Our English churches in India have had a chequered history, yet they continue to exist, and show no sign of decay, nor is there any disposition either here or in England to relinquish any one of them. So far from being affected by decline, they have of late renewed their strength, and report a numerical increase which is encouraging. How much our English work might have been extended years ago, is now evident to us all. Its non-extension has been an error. But to us who are now in India it is a regret, which it is too late in the day to attempt to remove. Some of our predecessors in English work clearly saw this necessity for extension, and strove hard to accomplish it, but circumstances hindered them, circumstances at which it is vain to be angry. Probably the non-fulfilment of their desires was not due to any hostility either in India or England to the extension of English work, the claims of other branches of mission work may have seemed more urgent, and money could not be spared for both at the time. Yet if in Madras and Calcutta two English churches had been established instead of one, no small advantage would have accrued to our mission work generally, as well as to English Methodism in India. Bangalore is the only town in India in which we have two churches and two men set apart for English work, yet the necessities of that station
were by no means equal to those presented by Calcutta and Madras a few years ago. Should circumstances arise to make the establishment of another English church imperative in each of these two cities, we trust that every facility will be given for that establishment. In the mean time we need not be sorry that our Methodist Episcopal brethren have taken up that English work in India which for certain reasons we were unable to do.

We are glad to know that it is quite impossible to charge us with any neglect of English work, so far as we are able to do it, for on all our vernacular stations where any Europeans or Eurasians are to be found, services are regularly held for them by our missionaries, and there is no fear that the interest in these will suffer any diminution. There are a few places in which openings now exist for the extension of our English work, such as Ootacamund, Darjeeling, and possibly other towns of the same kind, and it is worth while to consider whether we are right in giving no attention to openings like these. It is quite certain that if Methodist services were held in these, not only would our own adherents be cared for in their absence from our city churches, but others would be blessed by coming under the influence of a Methodist ministry, and additional sympathy and financial support might be secured for our vernacular mission work. As is probably known to most of our readers, Ootacamund is the seat of our Madras Government for six months every year, and consequently a whole army of officials and employees are deported thither. These, together with visitors who seek health, and permanent residents, make up a considerable population, whose religious needs are at present supplied by one Baptist and two Episcopal churches. Darjeeling is now so accessible to Calcutta that it is destined to become a large and popular sanitarium and hot weather resort, and a similar opportunity exists there for the establishment of a Methodist church. It appears to us that such openings should not willingly be neglected, nor regarded as impracticable without the most careful consideration.

As to our existing churches, they are earnestly struggling towards self-support, and during recent years their financial contributions have considerably increased. Their generosity in giving to church funds is remarkable, and is a source of much satisfaction to their pastors, and of this we are quite certain, that it has not yet reached its maximum.
We could mention instances which would put to shame the liberality of Methodists in England. But our object is not to institute any comparison between the Methodist churches of India and England. Yet we may mention one thing which has struck us very forcibly, viz., the affectionate remembrance which they cherish for those ministers who have laboured among them. Some of those have been removed to the service of the upper sanctuary, others are labouring in England and elsewhere, but whether dead or distant, our Indian churches bear them in their hearts as precious treasures which they would never lose. How often have we heard grateful testimonies borne to such men as Roberts, Hardy, Griffiths, Jenkins, Simpson, Broadbent and others, who have laboured here. In India, pastors of our English churches find themselves in the midst of an affectionate and responsive people. In judging of the organization of our churches, there are some things which must not be left out of account. One of these is their wide separation from each other, and the almost total absence of intercommunication which exists, as a necessary consequence. They are hundreds of miles apart. It is therefore very difficult to develop anything like a connexional feeling among them, however much this may be desired. Moreover they belong to different districts, so that their pastors can never all meet for conference regarding them. Then the term of ministerial residence is indefinite, and is usually prolonged beyond three years which is the length of time still adopted in our home churches.

But the system of interchanges has not yet been put in operation though it has received the sanction of the Missionary Society. It may prove somewhat costly in working, and be not unattended with other difficulties, still, we think it practicable. To those of our readers who are not fully acquainted with the scheme, we may say that it contemplates the removal of a preacher from one English church to another after he shall have ministered to it for a certain term of years. Thus the five ministers now engaged in English work would pass from Bangalore to Madras, and from thence to Calcutta and Lucknow, and vice versa. Possibly Ceylon and Secunderabad might also be included in this arrangement. If this system of interchange be eventually carried out, it will probably entail no loss to our Society's funds in the end, while it is certain to result in benefit to all the churches. A loss of members has fre-
quently followed the unsystematic removal of ministers, and their successors coming fresh from England, have entered on their work without any experience of Indian Methodism. Often too, the men have possessed no ministerial experience of the working of Methodism in England, having never been in circuit work, but have come direct from college and been compelled at the same time to learn and apply the polity of our church to their work here. Of late years, however, the better method has been adopted by our society, of sending men for English churches here, who have been trained in our non-missionary colleges, and have been employed in English circuits. We cannot too strongly urge the continuance of this practice, which is of great advantage to our English churches in India. Its continuance, together with the practical adoption of a well regulated system of interchange, or in other words, the application of our itinerant system to India, will secure for our English churches here a more experienced ministry than they have hitherto enjoyed, and this, without any disparagement of past or present labourers, is what all must desire. This system of interchange is practised by the Methodist Episcopal church in South India, whose work may be said to be wholly English, and at their last Conference one man was removed from Calcutta to Bombay and another from Madras to Lahore. We mention this to show that the difficulty of distance, which some are disposed to magnify, is not insurmountable.

The methods by which our churches make their contributions and obtain their income do not exactly correspond to those of the churches in England, but they have been so long in use that we think it would be unwise to make any change now. In England, the class meeting and quarterly collections are the general channels of income, but with us here, by far the largest amount is received in monthly subscriptions from members as well as others. Weekly contributions in the classes are on this account rendered well-nigh unnecessary and can hardly be expected from those who give by subscription all they can afford; they are impossible of any considerable increase unless the monthly subscriptions are allowed to decline. One reason for meeting in class regularly is therefore absent, viz., the financial one; for if this existed, we should find some persons impelled, here as in England, to meet occasionally at least, in order that they might loyally fulfil their financial
obligations. It may be said that it matters little whether our churches are supported by weekly or monthly contributions, so long as that support is loyal and generous, yet we are of opinion that the methods employed have to some extent affected our membership. The Class Meeting is still regarded as the condition of membership, and everything is done to commend it to popular acceptance, but though by some it is valued as a high privilege, it is not regarded with universal enthusiasm. We have found a monthly meeting of all the members and communicants helpful in promoting Christian fellowship, but whether such an institution is general in our churches, we cannot say. In our churches, there are many communicants who do not meet in class, and who should receive from us hearty Christian recognition. In some of our churches, quarterly meetings are properly constituted and all the stewards and office-bearers are members of Society, and in due time this will doubtless be true of every church. The advantages from this are obvious, officials have thus no special privilege save that of bearing the burdens of the church of which they are an integral part, and they become examples to the members while fulfilling their own special ministry.

