It was a happy thought, that we should leave our own work for a while, to see what other Missionaries were doing and how they were doing it. Living far away up-country, in a territory uninvaded by other Societies, and seldom visited by the brethren of one’s own, a man’s individual inventiveness of methods is apt after a few years, to find its limit, and there is great danger of his falling into a crippling routine. Greater still and more serious is the danger of his losing the spirit of eager patient hopefulness—a loss which is, to a missionary career, as the snapping of a man’s spinal cord. His special district, big or little, becomes his world, and the possibilities and actual results of mission work generally are gauged, consciously or otherwise, by what he sees immediately around him. True, he may read; but books cannot long put aside the intrusive vision of hard soil and a tarrying harvest all around. Nothing can be so good for him as to get away among the harvesters, so that he may catch the infection of their glad enthusiasm, and see with his own eyes the rich brown sheaves being garnered.

With these convictions, two friends, at the end of last year, arranged and carried out a tour to some of the principal missions in South India; and it is hoped that their experiences and observations on that occasion may yield both
interest and profit to the readers of this Magazine. Everything was propitious. The season was at its best. The tourists sought not health so much as relaxation and information, which they had already sufficient health to enjoy. And they were well mated. The one possessed an invariable and most extraordinary flow of spirits; could tell a genial story, quote apt poetry, or philosophise, just as the occasion seemed to demand; and the other,—well he could laugh at the story that he couldn't cap, and appreciate the poetry to which his memory refused a fittingly sublime response!

It was before sunrise on Monday morning the 29th November that we left Shimoga, and a drive of 10 miles brought us to the entrance of the magnificent jungle which clothes the Eastern side of the Western Ghats, and through which we travelled all that day and part of the next. For miles at a stretch the road was arched and shaded by the graceful bamboo; villages were few and far separated; and nature revelled in almost unrestrained luxuriance, reserving, however, her choicest beauties for certain witching nooks and valleys. Many-hued birds, thinking themselves alone, crooned in loving cadence to their answering mates; and then, suddenly observing us, screeched out their fear in echoing wild chromatic notes to all their feathered friends. "Who so would be a Priest of Nature, watching her varying moods, listening to her rarest voices, and wooing from her her profoundest secrets, let him go to the mighty forests of Nagar, and there let him rear his shady bower and consecrate his leafy altar."

By midday on the second day we had reached the head of the Agumbi Ghat, from which we had a clear view of the wide South Canara plain stretching away beneath our feet—whose hills seemed mounds and its rivers merest brooklets while the Indian Ocean, dotted with sail rolled beyond. Wandering 'mid the sublime things, however, did not unfit us for enjoying an adventure or making the best of unlucky circumstances. Thus, instead of being at Udapi, our first point, early on the second day, we came to the banks of a river several miles distant, just when the sun had set. Plainly our first business was to cross, which we accomplished with slow haste. As plainly we must dine; for though appetite had long quieted itself while imagination scented the savoury German meal at the end, yet now it 'cried aloud,' and refused longer to rest satisfied with the
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It was pitch dark as we crawled up the farther side of the river, but we soon hauled out the baggage from our tonga, and with portman­
teaux for seats, knees for tables, and bottles for candlesticks, we dined royally in the middle of the road. Some time after midnight we reached our destination, and were received by native students who quickly roused our kind host, the Rev. A. Brasche, of the Basel Evangelical Mission.

We spent two days at Udapi—days of busy interest; and had a very fair introduction to that type of Mission work done by the Germans of which we were to see more in Mangalore. The town itself is not large, but it is the centre of much religious activity. Here are the maths of the Madhva sect some of which were established by Madhvacharya himself 700 years ago. Thousands of pilgrims come to the yearly jatre and subscribe largely to the support of the eight shrines, towards which also Government annually contributes Rs. 8,000. When we were there, the gurus were divided into two parties, between whom a law suit was pending, which threatened, by the revelations which it would entail, to break the power of the old math for ever.

