good example may be widely followed.

—The distribution of prizes at the Boys’ School, Barrackpore was held on Tuesday, 8th March. Prayer having been offered by the Rev. W. M. Spencer, the Head-master read a brief report of the school for the past year. The Rev. G. Baugh then addressed the scholars and friends present. At the close of the address, he distributed the prizes to the scholars, after which they were treated to a supply of sweets, &c., kindly given by friends at Barrackpore.

—The Rev. Henry Little has been appointed Acting Chairman of the Madras District. Mr. Little will continue to reside at Caroor, to which the whole of the famine orphans have now been sent, the branch establishments in the district having been closed. The Madras District Meeting have asked in the event of Mr. Fryar remaining in England
We are glad to find that the appeal of the Wesleyan Missionary Society for funds has been promptly and liberally responded to by the home districts and that the income of the Society for 1880 is in advance of 1879 by £58.

The Committee appointed by the last Conference to consider what should be done with Oldham Street Chapel, Manchester, has met and decided that the property should be retained, and central premises for Methodist purposes erected on the site. Oldham St. Chapel possesses an historic interest to all Wesleyans, and the resolution of the Committee will be hailed with satisfaction. The Lord Mayor of London attended the meeting and supported the resolution, and generously offered £500 towards a fund for accomplishing the project.

We notice that among the miscellaneous Resolutions of the last Wesleyan Conference there is one having reference to the Liturgy and book of offices. The Resolution directs that the book of offices as revised, with the suggestions from the Districts, shall be printed in a convenient form, and that a copy of it shall be sent to every minister in full connexion. More than half the year has passed, yet we have not heard that any copies have reached India. We trust that in a matter so important we may not be overlooked.

A series of Revival Mission Services were recently held in connection with the English Church, Sudder Street, Calcutta, by the Rev. G. M. Cobban, from Madras. The first week’s services were held in drawing rooms, two services every evening, the remainder in the Church. The attendance was most encouraging, and the blessing of God was manifestly given. The series closed with an excellent love-feast, one of the best we have attended for years; and a tea meeting. Many testified to the blessing received through the services. We cordially wish for our Church there, much enlargement and spiritual prosperity.

Services at the Colar Gold Mines—These Gold Mines lie 50 miles from Bangalore, 42 of which can be travelled by rail. Hearing that a number of Englishmen were at work there the Rev. E. R. Eslick went thither in January last, for the purpose of endeavouring to establish a cause. He found 12 or 14 Cornishmen, mostly Wesleyans, and preached to them. Arrangements were forthwith made...
for regularly supplying preachers. There are now some 40 men at work on the various mines, including two local preachers of good ability, and several others who are members of our Society. Captain Plummer and Captain Rogers are much interested in the Sabbath Services and have set to work to get a Chapel built. Through their influence it is hoped the Companies will erect a place of worship free of cost. Plans and estimates are prepared, and if the companies should refuse to assist, the men themselves will find the money. They are manifestly appreciating our efforts to supply their religious necessities.

—BANGALORE ENGLISH CIRCUIT TEA MEETING—On Thursday, March 10th, about 250 of our friends assembled in the Girls' Schoolrooms and drank tea together. The tables were gratuitously furnished by a dozen ladies, viz., Mrs. Hudson, Mrs. Symons, Mrs. Eslick, Mrs. Farmer, Mrs. Rowland, Mrs. Fitzgerald, Mrs. Walker, Mrs. Jordan, Mrs. Patman, Miss King, Mrs. Andrews and Mrs. Walker (senior). The rooms had been very tastefully decorated by the Brothers Cheverton and Morrison, of the Royal Artillery. The Public Meeting was, after tea, held in the Chapel, the Rev. J. Hudson, B.A., presiding. The speakers were the Revs. E. R. Eslick and W. J. Picken, and Messrs. Fitzgerald, Cribb and Gribble. The financial and spiritual condition of the circuit formed their theme. The circuit has improved during the last few years financially but it is not yet self-supporting. Our people, however, feel that it is not right to draw, year by year, a large sum of money from the mission funds to support their English Pastors. The tea and meeting were most successful.