We think the time has now come when the circuit stewards of our English churches, and of Native churches also should have a place in our district meetings similar to what they occupy at home, and since laymen are now admitted into our English conference, they need not be kept outside our conference here. These privileges need not be withheld from the churches by whom they have been earned, and if conferred they will stimulate more perfect organization among the rest. They will also increase the sympathy of our English churches with our general mission work.

We think that much care should be given to promote among our members and especially among the young, a loyal and intelligent affection for Methodism as a church. Of course our great labour must always be for the establishment of vital Christianity in the heart, and we do not mean by fostering a love of Methodism, that our sympathy should be cut off from Christians who belong to other denominations. Such narrowness would be a sin. But our Methodism has a history of its own, and possesses an organization which has been tested and stands approved. Methodist churches are now more numerous than those of
any other Protestant body, and form a part of the true and living church of Christ. Our ministry is as divinely sanctioned as any in Christendom, and our orders have no connection with the broken chain of a reputed and unproved apostolical succession. If in these things we are not in harmony with the fictitious claims of some around us, we are in harmony with the Word of God. Herein lies the strength of our position, and the certainty of our continuance. In our churches there are no priests nor altars, because these are neither acknowledged nor sanctioned in the New Testament. The Sacraments of Baptism and the Lord’s Supper as observed and administered among us are true and efficacious and similarly harmonious with Scripture. They are not enwrapped in any mystery. If any men in other churches possess greater intelligence or a deeper sanctity than ourselves we revere these things, but officially, we stand on as high a level as the clergy of any other church, and this should be the intelligent conviction of all our members. It needs no prophet to foretell the approach of a struggle both in England and India between the victims of unscriptural church theories and those who follow the Word of God. Already there is much unjustifiable assumption, and unscrupulous arrogance, seeking to degrade the non-sacerdotal ministry and churches of our time, but to these things we cannot give place—no, not for an hour. The Ritualism around us is not a mere æsthetic growth, but a system of Popish and anti-scriptural doctrine from which the young especially need to be guarded. It is because loyalty to Methodism means loyalty to Scripture, and to Jesus Christ, and to all those who love Him in sincerity and truth that its promotion is to be desired and sought. We earnestly hope that in all our churches means will be found by which such instruction shall be given as will enable all our adherents to feel the security and comfort of their position as Methodists, and above all we pray that they may know “the love of Christ which passeth knowledge.”

G. M. C.

Can the Divinity of the Gospel be rendered patent to the senses? Can an Episcopal blessing make sweeter the river of the water of life as the thirsty soul approaches longingly to drink? Is it not the possession of the truth that forms the church?—MENZIES.
The appearance of Dr. Duff's biography will be hailed by all who take an interest in Indian Mission work as throwing light on the changes in Missionary strategy and delineating with more or less fulness the growth of Christian influence and the spread of Christian thought in India during the past fifty years. It will be welcomed also because enabling us to study a great man and his work, by revealing to us the steps of his preparation and personal growth, and the sources of his power. It is not too much to say that Alexander Duff was fortunate in his parentage and in the place and circumstances of his birth. It was no small privilege to begin life "amid scenery of unsurpassed beauty and grandeur" in the heart of the Scottish Highlands where nature is seen in her noblest and most impressive forms. The scenery on which our eyes first open, and amid which imagination unfolds itself, exerts on us a powerful, though not easily calculable influence. We see in Egypt how nature has given a colouring and character to art, as well as contributed to the formation of its ancient faith, and it is no less true that Duff owed much to those "everlasting hills" which surrounded and shed their solemn influences upon him in his childhood. Their impressive and poetic teaching was aptly seconded by the Gaelic poet Dugald Buchanan, who was one of Duff's early "schoolmasters out of school," and afterwards followed in his school-days by the influence of Milton, whose "Paradise Lost" became Duff's constant study. Influences like these operating early on the fervour of his Celtic nature, could not fail to give to it a determining bias which soon became fixed, and was never lost. It is deeply interesting to find that Henry Martyn, the most saintly of English Missionaries, and Alexander Duff, greatest of Scottish ones, were both due to Charles Simeon. When Simeon was visiting Scotland, a slight illness compelled him to turn aside for rest in the parish where the Duff family resided, and through his intercourse with Simeon, the parish minister's Christian experience and preaching underwent a great change, through which Duff's father and mother were converted. His father was a noble man of the old Scottish type who loved his Bible, "Halyburton's Memoirs" and

“the Cloud of Witnesses” and hated the Papacy with his whole soul. Well-worn volumes by old divines were also to be found on his book shelves, and traditions of the old Covenanting days had a place in his heart. Duff himself, was wont to trace his unchanging opposition to Romanism to his father’s teaching, and the awakening of his sympathy for India sprang from the same source. His biographer, quoting his own testimony, says, “Pictures of Jugranath, and other heathen idols he, i.e., Duff’s father, was wont to exhibit, accompanying the exhibition with copious explanations, well fitted to create a feeling of horror towards idolatry and of compassion towards the poor blinded idolaters, and intermixing the whole with statements of the love of Jesus.” We pass over the records of his early progress in Kirkmichael School and Perth Grammar School, interesting particulars of which are given by his biographer, but must mention the grateful remembrance which he ever cherished of the Master of Kirkmichael School. Writing to him in after years, Duff says, “what would I have been this day had not an over-ruling Providence directed me to Kirkmichael School?” He was accustomed to send him a copy of every book and pamphlet which he wrote during his life. At fifteen years of age his father presented him with twenty pounds and from henceforth he was to depend on his own resources. He went to St. Andrews, the oldest, and then, certainly, the best of our Scottish universities. There he distinguished himself as a student, and carried off many of the highest honours, and his ability was cordially recognised by his fellow-students, among whom he was highly popular. He had already begun to display considerable ability as a speaker in the debating societies of the college, and to evince much of that promise which in after years he so abundantly fulfilled. The advent of Dr. Chalmers to St. Andrews as professor of Moral Philosophy was enthusiastically hailed by all, and by none more so than by Duff. Chalmers was magnetic, and in Duff’s nature there was that which thoroughly responded to his attraction. And his was the magnetism of a large heart as well as of a noble and cultured mind. To his students his house was open as well as his heart, and they surrendered themselves to his influence without reserve. This surrender meant more than the enjoyment of elevated social converse, it resulted in vigorous Christian life, and earnest activity in doing good. We are told that “under Chalmers, Duff was,
in St. Andrews, the institor of Sabbath Schools, and the originator of the Students' Missionary Society." The names of others who with him formed this society are given by the biographer, and its object was the study of foreign missions, and the acquisition of knowledge regarding the need of the Gospel by the world. Its formation was greeted by such hostility that it was denied a respectable meeting place, and it met first in "a dingy lane." But its design was not thwarted, and the missionary spirit which originated and maintained it, was fed by the visits of such men as Dr. Marshman, Dr. Morrison and Dr. Yates. The result was that six of the ablest of that band of earnest students ultimately entered upon missionary work, and of these Alexander Duff, m.a. was licensed in 1829 at twenty-three years of age, "to preach the Gospel of Christ and to exercise his gifts as a probationer of the holy ministry."