Our attention, however, was directed chiefly to the operations of the Missionaries, of whom there are three. Two of them are occupied almost exclusively in educational work amongst Christians, while the third Mr. Ritter, is the pastor of the various societies and congregations in that neighbourhood. And in reference to these two departments, Udapi, it seemed to us, gave us a better sample of German methods, than even Mangalore, where other matters were pressed upon our attention.

The Church members connected with Udapi number more than 1,000 gathered chiefly from among the toddy drawers; but many of them live in small hamlets at a considerable distance, so that Mr. Ritter has practically a Methodist circuit with 27 places in it. The care of these 1,000 Christians forms his sole work. He goes to one or more of the outlying hamlets almost every day, holds a prayer meeting and converses with his people; and, besides, regularly takes the Sunday morning service in Udapi, to which all the people come. With school work, or aggressive work among the heathen he has nothing whatever to do. Doubtless such an arrangement ensures the intelligent and generally conscientious conduct of Church matters; but, even if necessary, it is surely as unnatural as it is unapostolic. It
prolongs the weak childhood days of the Church by keeping its natural leaders in subordinate positions where responsibilities cannot develop them. And it assuredly relieves the members of any vivid sense of duty in regard to self-support. Poor people, as they are, can never understand that it is necessary to help in maintaining a dhole—a being far above them, who pays away lots of money every month and could never suffer for lack of their small pice! It would be a different thing if they felt that the very liveliness of one like themselves depended on their little givings. That this is a real objection is proved by the fact that at Udapi and elsewhere the highest average of contributions that the Mission ventures to ask is six annas per member yearly! Six annas—and that is raised, according to the testimony of the German brethren, with very great difficulty. Yet the people are not poorer, as a rule, than the Shanars of Tinnevelly who average five times as much, and it is quite certain that formerly they spent much more in heathen ceremonics.

The educational work at Udapi gave us much pleasure. It consists of three branches—an Orphanage, Middle School and Normal School. The numbers in all were small, but one of the brethren said they were working in expectation of some sudden large accession, and had shaped their organization to take full advantage of it when it came. In the Orphanage were 60 children, half of whom, however, were children of parents living in Out-Stations where education cannot be had. Some education is made compulsory for all Christian children, but very few of them pay anything for it. It seemed strange to us to see a European appointed specially to work in this small Orphanage, and in the Normal School, which contained only three or four young men. But the Germans supply well trained European labourers unstintingly to all their branches in every part of the field, a fact which, though it has doubtless helped their success in the past, may, unless their forces are judiciously used, involve them in future weakness.

The Middle School, under Mr. Brasche interested us most. It is composed of the most promising boys to be found in the mission, and draws its material from the South Canara and South Maratha Districts. The boys stay in this school for four years and go through a most wonderful course of study, including, besides Kanarese, English, Sanscrit, and Greek, as well as Geometry, Botany and Phy-
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siology and the ordinary school subjects. Too much, we should have thought—were it not that the same subjects are continued when they pass away from here. Music is a subject to which much attention is given and with complete success. Several of the boys play the violin well, and all can sing their proper parts in harmony. The rendering of 'Holy Spirit, faithful Guide' and some other pieces was simply exquisite—the credit of it all being due to the taste and perseverance of Mr. Fiegler.

On the 2nd December we started from Udapi in manchils at 5 o'clock in the morning, bearing away with us a most grateful memory of the anxiously kind hospitality of our host and his earnest missionary wife. A manchil is a modified palanquin, consisting of a sort of hammock slung on a stout bamboo, with a movable awning above. There were six "merry hearted Tulus" as bearers to each, four carrying at once, and the others running along side—all chanting most vigorously in jaunty inharmoniousness. A more luxurious fashion of travelling than by manchil can hardly be conceived; and it is the only one possible on the West Coast. The soil is too sandy to allow of roads being made, and even if that were possible, the numerous rivers are so wide that the expense of building bridges would be very serious, and would never pay in so poor a country. The course along which we were carried realized all our boyish imaginings of tropic lands, and would have served admirably for Charles Kingsley's exciting descriptions of South American scenery in 'Westward Ho.' Charming creeks, hinting as we passed at plenty of hidden loveliness; islands, fit for fairies, where fine rivers left rich soil, on which grew paddy, palms, and plantains in profusion. About midday we halted at Moolke, a small spot of no special interest, except that two German Missionaries are stationed there, who entertained us with great kindness.