NOTES OF OTHER CHURCHES AND SOCIETIES.

—The Rev. C. B. Ward of the Methodist Episcopal Church is prepared to found a home for poor East Indian Orphans, from one to twelve years of age. It is to be founded on what is called the "faith" principle, i.e., supported by indirect solicitation. We wish it much success.

—The Rev. G. H. Rouse, B.A. has undertaken the duties of the post lately occupied by the Rev. Dr. Wenger, as Superintendent of Biblical Translations in Calcutta. Mr. Rouse's pre-eminent abilities as a linguist will render this appoint-
ment specially acceptable to the Baptist denomination. He is now in England and will return to India at the end of the present year.

—The Lucknow Witness reports a successful Camp Meeting at Fttehpore, services were conducted in Hindustani and English. The same paper contains a notice of a good work now going on in connection with the Methodist Episcopal Church at Nagpore, by which eighteen have already been added to the membership of the Church.

—The American Baptist Telugu Mission continues to prosper. In the Ongole District 2,757 persons have been baptized during 1880. The total number of Church members there is now reported to be 15,692. Among these, 33 ordained preachers, and 30 unordained, with five colporteurs and eight Bible women are at work. The total number of members on all the stations is now 17,020.

—in the annual report of the American Madura Mission Mr. J. S. Chandler says of his station: “A new zeal for idolatry has been very manifest: temples and shrines have been repaired and renewed; multitudes of offerings for good crops have been made to idols, and many upright stones, supposed to be the altars of supernatural beings, have been cleared of rubbish, anointed and worshipped.”

—in the report of the American Baptist Telugu Mission, the Rev. D. Downie writes, as follows, “since the beginning of October, I have given much of my time to the preparation and publication of our tentative edition of the New Testament. The Committee met in Madras in October and agreed upon a plan of work. While there, Matthew was prepared for the press. By the end of May we hope to see the whole New Testament published.”

—the Metropolitan of India has been visiting the C. M. S. missionary district of Tinnevelly, and has received addresses of welcome from the native Christians of the Palamcottah and north Tinnevelly districts. The address of the former points out the fact that from 1870 to 1880 there has been an increase of upwards of 15,000 Christians in Tinnevelly in connection with the Church Missionary Society. His enjoyment of his visit has been somewhat marred by the illness of Bishop Sargent.

—we deeply regret the tone of some recent utterances of Anglican Churchmen in Bombay and Madras. The Bishop of Bombay in his charge, is thoroughly sacerdotal; the efficacy of the sacraments depends, say he, on the administra-
tor, whose episcopal ordination cannot fail to give them true potency. The Scriptures give no support to such a view, but on the other hand, the cases of the Ethiopian eunuch and Simon Magus show that the blessing conveyed depended on the spiritual condition of the recipients. Pains should be taken to prevent the spread of the already too prevalent and thoroughly unscriptural teaching of such neo-Catholic divines.

—The Annual Madras Diocesan Conference has just been held, the Bishop of Madras in the chair. Two subjects were considered by the Conference, viz., "the various ways in which laymen and women may best promote the work of the Church" and "the best practical methods of securing more regular and more adequate pecuniary support for Diocesan purposes." The forms of work suggested for laymen and women were such as are peculiarly acceptable to Ritualists, and guilds and sisterhoods received marked approval. One speaker suggested a revival of the Subdiaconate order for India. According to another the Non-conformists are without an apostolic ministry, and their earnestness in church work is in danger of being mistaken for grace. Sir Charles Turner—the only layman who took part in the proceedings spoke of the coming of disestablishment.