The biographer notices the occasional aspirations after missionary work which had arisen in the Kirk of Scotland, but these had been feeble and far from continuous. Scottish ecclesiastics had evinced a strange shrinking from the mission field, and a general want of sympathy which was in keeping with the coldness of Presbyterianism at the beginning of the present century. Chalmers, and Inglis, and the Students' Missionary Society may be said to be the great sources of Scottish Missions, but it was not until 1825 that the General Assembly pronounced it desirable to engage in actual mission work and ordered a special collection throughout Scotland for this object. It was due to the zeal of Dr. Inglis that this step was taken. Prior to this action Duff had been fascinated by India, but it was the early death of his dear friend and fellow-student John Urquhart, who had gone thither as a missionary which brought his resolution to a climax. It was in 1827, that this resolution was first revealed to his father and mother in some such words as these; "Urquhart is no more, what if your son should take up his cloak? you approved the motive that directed the choice of Urquhart; you commended his high purpose—the cloak is taken up." It was a surprise to his parents, and they could not acquiesce in his decision without a struggle, but at last they were able to say, "The will of the Lord be done."

And so when in 1829, the proposal was made to him that he should go to India, it was accepted, and abundant freedom of action was guaranteed. Then he married, was
ordained by Dr. Chalmers, and in September of that year left Leith for London, from whence he was to sail in the East India Company's ship *Lady Holland*. In those days a voyage to India was not performed with that expedition and comfort with which it is accomplished now, but that of Duff was one of signal hardship and misfortune. Full details are given by his biographer, he was twice shipwrecked, first, off the Cape of Good Hope and next on Saugor Island. The first occurred in the night, and by this he lost all his goods and chattels, including his library. The only books saved were a copy of Bagster's Bible and a Scottish Psalm-book which were washed ashore, and given to him by a sailor who found them. The shipwrecked passengers finally reached Cape Town where they were detained for weeks, but at last Duff secured a passage on board another vessel. They reached the mouth of the Hooghly in May, and caught by the South-West monsoon were driven on shore, where the passengers were landed at last, but up to the waist in water. They found refuge in a village temple and were finally conveyed to Calcutta in 'dinghy' boats.

After all these hardships the cordial welcome which Duff received from Missionaries and other Christian friends in that city must have been very refreshing to him. He lost no time in inspecting the mission work then existing and sought information on every side before determining what his own course should be. He formed his plans, and was cheered by receiving the general approval of Carey and Ram Mohun Roy. The latter generously aided him in procuring a school-room, and on the day of its public opening he "was present to explain difficulties and especially to remove the prejudice against reading the Bible." The educational scheme inaugurated by Duff is so well known to our readers that we need not enter into any description of it here; its leading features have already been indicated in a former number of this magazine.¹ His early struggles carried on amid many difficulties, and a considerable want of sympathy, are deeply interesting and graphically told. Here and there the writer's enthusiasm betrays him into exaggerated language, and a judgment of educational work which is hardly calm enough now that our experience of it is prolonged. It is scarcely correct to say that justice has never been done to Ram Mohun Roy

¹ *Vide Harvest Field* for August 1881.
except by Duff, (p. 71) and it is somewhat misleading to speak of the Hindoo college "retiring foiled in its assault on Hinduism" (p. 89). The passing reference to Derozio, as a man "of some genius and much conceit," (p. 89) is unnecessarily harsh, and barely just. Hindus accord him higher praise, and the impetus which he gave in Calcutta to free discussion on all subjects, however much some of its consequences may have been deplored, was a great preparation for the work of religious education. When he was dying, his pupils were summoned to his bedside, and his recantation of his principles in their presence, made a profound impression on them. This event was followed by a reaction, some ran to the lectures of Drs. Duff and Dealtry on Christianity: others to those of Adams and the Brâhma Samâj; and the late lapse to infidelity was converted to religious inquiry and research.¹

The first public examination at the end of a twelve months was a great success and deservedly popularized his work. During this time Duff's labours were incessant in the preparation of class books for his scholars. His method of teaching was admirable, and so thoroughly advanced that he prepared and introduced a manual on political economy which became most popular, a step for which his biographer says, "the Committee condemned the enthusiastic Missionary." The Bengali youths were quite passionate in their eagerness to learn English, and appealed to him in large numbers, and with true Hindu hyperbole "as the great and fathomless ocean of all imaginable excellences." 'Others would say, 'me good boy, oh take me;' others, 'me poor boy, oh take me;' some, 'me want read your good books, oh take me;' others, 'me know your commandments, thou shalt have no other Gods before me,—oh take me;' and many, by way of final appeal, 'oh take me, and I pray for you.' Several striking illustrations are given of how they were impressed by Christian truth.

Lectures on the 'Evidences' were commenced in Duff's house and were well attended, and the success of his whole work was soon visible, for by the end of 1832 four converts had been baptized. Writing about this time to his friend Professor Ferrie, we find in his letter an estimate of these successes, and an expression of his hope regarding the future. They are but "the few shrivelled sprouts of a mild winter" for which we are to be thankful, but he sees

¹ Vide History of the Brâhma Samâj by G. S. Leonard pp 63. ff.
nothing to satisfy him that "any decisive victory has been won on the grand scale of national emancipation." Writing in 1834, he speaks decidedly of the high hopes entertained of his educational work. His words are these: "our only encouragement is the hope of being able to induce a certain proportion of those who enter as boys to remain with us till they reach the age of puberty, and consequently attain that maturity of judgment which may render knowledge, through God's blessing, operative and impressions lasting. And were there no reasonable hope of securing this end, I would without hesitation say, "the sooner you abandon the school, the better." I, for one, could not lend myself as an instrument in wasting the funds of the benevolent in Scotland in teaching young men a mere smattering of knowledge, to enable them to become more mischievous pests than they would have been in a state of absolute heathenism. On the other hand, if out of every ten that enter the school even one were to advance to the higher branches of secular and Christian education; were he to become in head and in heart a disciple of the Lord Jesus; and were a number with minds thus disciplined, enlarged, and sanctified, to go forth from the Institution, what a leaven would be infused through the dense mass of the votaries of Hinduism! And what a rich and ample reward for all one's labours, what a glorious return for all the money expended!"

There great and fervent hopes are worthy of him who cherished them. Have they been fulfilled? Forty-seven years have gone since Duff wrote these words. The Bengali youths who crowded into his schools and came under the spell of his influence went forth to do the work of life, and are now nearly all gone. But how few of them avowed their allegiance to the Lord Jesus Christ. We are far from saying that during all these years, the energy of Duff and his successors in the work of higher education has been wasted, but what a contrast do the results present to the hopes cherished. Duff, speaking modestly, and as he thought much within bounds, said if even one out of every ten became in head and heart a disciple of the Lord Jesus, it would be a success. But there has not been one out of every ten. Nor one out of every hundred. Has there been one out of every thousand?