The next half of the journey was to both of us indescribably enjoyable. For twelve miles we were carried on smooth firm sands along the sea-shore, with a light sea breeze fanning us most refreshingly. Lying thus in our manchils we combined "dreamful ease" with perpetual progress, while the gentle breaking of the waves was as:

Music that gentlier on the spirit lies
Than tired eyelids upon tired eyes.

It was the quiet in-drinking of purer Zoedone; and no wonder if at last one of us, being filled uncontrollably with
the divine afflatus, and disdaining the subllest combination of sweet measures that Laurene ever wrought, burst into a modest independent song, and proudly owned himself—a poet!! which liquid and beautiful effusion it is not intended here to reproduce!

We crossed the last river that evening at dusk, and shortly afterwards reached Mangalore where we were warmly welcomed by Mr. and Mrs. Diez. Mr. Diez, though he has now been working thirty years in the country, mostly in Malayalam, is still young in heart, and, when we were with him, was burrowing his way into Canarese with as much zest as if he were a youth of five and-twenty. On the following day we were introduced to eight or nine other Missionaries, lay and ordained, all of whom were employed on the spot. Indeed the immense compound of 40 acres called Palmath, forms a small busy German colony, and includes within itself also the mechanics' shop, weaving shop, printing establishment and seminary. The situation is one of the best in Mangalore, and looks out upon the sea. Formerly the Kutchery stood there, but on its being burnt down by the rebels in 1837, Mr. Blair, the then Collector bought the site and presented it to the Mission. Here we remained for nearly four days, and I purpose, in another paper to discuss some of the special features of the work we saw there.

H. H.

A CHRISTIAN FAIR IN THE SUNDERBUNDS.

Having long had a desire to see the village work of the older Missions in Bengal, I very gladly accepted an invitation from Messrs. Hobbs and James of the Baptist Society to visit the Kudumdi Mela. This Mela has been in existence three years, and owes its rise to the Rev. Gogon C. Dutt. He said to himself why should not we start a fair, with Christian worship instead of Hindu idolatry. The Society came to his aid, and so far his project has proved a growing success. We had heard so many good reports of the work carried on that we were anxious to see for ourselves.

It took us five days to get over the 170 miles which lie between Calcutta and Khoolna. The way leads through the canals and rivers of the Sunderbunds. We saw little except mud and jungle, unless when some broad river gladdened our eyes by a fine expanse of water. Our boatmen
seemed very timid of these rivers, and not without reason, if one might credit the stories of perils by waters related by our Baptist brethren. We had a storm before we reached our destination, but happily we had gained the shelter of a khal. In the open water I am afraid our boatmen would have lost their wits entirely.

Kudumdi is a Christian village of about 150 souls. It lies hidden in a grove of coconuts and mangoes, without anything to indicate that it is the outcome of fifty years patient Christian labor. The District of Khoolna under Gogon Babu’s care contains three or four such little communities with about 600 Church members.

In the middle of a paddy field were two long rows of sheds, at the top a dirty pool beyond which again was a great awning suspended on poles, from the centre of which depended a great chandelier. We at once recognized the bazaar, the natural baptistery, and the ecclesiastical edifice. The chandelier was as it were the acme of civilization in Kudumdi. A few glass bangles and sweetmeats made in the form of mosques, cloths and water pots—these seemed to be the staples of trade. The amusements might be soon reckoned up, a tiger on show in a wooden box, a horse race repeated nightly by three undersized skin-and-bone ponies, and a wonderful man who imitated the sounds made when a snake kills a frog. The neighbouring Zemindars had got up four opposition Melas around this little spot and had made use of every attraction to prevent the people coming, but in vain. The attendance was not large, but it was evident that those who came understood that the preached Gospel was the main thing at Kudumdi.