—The Sixtieth Anniversary of the Madras Auxiliary Bible Society was celebrated in the Memorial Hall, on Monday evening March 7th. Sir Charles Turner presided. The Revs. G. O. Newport, J. M. Walker and others addressed the meeting. From the Report read at the meeting, it appeared that 500 copies of the New Testament in Tamil, Telugu and Canarese had been presented by the Society to those of the famine orphans who were able to read. An octavo edition of the Tamil Bible with references and marginal readings had been issued. An edition of the Telugu Bible is in the press. The Malayalam version will be available when the revision of the New Testament is finished. New Depôts of the Society are recommended for Rangoon and Moulmein. The sales reported showed an increase on those of the previous year.

—We learn from the Calcutta Statesman that special open-air meetings are proposed to be held in different parts of Calcutta on Good Friday, the 15th April. The meetings will commence at 5-30 p.m., in which all the Christian missionaries are to join in as a body. The Wesleyan mission-
aries will hold meetings in the northern portion of the city at the end of Upper Chitpore road.

The missionaries of the Scotch Church, of the Church Missionary Society, and of the Oxford Mission, in Nimtoli-
lah Beadon-square, Cornwallis-square, Cathedral Mission College, Amherst Street, and Bow Bazaar Street.

The American Episcopal Methodists, in Dhurumtollah Street, and Wellington square.

The Wesleyan missionaries in Toltallah.

The missionaries of the S. P. G. in Wellesley square, where addresses will be given in Urdu.

The Baptist missionaries and those of the S. P. G. in Lower Circular Road.

The missionaries of the L. M. S. and C. M. S. at Bhawanipore and Kidderpore.

This good example might be followed.

—In the Madura Mission "there are at present 356 native agents or helpers, including pastors, catechists, teachers, and Bible women. Of these, 192 have been educated by the Mission." There are eighteen native clergymen, seventeen Bible women, and a number of medical catechists. There are two hundred and seventeen congregations, and during the past year there has been an increase of one-hundred and sixty-nine Church members. The contributions of Churches and congregations for the year have been Rs. 4,868 being an increase of nearly Rs. 500 on the previous year.

—The report of the London Mission in Salem and Tripatore is full of interest. The Salem District contains 652 baptized persons in connection with the L. M. S. The Rev. Mr. Phillips and his evangelists and catechists are true itinerant preachers and spend nearly half their time in this work. The following extracts from the report of Mr. Phillips will interest our readers.

"We stayed four days at Basiporam and were cheered with large audiences every day. The late Rev. J. M. Lechler had a Catechist here about 20 years ago, and he himself visited the place frequently. Their labours were not in vain, though both died without seeing fruit. A man came to us and declared that ever since he heard Mr. Lechler and the catechist preach he had given up idol worship for that of the true God through Jesus Christ. He told us also that a goldsmith who had lived for many years as a Christian had lately died he neither put ashes on his forehead nor observed Hindu ceremonies; was regarded by the people as a Christian, and died believing in Christ."

"After preaching to a large crowd at Maniavillagam, I asked an
old man, "Why don't the people give up idolatry and become Christians?" and he said, "We are coming gradually; we are half Christians already. At one time we would neither listen to the Catechist nor buy his books, but now we do both. At one time we did not understand your religion when preached, but now we understand it very well. We shall all become full Christians bye-and-bye."

"At Chendayamangalam a man from Visanam, a village two miles from that place and three from Namakal, visited us and said that he had read the Bible and was desirous to become a Christian. In the course of conversation we found that he had borrowed a Bible from a friend of his. He could give the history of the creation, of Adam and Eve; could repeat the ten commandments; give the substance of some of the Psalms and the history of Jesus, as well as a fair idea of the object and consequence of his death. I was astonished at the correctness of his knowledge and his spiritual apprehension of divine truth. No teacher had taught him; he had simply read the Bible."

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**GENERAL INTELLIGENCE.**

—It is the intention to purchase a steamer for the missionaries on the east coast of Africa, as a memorial of the late Rev. Henry Wright, Honorary Secretary of the Church Missionary Society. For this purpose £6,000 will be required, and more than half of that sum is already in hand.