It is impossible to contemplate such a disappointment without the deepest regret. Duff evidently hoped that at
least a sufficient number of converts would be made to supply a large mass of the Hindu people with powerful native preachers, or at least to constitute a leaven among their countrymen. There can be no doubt but that those Hindus who reap the benefits of higher education, do constitute a leavening influence, but—it is non-Christian still. And if Duff failed to see those results which he regarded as eminently reasonable, no one who is more timid or less earnest than he, can expect to see greater things. It is not too much to say that the Gospel might be brought to bear on the educated classes during the process of their education, more forcibly than it is, if not by those engaged in educational work, at least by men appointed to supplement their efforts. The educational work now carried on needs a sequel, but this does not appear to strike the biographer. His eloquent eulogiums on missionary education suggest, if they do not say, that it is the finale of evangelisation. Fifty years experience of it should suffice to show, on the other hand, that it is but the beginning, that while it is a valuable aid, it is not the acme of missionary work. No one can fail to see that the educated men of this country who have not been actually made Christians, will endeavour to remain in sympathy with the Hindu faith as far as possible. Dissent is dangerous, and their interest and well-being naturally lead them to effect a compromise that they may remain. Why should they court social estrangement? Now when their education is ended, they are relinquished by the Christian educationalist, and they fall into the hands of no other Christian agency. There is no other.

For those who seek a compromise, and consistency, there is the Vedic faith to which attention is being called both in East and West, which, judged by its developments is plastic enough. Nearly all the philosophies can be made to accord with it, though their name be "legion." But we need not enlarge on this.

Why these young men of twenty years of age and upwards should be calmly surrendered to a variety of non-Christian agencies is a question which our missionary societies must answer. It cannot be answered too soon. A recent writer considers it "a remarkable fact, that the Hindus, whose religion has been overthrown by the influence partly of Christian missionaries, should not turn for refuge to Christianity, but to the religious ideas that marked the original teaching of the Brahmins and Buddha,
before these ideas became encrusted with mythology, and spoilt by corruptions and superstitions." We think that it is because the results of education have not been rightly understood, and are over-estimated, that the sequel to which we refer has not yet been supplied. It is the "missing link" in missionary work, and with the results of half a century before us, it implies no despair of missionary success nor any censure on educational work to say so.

(To be continued.)

DISABILITIES OF NATIVE CHRISTIANS IN THE MYSORE.

Up to the present time there have not been many cases in the history of our Mysore Mission in which native converts have lost much valuable ancestral property through their renunciation of heathenism, but the cases in which conversion has been followed by conjugal troubles have been painfully numerous. The latter circumstance induced the Bangalore Missionary Conference to take up the general question of the rights of our converts and consider how it might best be dealt with. A petition which we subjoin was drawn up chiefly through the efforts of the Secretary, the Rev. E. P. Rice, B.A., and it contains a full and clear account of the disabilities in question and of the way in which it is considered best to remove them. The subject of the removal of the disabilities of native Christian converts in India has an interesting history of its own, and an outline of it we will briefly give. As far back as 1832, when Lord William Bentinck was Governor-General, the Court of Directors ordered some steps to be taken to remedy the intolerance of the regulations of Hindu and Muhammadan laws respecting inheritance. These laws distinctly asserted that all right to the inheritance of property was lost by one who apostatized from his faith. The same year an Act was passed containing the following:—"Whenever in any civil suit the parties may be of different persuasions the laws of the Hindu and Muhammadan religions shall not be permitted to operate to deprive such parties of any property to which, but for the operation of such laws, they would have been entitled." This, however, applied only to Bengal and was not till the Bishop of Bombay addressed Govern-

1 Vide Journal of the National Indian Association for March 1881.
ment on the subject in 1845 that any further steps were
taken in the matter. In consequence of his representation
a clause was inserted in the draft of the "Lex Loci" Act
of that year which entirely did away with all forfeiture of
rights of property in consequence of change of faith.
Petitions so numerous and so strong, however, were present-
ed by the natives against this proposed Act being passed,
that the Government consented to remove the clause and
consider the subject at some future time. Four years
passed and nothing had been done, so the Bishop of Bombay
again called the attention of Government to the matter and
this time with complete success. The Legislative Member
of Council, Mr. Bethune, framed an Act which fully satisfi-
ed the Christian community and which went far beyond
the local regulations of 1832, inasmuch as it secured to
every one not only the property which he possessed at the
time of his change of faith but also the right to inherit
property as if no such change had taken place. Mindful
of their former success the Hindus attempted to obtain a
second victory by like means, and memorials against the
Act poured in from all quarters. The ground of their
remonstrance was that the Hindu law of inheritance was so
intimately connected with their religion that any inter-
ference with the one was equally an interference with the
other. The following is the statement of the case in a
Bengal Petition:—"Among Hindus one of that faith who
abandons his religion loses the property he derived from
his ancestor because he can no longer perform the duty
which alone entitled him to receive it. If a Hindu had
self-acquired property from trade or otherwise and were to
turn Mahommedan or Christian he would incur no forfei-
ture of his self-acquired property. . . . . . The right
of succession depends exclusively upon the right to present
the funeral oblations. It is by virtue of such last act which
can only be performed by a Hindu that sons and near
kinsmen take the property, because according to the belief
of the Hindus it is by such acts his father's spiritual bliss
and that of his ancestors to the remotest degree is secured
and by the tenets of the Hindu religion an apostate from
that faith cannot perform the obsequies." In answer to
such petitions the Government expressed it as its opinion
that Hinduism did not declare the right of inheritance to
depend upon the obligation to perform the funeral rites of
the deceased transmitter of the property; and in a Minute
on the subject the Legislative Member of Council regarded this doctrine as being the result of an attempt of a class of the community to secure "conformity to their own opinions by the infliction of penalties which it belongs to the Government only to impose." Thus it was that the Act known as the Act XXI of 1850 became law.

It will not be necessary to say anything respecting the disabilities of native Christians which have just been removed by the extension to the Mysore, of Act XXI of 1866. They will be patent to all. By this Act if a native husband change his religion for Christianity and if in consequence of such change his native wife for the space of six continuous months desert or repudiate him he may sue her for conjugal society. So if the wife change her religion she may sue her husband. The suit shall be commenced by a petition the form of which is given in the schedule. A copy of this shall be served upon the respondent and the Court shall issue a citation. On the day fixed the petitioner shall appear in Court and the following points shall be proved:—(1) the identity of the parties; (2) the marriage between the petitioner and the respondent; (3) that the male party is 16 and the female 13; (4) the desertion or the repudiation of the petitioner by the respondent; (5) that this was in consequence of the petitioner's change of religion; (6) that it has continued for six continuous months immediately before the suit. If the Judge regards these matters as proved he shall adjourn the case for a year providing for an interview between the parties in the meantime. If at the expiration of the time the respondent refuses he shall declare the marriage dissolved.

To His Excellency the Viceroy and Governor-General of India in Council.

The Humble Petition of the Bangalore Missionary Conference.