On first arriving at the pavilion if I may so call it, I was struck by the compact and almost overpowering body of preachers and singers. They were after all, none too many, for preaching was carried almost without break from eight in the morning till nine at night. There was a marked absence of argument and opposition. Only on one day some Mohamedan Maulvis came by appointment to contend for their faith. Poor fellows, I felt sorry for them!

In the evening the Gospel was sung rather than preached—this historical Gospel—and wonderful it was to see what power lies in the simple narration of Christ’s doings upon earth. The shopkeepers drew together after the day’s work, and listened intently from beginning to end seated on the ground.
The Christians of Khoolna are proficient singers, and many of their hymns are of their own composition. In the evenings they go out into the villages and sing and the people hear them gladly.

On the last day we had three baptisms. There were about 13 or 14 inquirers of different degrees of sincerity. It was touching to see one of them—a shopkeeper who had given up a sum of Rs. 700 and declared his intention to be baptized, escorted away by a compact body of his relations, that they might dissuade him from the irreparable step. The Christians followed him with their prayers, and later in the day one ventured to the village to see how affairs were going. He was sitting in a house surrounded by ex-postulating or supplicating friends, but his purpose was unchanged. Since then he has sent word, “I am a Christian now, and to the day of my death.”

Another inquirer, an old man, had sought the missionary in the days of his youth, but drawn back through fear. He was seized by a crocodile and dragged into deep water, where strange to say the animal let him go, and the mercy of God, to him thus signally displayed, had driven him to delay his decision no longer. He was baptized by moonlight just before we came away.

From what we saw it was evident that the Christian preachers and singers, would now have work before them in the villages. One inquirer said to another, “Come and live with me, and let us invite the singers to come, then before our own neighbours we will be baptized.” One pleasing feature was the readiness with which the Christians go and live in distant villages to strengthen new converts and share their persecutions.

On our way back we called at the village of Thapshe, from whence two of those baptized the day before hailed. They were the representatives of two families, 18 souls in all who had become Christians together.

We talked and prayed with them whilst the neighbours gathered round and listened. The house next to theirs had been burnt down the night before. The man who lived there had collected his goods, and moved away, burning what he could not remove, rather than stay beside Christians.

One old man charged us with cheating the people. We softened him by singing to him, told him the story of the destroying angel and exhorted him to get the blood on his
The Installation of the Maharaja of Mysore.

Those of our readers that have visited Mysore City and those that have read of its oriental sights in Mrs. Hutcheon's vivid "Glimpses of Mission Life" will think some account of the recent Installation not out of place in our Missionary Journal. Whenever Mysore City puts on its holiday attire it does it in much the same way, and those who have seen the sight once, whether on the occasion of a heathen festival or even a royal marriage, can easily imagine how things looked during the installation week. The same crowds thronging the entrance to the Fort, the same reverberating salutes. Horsemen in picturesque costumes hurrying backward and forward, in the same excited way still attract the attention of the visitor. The transfer of the Government to the Raja was the fulfilment of a promise made by the English in 1868, on the death of Krishna Raj. In the proclamation then issued were the following words:—

"When His Highness the adopted son of the late Maharaja shall have attained to the period of majority, that is of 18 years, and if His Highness shall then be found qualified for the duties of his exalted position the Government of the country will be entrusted to him subject to such conditions as may be determined at that time."