—A correspondent of the *Christian World* writes that "among Churchmen and Nonconformists alike in Scotland, great indignation is being expressed at the disclosures in connection with the Blantyre Mission. It is to be feared that one effect of them will be to diminish the zeal of the Established Church, never very great, for the cause of Foreign Missions."

—The Rev. Dr. Happer, of the Presbyterian Mission at Canton, has published a pamphlet in which he discusses the various estimates of the population of China. Some statistical writers have rated it as high as 400,000,000. Dr. Happer considers the accessible data, and comes to the conclusion that the population of China at the present is about 300,000,000, more than one-fifth of the population of the globe.

—The official returns of the Irish Presbyterian Church, recently issued, contain much interesting information concerning that body. There are now 632 ministers, 558 congregations, 2,097 elders, 6,983 deacons, and 104,769 communicants. There are also 1,052 Sunday schools, with 8,440 teachers, and an average attendance of 69,866 scholars. The financial statements show that £139,840 was raised for all purposes during the year, including ministers' stipends, £44,922; Sustentation Fund, £22,407; missions, £14,229; orphan, and other Societies, £15,072; building schemes, £23,772. The Church maintains a Church Extension Fund and an Irish Mission, missions to the Colonies, to Europe, India and China, to Soldiers and Sailors, and to the Jews. Two Colleges in Belfast and Derry provide for the training of the ministry, and six synods, with 37 Presbyteries under the General Assembly, form the governing courts of the Church.
NOTICES OF BOOKS.


We venture to predict a large sale for this edition of Dr. Duff's life, which contains everything of interest to the general reader. "Chapter xiv, of the first edition, on the educational controversy with Lord Auckland, has been omitted, and several of the other chapters have been slightly shortened. But every word relating to the evangelization of the non-Christian world has been retained."

It is certain to have a place in the library of every Indian Missionary, and yield much healthy stimulus to all engaged in Mission work. From beginning to end it is full of surpassing interest, and the story of his noble work is well told by his biographer. Dr. Smith has not only brought to his task the requisite Indian knowledge, but that sympathetic enthusiasm without which, a life so laborious and successful as Dr. Duff's, would only have been half portrayed. The work is got up in the excellent style of the publishers and contains two portraits by Jeens. We shall refer to it more fully in a future issue.

I.—Biology, with Preludes on Current Events.
II.—Transcendentalism, with Preludes on Current Events.
III.—Orthodoxy; with Preludes on Current Events.


The name of Joseph Cook is already well known in India, and many are cherishing the hope of hearing this eminent lecturer make his appeal to thoughtful men here, on these and kindred subjects. Concerning these lectures the writer of the preface remarks as follows: "So far as we have been able to discover, Mr. Cook's lectures have not met with much hostile criticism that is of any weight. No one has impugned his facts or found fault with the use he makes of his opponents' words. An anonymous writer in the New Engander, who appears to be himself a specialist, finds Mr. Cook's stride across the gulf between physical and spiritual life too wide for him. And any man will find it so who is determined to accept not help from the other side in taking the leap. It is because Mr. Cook refuses no real help that offers itself to him from any quarter, that he finds firm footing on the heights to which he climbs. His lectures present most valuable training for dealing with all such questions, from the fact that they take so wide a range, and combine so skilfully all departments of truth."

Mr. Cook's lectures have a special adaptation to Indian educated youth. They deal with subjects which are the chief difficulties of many such, and so lucidly and powerfully as to form a complete answer to them. We should like to see these lectures widely circulated in the chief towns and cities of India and Ceylon. The edition before us will make an extensive circulation possible. It is attractively got up, printed in large type, and is very cheap. This edition, of which the above volumes form a part, is also issued under the supervision of the author, and bears his imprimatur.

This little book on a great subject is certain to be useful to the class for whom it is specially designed. It is ably written, and the language employed is such as Hindu readers will readily understand, while the argument can be followed throughout. The last pages contain a brief summary of the whole, and set forth in a few sentences the massive proofs of the security of the writer's position. It is a welcome addition to the excellent series now being issued by the Bombay Society.