Sheweth that:

In view of the early transfer of the Government of Mysore to His Highness the Maharajah, your petitioners wish to call the attention of the Government of India to the legal disabilities under which Native Christians in this province have hitherto been living; and to ask that these disabilities may be removed.
Under present circumstances, if a Hindu of blameless character and conduct change his faith to become a Christian, he *ipso facto* loses all right to inheritance to the family property. Moreover, his wife and young children may be taken from him, and he cannot recover their guardianship by law. Nor is this all; when a Hindu husband becomes a Christian, although he continue willing to live with his wife, and support her, and care for her, and have no desire to relinquish her conjugal society, yet his wife may be taken from him, and he can neither establish any claim to conjugal rights nor obtain a divorce. His change of faith places him outside the pale of Hindu law, and his nationality prevents his obtaining the protection of English Christian law. There is no Native Christian law applying to his case, so that, as regards marital and property rights, he is practically an outlaw. The same is true, *mutatis mutandis*, in the rarer case of native married women becoming Christians, whether before or after the actual consummation of the marriage by the performance of *sobana prasta*.

The extension to Mysore of Acts XXI of 1850 ("Effect of renunciation of or exclusion from Religious Communion or deprivation of caste") and XXI of 1866 ("Native Converts’ Marriage Dissolution Act") would remove these disabilities, and establish equality in the eyes of the law among members of all religious communities.

In asking for this, your Petitioners feel that they are only asking for the consistent execution of the terms of Her Majesty’s Proclamation of 1858, which says:—

"We declare it to be Our Royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observances, but that all shall alike enjoy the equal impartial protection of the law; and We do strictly charge and enjoin all those who may be in authority under Us, that they abstain from all interference..."
"with the religious belief or worship of any
"of Our subjects, on pain of Our highest
"displeasure."

This Proclamation has always been admitted to apply to Native States under British control. It was read in the vernacular in every Native Court in the Indian Empire; and it is prized by the people of Mysore as the charter of their liberties. At present, however, owing to the want of the above Acts, it has only a one-sided application. Hindus and Muhammadans are allowed to appeal to it in vindication of their liberties, but Native Christians have no means of appealing to it in vindication of theirs.

The fact that these two Acts were passed for British India is sufficient proof—both that a similar grievance existed in British territories, before their enactment, as exists in the Mysore now,—and also that the British Government on fully considering the question at that time, were convinced of the necessity of removing these disabilities. As the circumstances of Mysore now are exactly similar, in all respects affecting the question, to those of British India prior to the passing of the Acts, it may be presumed that the same redress is needed here now as was needed there at that time.

Independently of the reasons already adduced, your petitioners feel that they can base their appeal on the clear justice of their cause. It is well-known to be contrary to the whole spirit of British rule to allow religious disabilities to exist where they can without difficulty be removed. In England and throughout British India the members of all religious communities have been emancipated from not only legal but political disabilities. Even in foreign countries where its counsels are listened to, the influence of England has been strongly exercised to secure the same liberty for all religionists. And your petitioners feel assured that the Christian Government of India will not knowingly allow Native Christians to be the sole class, in a country which they have so long administered, to remain
under legal disabilities on account of their faith, when that country is restored to its Native Prince. Such social disabilities as are entailed by their change of faith they are willing to bear with patience, as they have hitherto done; but they look to the British Government to release them from legal disabilities, and to allow them to obtain that equal standing in the eyes of the law which they have done nothing to forfeit. They ask for no privilege or favour which is not already possessed by all others in the land. They ask for nothing that will wrong any Hindu or Muhammadan family, but for bare equality for Christians along with the members of other religious communities.

Your petitioners are not unaware that application has already been made at various times for the extension of these Acts to Mysore, first by the Judicial Commissioner of Mysore, and since by the Madras Missionary Conference and by Missionaries in the Mysore. The second of these applications is the only one that has received an answer accompanied with reasons; and in that case the application for the Acts in question formed only one out of several requests which were based upon a particular case. The sole reason then given for declining to extend the operation of the Acts to Mysore was that—

"such extension would be scarcely justifi-
able in so peculiar a state of circumstances
as that which affects Mysore—a Native
State which will shortly be made over to
its Native Prince."

In asking the Government of India to re-consid-
er this decision, your petitioners desire with all deference to be permitted to make one or two observations:—

I. The reply of the Government of India implies that there is no objection to the principle of the legislation asked for,—that the application under other circumstances would be reasonable,—and that it is only on grounds of political expediency that the request is denied.
II. Your petitioners fully recognise that political reasons must be taken into account in legislating for Mysore. But they venture to express their opinion, (formed on the spot, and shared, they believe, by every impartial observer), that no political objections to the legislation asked for now exist. If there were any jealous feeling against Christians among Hindus in the Mysore, or if the country were generally in a disturbed state, or if there were any other good reason, they would gladly postpone their petition and refrain from embarrassing the Government. But it is a period of profound peace; society was never more tranquil and orderly; and there is no animosity existing between Hindu and Christian.

III. Inasmuch as the British Government would have recognised the claims of Native Christians to equal privileges had it retained the administration in its own hands, we submit that in giving over the country to native rule, they cannot justly abrogate those claims.

IV. Moreover, the postponement of the matter, so far from making redress easier, will only make it more difficult. While Christians are in their present numerical inferiority, the question can be dealt with on its own merits. But when they have become more numerous, and the grievance is again brought before the notice of the authorities in connection with a multitude of individual cases, the question is likely to be obscured by accidental features of the particular cases quoted. The timely assertion of the justice of the principle involved would meet the difficulty before it comes to a head, and prevent much hardship, litigation and sore feeling in the future.

V. Furthermore, the extension of the Acts to the Mysore will not detract in the least from the rightful prerogative of the Maharajah. Large fiscal and legislative changes have been
made in Mysore during the British administration of the province, which might be thought to have touched the revenues and prerogative of the Maharajah; but this has not been allowed to weigh against their obvious justice. None however, would allege that the legislation asked for in the present instance has so much as the semblance of touching that prerogative.

On these grounds we ask that Your Excellency in Council may be graciously pleased to extend to the province of Mysore Acts XXI of 1850 and XXI of 1866, thus crowning the long series of benefits that the British Government have conferred upon Mysore by giving religious equality to the members of all religious communities.

And your petitioners will, as in duty bound, ever pray, &c.

(Signed)

The following reply to this Petition was forwarded to the Chief Commissioner of the Mysore.

From the Secretary to the Government of India, to the Chief Commissioner of Mysore, dated Fort William, 14th February 1881, No. 67 I.J.

Foreign Department, Judicial.

Sir,

I am directed to acknowledge receipt of your letter No. 4926-81, dated 4th October last, with which you forward a memorial from the Bangalore Missionary Conference on the subject of the legal disabilities of Native Christians in Mysore.

2. The disabilities in question are defined in the memorial as follows:—First, if a Hindu change his faith to become a Christian, he ipso facto loses all right to inheritance in the family property; and, second, if a Hindu husband becomes Christian, and his wife, on that account, relinquishes him, or is taken away from him, he can neither establish any claims to conjugal rights, nor obtain a divorce.