The promise thus given has been regarded with just apprehension by many of those most interested in the welfare of the Province, and has been severely criticized by the Press, but in spite of all opposition it has been carried out to the letter, and British generosity has reached its climax in the rendition of the country to native rule. The Viceroy on account of his recent illness was unable to preside at the ceremony, but his place was taken by the new Governor of Madras, who arrived at Mysore on the evening of April 23rd, and was
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the guest of the Chief Commissioner at Government House. The 24th was taken up with the interchange of visits between the Governor and the Raja and as each left his residence or entered that of the other, a salute of 21 guns thund-dered through the city. They were no ordinary Mysore salutes, however, for a detachment of the Royal Horse Artillery had been sent down from Bangalore on purpose that this department of the tamasha might be carried out efficiently. Seven o'clock on Friday morning was the hour appointed for the Installation ceremony and by 6 o'clock the Raja’s carriages were bringing guests from all sides to the Darbār Hall of the Palace. This Palace situated in the middle of the Fort, is a strange disappointment to those who go to it with romantic ideas of oriental splendour. Space will not permit a description of it here, but we would refer those who are curious to know what this eastern palace is like, to the pages of Mrs. Hutcheon’s book to which allusion has been made above. We may say in passing, however, that there is now in course of erection at Bangalore a handsome stone palace which is better calculated to satisfy the more fastidious European taste. The hall in which the ceremony took place is on the upper storey and is quite open to the square which fronts the palace. In the most prominent spot which is usually occupied by the throne there was a raised dais on which were three handsome chairs, the centre one being for the Governor of Madras, that on the right for the Raja and the other for the Chief Commissioner. On the right of the dais were seated some of the Raja’s near relatives and the native officers of the Mysore State, while on the left were the staffs of the Governor and of the Chief Commissioner together, with the British Officers then present in the city.

The ceremony was commenced by the Governor causing the proclamation of the Viceroy to be read which announced that the administration of the Mysore territories by the British Government ceased on that day, and that it was placed in the hands of the Maharaja Chamarajendra Wadiar Bahadur. The Governor then led the Raja to the dais and formally installed him in his seat, and the “great act of state” was complete. After a salute of 21 guns had been fired, the Viceroy’s Khillat was brought in consisting of gold laced cloths, and golden ornaments occupying ten large trays, while a fine diamond necklace was fastened round the neck of the Raja by the Governor. His High-
ness then in a few inaudible words expressed his feeling of gratitude to the Queen-Empress for her generosity and kindness and declared his intention of proving himself worthy of the confidence that had been reposed in him. In the midst of the proceedings the rain began to fall and a heavy shower continued for upwards of half an hour. In the opinion of the natives no happier omen than this could have occurred, but to us it was welcome only as a relief from the great heat which for many days had been increasing in intensity. The customary distribution of atar and pan brought the proceedings to a close and the new régime commenced. In the evening the Maharaja entertained his European guests to dinner in the Jaggan Mohan Palace. When the Governor was proposing the health of His Highness he took advantage of the opportunity to give him some sound advice. Remembering no doubt the failures of the old Raja he urged the son ever to regard the Resident as his firm friend, and to believe that his advice at any rate would be disinterested and reliable. As some may be curious to know who the guests on this occasion were, we may say that they were comparatively few. On account of the great heat it was deemed unadvisable to invite ladies to Mysore, and on account of other considerations the number of officials present was limited as much as possible. It is intended to have an entertainment on a large scale for the Europeans in Bangalore when the Raja visits the place in July. On this account among the European officials only the heads of departments were present, but there were many officers in connection with the troops then present in the city, together with the staff officers, the residents of Mysore and a few Missionaries.