3. The remedy proposed is “the extension of Act XXI of 1850 (Effect of renunciation of or exclusion from Religious Communion or deprivation of caste) and Act XXI of 1866 (Native Converts' Marriage Dissolution Act).”
4. After full consideration of the subject, and bearing in mind the unanimous opinion of the local Judicial Officers, supported by yourself and the Judicial Commissioner, and the fact that a formal dissolution of his marriage under Act XXI of 1866 is necessary before a Native Christian can marry again under Act XV of 1872, which is already in force in Mysore, the Government of India do not object to modify their former decision so far as to permit of the extension of Act XXI of 1866. But His Excellency in Council concurs with your opinion that the application of Act XXI of 1850 which involves a different set of considerations should be dealt with by the Maharajah.

5. I am to request that you will communicate this decision to the memorialists. A copy of a Notification extending Act XXI of 1866 to Mysore is enclosed for your information.

I have the honor to be,

Sir,

Your most obedient servant,

(Signed) A. C. LYALL,
Secretary to the Government of India.

Of course we are thankful for so much. The most pressing and vexatious disabilities are removed. In many cases the possibility of inheriting ancestral property exposes a native convert to dangers which he would otherwise be free from. However the Maha Rajah in public Darbar gave us the assurance that he should fully uphold religious toleration and it is our intention soon to appeal to him to alter a law which at present inflicts personal injury on a person by reason of his change of religion.

J. A. V.

MISSIONARY ADDRESS TO THE MAHARAJAH OF MYSORE.

To

HIS HIGHNESS CHAM RAJENDRA WODAYAR BAHUDUR
MAHA RAJA OF MYSORE.

MAY IT PLEASE YOUR HIGHNESS,

We, the Missionaries of Wesleyan and London Missionary Societies laboring in the Mysore country, in behalf alike of ourselves and of the Churches which we represent desire to approach your Highness on this glad occasion with sentiments of respectful, loyal and hearty congratulation.
Your Highness' reign begins amid surroundings happier and more hopeful far than ever blessed your predecessors. Long years of peace have taught the subjects of your Highness confidence and industry. Education has begotten and is extending an intelligent public opinion which will at all times be helpful to good Government not less by loyal criticism than by appreciative sympathy. A spirit of enterprise is already abroad among the people and will be immeasurably increased by the New State Railway the opening of which is so happily coincident with your Highness' installation. Such enterprise promises not only to develop the natural resources of the country but also to strengthen your Highness' relations with the British Empire.

Thus bright in its commencement we pray that your Highness' reign may run a long course unclouded, and that, under a rule strong yet benignant, just yet never harsh, your people may take and keep their place in the true progress of the nations.

For our own part we beg to assure you Highness that it will ever be one of our foremost duties to instil into the members of the Churches we represent a spirit of the utmost loyalty. Submission to properly constituted authority and the rendering of due honour to princes are essential parts of Christian morality, which, we doubt not, will ever be manifested by those who have embraced our faith. For the Christians of this country we ask no special favour, but we are confident that your Highness will make it a constant care that they, like all your Highness' subjects of other creeds, shall have full liberty to serve God according to their consciences and shall suffer no disability by reason of their faith.

Christian Missionaries are not new to the Mysore State and their objects are doubtless well known to your Highness. The ends for which our predecessors toiled are still ours. We aim at helping forward the moral and intellectual elevation of this country by the inculcation of Christ's teaching and the spread of general education.

With the results of our work in the latter Department your Highness is already familiar. In the principal centres of the country we have established schools and more especially girls' schools which are working very effectively. Towards educational work in its beginning, His Highness the late Maha Raja extended cordial patronage and support,
and the recent Government has continued to us liberal and greatly appreciated help. We hope still to prosecute the same work but in a more vigorous spirit, and we trust that it will ever meet with your Highness’ warm and most helpful approval.

Earnestly praying that the one God who is the King of Kings and Ruler of Princes may endow your Highness with all needful wisdom for the Government of so important and promising a state, and that your Highness’ Administration may be ever blessed with peace and prosperity.

(Signed) B. RICE, J. HUDSON, B.A.,
Secretary of the S. Indian London General Superintendent of the Wesleyan Mission Society.

The above address was presented by several of the Missionaries in person at the Darbâr held on the afternoon of the 26th March, and the following reply to it was read by the Dewan and afterwards published in the Gazette.

"Gentlemen of the London and Wesleyan Mission in the Mysore,—

I am sensible of the great good which your Missions have always done and feel sure will continue to do, in the cause of the moral and intellectual advancement of the people, and I sincerely sympathize in the great cause of female education which you have recently taken in hand. The righteous principles which govern your religion must always be conducive to good Government and to the best interests of the people; and I beg to assure the Missions of my support and sympathy in their valuable labours.

You refer to the principles of toleration. I need scarcely mention that one who like myself has had the good fortune of being brought up in English principles, and of learning how much the country owes to English toleration, fairness and freedom of thought, need not be reminded of his duty to accord perfect freedom to all religions and equal treatment to my subjects of all creeds. I wish you every success in your disinterested and sacred work."

WESLEYAN METHODIST NOTES.

—The Irish Methodist Thanksgiving Fund now amounts to the sum of £17,000, and it is expected that the £20,000 aimed at will be promised before next Conference. Between £2,000 and £3,000 have already been paid to the Treasurers.
Methodist gossip is already busy with the question who shall be the next President? The name of the Rev. W. Arthur, M.A., whose health is much restored is freely mentioned, and as he is well known and greatly beloved in America, it is said that his election would be specially agreeable to our American friends.

The Dahomey barbarities still continue, and this year our Missionary the Rev. John Milum appears to have witnessed the sacrifice of hundreds of human victims. Particulars of his remonstrance with the barbarian king have not reached us. It is surely high time that such atrocities should be made impossible.

The Editor of the Evangelical Review draws attention to our note appended to the Calcutta Zenana Mission Report which was published in the February number of the Harvest Field. To that note we may add, that we entirely dissent from the opinion that native agency is unsuitable for Zenana work, and trust that by a little more experience, the opinion of the writer may be completely reversed.

The first annual prize distribution was made at Ponnari, (Madras, North), on Wednesday, April 13th in connection with the school there. There was a large attendance of scholars and friends including the Rev. G. M. Cobban, Mrs. Cobban, Rev. R. Arumeinayagam, Mr. S. Christian, &c. The officials of the Taluq were also present, and after the report and distribution of prizes spoke with gratitude of the work of the school.

At the St. John's Hill Chapel, Bangalore, (English) a pleasant and profitable evening was spent on Friday, April 8th when Mr. M. J. Walker kindly gave a series of dissolving views with his excellent lantern. The meeting was entirely of the character of a religious service. Appropriate hymns were sung at intervals by the Sunday School Children and the views were explained by Rev. W. H. J. Picken. The chapel was crowded. The collection for circuit purposes was over Rs. 25.

Our cause at St. John's Hill is growing steadily. The week-night congregations as well as those on Sundays, are very cheering. We should like to see a little more energy amongst the members and much more anxiety amongst the unconverted but we cannot doubt that God is really working with us. Recently a Catechumen class has been formed which at present consists of about fifteen young people who we trust, are earnestly enquiring for the way of life.
—The Sub-Committee appointed to consider the statement recently made to the General Committee (in London) by Mr. J. S. Budgett on the subject of the state of our Missions in India and China, presented the following report:—

"Having considered the matters mentioned by Mr. Budgett, as, in his opinion, requiring attention and alteration, the Sub-Committee finds that several of them have already been dealt with; whilst the Secretaries, further informed and advised by Mr. Budgett's observations and opinions, will keep the others under their special supervision, in the hope that ere long the whole will be satisfactorily arranged."

The Committee adopted the Report of the Sub-Committee.

—The Minutes of the Army and Navy Sub-Committee recently presented to the General Missionary Committee included several important communications from the War Office on the subject of payment for services rendered to the Military by Wesleyan Ministers. After long and careful consideration it was resolved,

"That this Committee approves and adopts the resolution of the Army and Navy Sub-Committee in regard to the payments offered by the War Office on account of services rendered to the Military by Wesleyan Ministers, so far as relates to the Military Stations included within the foreign field; and recommends the Conference to give instructions to this Committee in conformity with the terms of the Resolution aforesaid."

If this be done the income of our English Churches will be augmented, and our ministers who have the oversight of the Military will, it is to be hoped, be more formally recognised.

—Negapatam—Service of Sacred Song.—On the evening of Saturday, April 19th, a Service of Sacred Song illustrative of the "Pilgrims Progress" was very effectively rendered in the Chapel by the choir assisted by a few friends from outside. A large pandal, profusely decorated with flags and streamers was erected in front of the chapel and in this, an elegant tea was provided by the ladies of the congregation. After the company assembled, had done justice to the tea-table an adjournment was made to the chapel for the service of song. The choir under the careful leadership of the Rev. R. S. Boulter fairly excelled themselves in the way in which they rendered some of the most difficult pieces of which the service is composed. Mr. Barden preceded at the harmonium and the Rev. A. F. Barley gave the connective readings. At the conclusion of the service, the Chairman, C. E. Crighton, Esq., the respected Loco-Super-
intendant of the S. I. Railway congratulated the members of the choir on the credit they had won for themselves, and the great pleasure they had given to the audience, and concluded by commending the work of the missionaries to the practical sympathy of his hearers. The proceedings were brought to a close by the singing of the evening hymn, prayer and the benediction.

The proceeds of the service amounting to Rs. 100 will be devoted to the rebuilding of the Mission-House and chapel at Trivalore which were destroyed by the cyclone in November last.

—On Sunday, March 20th, the opening services of the new Chapel at Hunsur, Mysore Circuit, were held. The foundation stones were laid only last August, so that, considering the distances from which materials have to be brought, and the difficulty of keeping masons at work 28 miles away, the building has been completed very expeditiously. The site of the Chapel is in every way excellent, and was obtained by the Rev. C. H. Hocken with some difficulty.

Before the building was started an interested Mussulman of considerable local influence sent a very remarkable and numerous signed petition against the use of that site to the Chairman of the District. The whole document is a curiosity not only in its English, but still more in its sentiments, and is worth quoting, in part at least, here. After a short preamble it proceeds as follows:—

"When we say that a Chapel is going to be built at Hunsur your good Christian spirit may already be on the alert. We are under no uneasiness, and are not against building a Chapel here; on the contrary we are very glad that there would be one more house of God in our little place, for worshipping in any form is better than no worship at all. Though we are of different faith, still we think Christianity is better than many, and its following here are welcome to offer their prayers to their Creator according to their faith.

But what we want you to consider is the site. This we beg to say is not convenient. For every form of worship the mind should be at peace and tranquility at the time of service, as it should be concentrated on him alone. In order to attain this, different people contrive differently for example—Hindus make bells wring drums beaten clar (clarionet?) blown, thinking that the sounds produced by these would peculiarly affect their brain (it seems true to a certain extent and then if they try to concentrate their minds on Him they succeed for the space of some minutes; while the Mahomedans bawl out at the utmost stretch of their voice until their brains affected by a sort of dozziness and then they begin their prayer—all these tend to
make them forget for a while at least, the busy turmoil of the outer world... and amongst Christians too, services for the most part accompanied by low and deep music... then everything around them should be calm and quite, and this can never be expected by considering the position now proposed building unless you attack our rights and customs not only would our daily service intrupt you, but also marriages, deaths and innumerable other ceremonies which are of almost daily occurrence in our houses which is not few in number and of different sects.”

So the petition goes on for some length, and closes by begging Mr. Hudson to build on some other site—anywhere but there. The matter was inquired into on the spot, and the instigator of the whole business was interviewed and pacified.

The opening services had been anticipated with much eagerness by the Christians, Native and European, in the town; and several Coffee Planters, who have subscribed liberally towards the erection, came in from the “bamboo.” The first sermon, should, according to announcement have been preached by the Rev. Ellis Roberts; but owing to sudden and severe indisposition, his place had to be supplied by the Rev. Henry Haigh. The Evening Service was conducted by the Rev. J. Hudson, B.A., and the collections amounted to Rs. 40. On the Monday evening a meeting was held at which Mr. Haigh read the financial statement. The Chapel was shown to have cost about Rs. 1,050, towards which about Rs. 900 have in various ways been collected. Addresses were then given by Major H. B. Nangle, and the Rev. J. Hudson. The building is plain but very neat, and is in every way well adapted to its purpose. Much credit is due to W. F. Petrie-Hay, Esq., for the help he has given to the building, and especially for having the whole of the wood-work done under his own supervision.

Self-support, and self-government, are principles to which the Wesleyan Native Churches in India have hitherto been almost entire strangers. That they are perfectly, practicable principles has been manifested by their adoption and successful working amongst the Christians of the C. M. S. and S. P. G. in Tinnevelly. In Mysore City special efforts have been, and with fair success, during the last three years to bring the Churches nearer the point of self-support; and in its train we are seeking gradually to introduce self-government.

On Thursday, March 31st the first formal and regularly
constituted Quarterly Meeting was held here, and was attended by the two Missionaries and nine natives. The usual questions of membership and finance were gone into, and it was agreed that proper forms should be prepared to facilitate the business of the next Meeting. There was a conversation on the state of the work of God, and it was resolved that as a help to the spirit of devotion among our members, the Quarterly fast should be more carefully observed. The Meeting combined in itself the functions of a Local Preacher as well as Quarterly Meeting. The theological examination of a Local Preacher “on trial” was fixed for September, and two other young men were accepted by the Meeting “on trial.” Stewards were appointed to receive society contributions and to arrange matters connected with the public services. Lastly, a conversation on the conduct of the Sunday morning service took place, after which it was unanimously agreed that, considering the present state of our members, it would be beneficial to have a short and simple form of confession and thanksgiving, which all could understand and join in. At the close of the Meeting, the members all took tea together.

NOTES OF OTHER CHURCHES AND SOCIETIES.

—The Inskip party have been holding successful services in Melbourne. In a letter to the Editor of the Bombay Guardian the Rev. W. B. Osborn, says that from Melbourne they intend to proceed to Sydney.