On the afternoon of the next day the Maharaja held his Darbár. Then instead of the dais which had been used the day before, was the throne, the old historical throne of fig-tree wood overlaid with silver and gold and surmounted with an umbrella. About this throne there are several conflicting legends, one of which declares it to have been a gift from Aurangzib, but there is no doubt that it was used long before the accession of Tippu Sultan and after lying for some time neglected in the palace of Seringapatam it was used at the coronation of the late Raja. As His Highness entered the Darbár Hall he was preceded by a wretched looking priest whose only covering was an unbleached cloth thrown loosely around him, and who with a bell in one hand
and a small plate of fire in the other went up to the throne, and ringing the bell and waving the offering of fire appeared to try to drive away all evil spirits from the royal seat. Western ideas of Court etiquette would certainly be shocked by the way in which the attendants of the Raja as he came into the Hall appeared almost to carry him along shouting all the while most irregularly and discordantly. It was all quite in harmony however with the native idea that the king is so occupied with thoughts of statecraft and the cares of the kingdom that he is in danger of forgetting himself and making a false step even on the way to his throne. Hence this strange accompaniment. On the present occasion no ill-omen occurred, and the attendants had the satisfaction of seeing the young prince safely ascend the throne and gravely seat himself cross-legged amongst the rich cushions which covered its top. Natives were present at the Darbar in large numbers, and what perhaps would greatly strike a stranger in their appearance was the fact that almost all, in the presence of their prince, wore a cloth folded lightly round their waists like a belt. On this subject the rule is most strict and only to a few of the highest in the realm is the privilege allowed of appearing before their sovereign without this kammarband. The Darbar was held mainly for the purpose of receiving addresses of congratulation from various classes of the community. The address which was then presented by the Rev. J. Hudson, B.A., on behalf of the Missionaries of our own Society and of the London Mission was printed at length in the last number of this Magazine as was also the reply which His Highness gave. An address in English, Latin and Kanarese was presented by the Roman Catholic Bishop on behalf of the 26,000 Roman Catholics in the province. It was interesting to notice a deputation from the Poona Sárvajanik Sabha—an Association for representing the wants and wishes of the people of the Dekkan. The Mahrattas not only congratulated the Raja on his accession to the throne but also reminded him of the very arduous responsibilities which in these days of enlightenment accompanied them. In the reply read to them they were assured that the criticisms of the Association on the administration of the country would at all times be received with attention and respect. About 7 o'clock this Darbar came to a close and on leaving as each person passed the throne he received from His Highness's hands a garland of flowers.
and some areca nut folded up in a gilded betel leaf pinned together by a clove. The European guests were then entertained to dinner in the Residency, after which there was a grand illumination of the town and a display of fireworks. This was most successful. Every house was covered with tiny lamps and the effect was very striking. On the houses of the poorer people there were simple mud receptacles for oil such as would be bought at about six pence a hundred, but the houses of the richer classes were illuminated with rows of lanterns of variegated glass. The great sight, however, was the Dodda Kere or "Great Tank." Here there were floating islands with brilliant lime lights, and on one of them the band played, while all around coloured rockets were being sent up and clever pyrotechnic devices exhibited. The hill Chámandi of course received its share of attention on such a festive occasion, and not content with illuminating the whole of the pathway up to the top they had a genuine electric light on the summit.

Old Mysoreans will be anxious to know what are the arrangements for the government of the Province. We may therefore briefly state that C. V. Rangacharlu, C.I.E., has been appointed Dewan, and his Secretary is Vijendra Rau. The late Chief Commissioner is Resident and the late Judicial Commissioner is Chief Judge of Mysore. A Council has also been appointed consisting of the Dewan, (ex-officio President), T. R. Thumbu Chetti, Judge (ex-officio Member) together with P. Krishna Rau and A. R. Sabhápati Mudelliar. The second of the above is a Roman Catholic. The conditions under which the rendition of the country has taken place were recorded in the Instrument of Transfer handed to the Raja at the Installation by the Governor of Madras. They have not yet been officially published but a local paper which has good means of knowing the facts of the case states them as follows:—