—The Lanowli Camp Meeting, now an annual institution was held last month, and though not so largely attended as formerly, was very successful. There were twenty-six tents pitched, and services were conducted in English, Marathi, Hindustani and Tamil. The daily programme included five services of different kinds.

—Owing to the reduction of the C. M. S. Grant for this year the Rev. J. D. Thomas has been removed from St. Thomas’ Mount, Madras, and appointed to work in Madras, unconnected with the C. M. S. Mr. Thomas is one of the most experienced of the O. M. S. Missionaries. We cannot help thinking that his removal is a blunder on the part of somebody.

—The Report of the L. M. S., Bangalore, contains a summary of the results of the past ten years’ labour. The Canarese work has prospered, forty-eight persons have been
baptized, but the Tamil church has somewhat declined. There has been much progress in educational work, and scholars and income are largely increased. We shall refer again to this report.

—In the Indian Christian Herald the Rev. W. R. James gives an interesting account of a Christian mela which was held at Khoolnea in March. There was a good attendance and though considerable opposition was manifested by the Hindus, it was an undoubted success. Several Missionaries were present from Calcutta. A storm caused them some inconvenience, but they were able to carry on their good work day by day. Before they left, several enquirers were baptized at Kudumbi.

—The Rev. A. H. Arden, m.a., Secretary of the C. M. S. Madras, and author of a Telugu Grammar, has been appointed Telugu Professor at Cambridge and will leave for England early in May. We learn that the Rev. Dr. John Gritton has been appointed Secretary of the Society in Madras, in succession to the Rev. A. H. Arden. Dr. Gritton will probably be in Madras about the end of this month. Meanwhile the Rev. E. Sell will conduct the duties of Secretary to the Society.

—The Koi Mission was established in the Godavery district on the opening of the anicut there by Colonel now Sir Arthur Cotton and Lieut. now Major-General Haig, r.e. At that time these officers suggested to the Home Committee of the Church Mission Society to send out missionaries to labour among the people. A few were sent out by the society and the Koi Mission was opened and continues to the present time. As more labourers are required in the Mission field, General Haig purposes coming to Madras shortly and taking the place of the Rev. H. W. Eales, now laboring at Dummagudem, Upper Godavery. Mr. Eales intends returning to Europe owing to ill-health.

—The Anniversary of the Madura eastern pastorate in connection with the American Mission was held under the presidency of the Rev. John Rendall, m.a., the Secretary to the mission. From the pastor's report it appears that there are 364 members in this pastorate, of whom 154 are communicants, 27 were newly admitted during the year. There were four deaths and ten infants were baptized. The church is a self-supporting one and it has been so for the last six years. Some members of the congregation contribute candles, oil, &c., for the evening services. The
Christians are beginning to contribute liberally towards the support of the church; some visit the sick and distressed. The total contributions for all purposes is above Rs. 700, or nearly Rs. 2 per head. The East Church is the largest Protestant church in the district, and the Rev. John Cornelius is its pastor.

—in an appeal for contributions made in behalf of the Church Mission Society, the following statistics of the results of Mission work are given:

"At the present time there are in connexion with the C. M. S. in South India about 60,000 native Christians, and 20,000 catechumens. Roughly speaking, there are in the village day schools 17,200 children, of whom half are Christians. 140 Christian young men and 130 Christian young women are under training in our training institutions. There are about 3,300 youths in our colleges and A. V. schools, 580 in our boys' boarding schools, and 760 in our girls'. In our day schools for girls of the higher classes (usually called caste girls' schools) there are about 3,000 girls, of whom 153 are Mohammedans. Of late years the number of native pastors has considerably increased, and there are now about 80. The native Christians are making praiseworthy efforts for the support of their own pastors, and religious institutions, and places of worship. They have subscribed liberally in proportion to their means. The amount of their subscriptions for the past year was Rs. 32,766-13-1."

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GENERAL INTELLIGENCE.

The Unitarian leaders in England are venturing a course of lectures on, "The Positive aspects of Religion." We cannot but regard such a movement on their part as a sign of progress. Unitarianism has for years been chiefly negative.

—Since the death of Carlyle the testimonies to his religious spirit and practice have been very numerous and striking. After having been for years abused as an unbeliever, he is to be placed in the category of saints,—now that he is gone. Very wonderful, at least, is the change of feeling towards him, and the growth of a conviction in the public mind that during his life, he wrought a great work.

—The death of Lord Beaconsfield has produced a deep impression throughout Europe. His life was a romance, and his success in reaching the elevation he sought wonderful. What the "verdict of posterity" will be regarding him, it is difficult to say, but as a political figure he is not likely soon to pass from remembrance.

—"Uneasy is the head that wears a crown." The brutal success won by the Nihilists in the assassination of the Czar, has met with no little applause in other countries besides Russia. It is sad to think that the spirit of which this act is the latest and most revolt-
ing outcome, exists to some extent in the society of every European country.

—Walthamstow School for the daughters of Missionaries is just now in great need of help. Six thousand pounds are needed to provide increased accommodation for 100 girls. The school does a noble work, is well conducted, and was successful in the recent Cambridge Examinations.

NOTICES OF BOOKS.


We are persuaded that this magazine will accomplish much good. The name of Mr. Macaulay is a sufficient guarantee for its excellence, and for the earnestness of its tone. We should like to see it widely circulated in our English Churches in India. It is very cheap, costing only four pence, and might easily be supplied at a Rupee per Annum, and is well got up.

THE INDIAN EVANGELICAL REVIEW,

For April, is an excellent number. Its contents are as follows:—

The Opium Trade, by the Rev. H. U. Weitbrecht; Mission Funds by Ramechandra Bose; a Survey of Missions, by the Rev. H. P. Parker, M.A.; Missionary co-operation by the Rev. R. A. Hume; Primary Education in Bengal, by the Editor; Opium, by a Calcutta Missionary; The Great Commission, by the Rev. John Clay; India's Immediate Conversion, by the Rev. Henry Mansell, M.A.; Notes on the Indian Marriage and Divorce Laws; Notices of Books; Notes and Intelligence.

The Article on Mission Funds, deals chiefly with the misappropriation of mission funds to objects not intended by the contributors. The writer complains in a general way of several other matters, but his remarks are sketchy and off-hand and lack thoroughness. His narrative of personal experience in America at the commencement of the article is more readable and interesting.

The Survey of Missions is a paper read at one of the largest and most interesting missionary conferences, ever held in Calcutta. That on Missionary Co-operation, contains an important practical suggestion as to wider use of valuable MSS. for publication in the various vernaculars, instead of being restricted to one or two. The Editor complains justly and forcibly of the Educational policy of recent years, and points out its manifest unfairness. Mr. Clay's article reminds us of the unfortunate controversy which has occurred with reference to the Telugu Version of the Scriptures. Meyer's note on the grammatical order is; "παρακείμενον, κ.τ.λ.," in which the μαθητεύειν is to be consummated, not something that is to be done after the μαθητεύομαι."

The Notes on Indian Marriage and Divorce Laws are very valuable and timely.

The present number is thoroughly a missionary one.