"After conferring the country on the Maharajah and his heirs for ever, with the usual conditions against building and repairing forts, importing and manufacturing arms, the increase of his military force beyond a prescribed minimum, against the introducing of a separate local coinage, and the employment of Europeans without the sanction of Government, provision is made for the establishment of British Cantonments in Mysore wherever and whenever required, for the construction and working of railway and telegraph lines when required, for prohibiting or limiting the manufacture of salt and opium, and for respecting and continuing the existing laws, revenue settlements, and systems of administration. The sovereignty of Seringapatam, with a revenue of less than Rs. 20,000, is given in exchange, with an
addition to the subsidy of Rs. 50,000, for the renunciation of the Maharajah's jurisdiction over the Cantonment of Bangalore, as distinguished from the Town. Arrangements are also made for the surrender of prisoners, and of jurisdiction over European British subjects, and for the increase of the subsidy by ten lakhs. This last clause is not to be brought into immediate operation, but five years hence it will be urged. Already the Maharajah pays one-fourth of the gross revenue. By this last modification he will have to pay one-third, thereby being left to carry on all expenditure on two-thirds of the revenue."

WHAT IS CHRISTIANITY?

AN ADDRESS TO EDUCATED HINDUS.

It is evident that we deserve no praise nor blame for having been born in a particular country, or nurtured in a particular creed. One country may possess more advantages than another; its resources may be more abundant, its social life more elevated, and property and life more securely protected by good laws. Yet on our birth into such a land we deserve no praise for these things. They are not due to us. They are the harvest which has followed the toil of other men, a harvest which we are privileged to reap. So is it with our human creeds. They differ in quantity and quality as countries do; some may justly be called good, and others may with equal truth be designated bad.

Your creed is originally a part of that legacy which your fathers left you, the value of which cannot be judged in early childhood. A few copper coins seem a fortune to a child, but when a few years have passed he reckons them of less value than once he did. And why? Because he lives in a larger world than that of his childhood; because the necessities of life, as he grows older are much greater than those of earlier days. So our creeds, which in the simple days of childhood seem large, and beautiful, and all-sufficient, may afterwards be reckoned small and unattractive. And when men enter a larger world of feelings, and duty they may be disappointed that the religious legacy of their fathers is so meagre. The judgment of childhood is often reversed when we come to be men, and as men often regret that the legacy of their fathers gave them so little money, so they may regret that their inheritance of truth in the form of their particular creed was so small.

I should not be surprised if some of you have experienced such a disappointment. Yet, if you have, do not therefore
What is Christianity?

Imagine that you need cherish no gratitude for what you inherit. In property and in religion your fathers have given you the best they had to give; if they had possessed anything better it would not have been withheld from you. Be thankful therefore for the legacies you have received.

But something must be done with these legacies of gold and silver, and of truth which is better than gold or silver. What can be done, what shall be done with the legacy of truth? Shall we squander it, shall we exchange it for error? Many do this. Shall we preserve it intact and guard it as our greatest treasure? By all means. Only we must see that it is truth which we are striving to preserve. But shall we not also add to it, if this be possible, that we may be richer ourselves, and pass on to our children who come after us a larger legacy than we at first received? Every wise man among you will answer "Yes!"

Gentlemen, you began life, most of you, in the belief and practice of the Hindu faith. You are not responsible for that beginning. But you are responsible for the faith you now cherish. You are responsible for the worship you now practise. You are responsible for the conduct you now exhibit, and for the character you now possess. If I ask whether the faith of India is all that it should be, you will answer 'No.' If I ask whether the worship of the people is as devout and sincere as duty demands, you will give me the same answer. If I ask whether you are all as upright and true and loving and generous as you should be, you will smile and answer "No. We live in the Kali Yuga."

I am sure that every thoughtful man will admit that India greatly needs a revival of the religious spirit. I thank God that this revival is begun, and that many of the men of India are being aroused to sincerity and earnestness in their worship and religious life. Christianity has contributed to this revival in more ways than one, and is destined to promote it more and more. But though Christianity has already benefited India it has not always received fair treatment at the hands of Hindus. It has been condemned by many men without enquiry, it has been misjudged by others who have not cared to understand it. There are superficial men who speak as if they were under no obligation to accept it, as if they dare at least deal with it according to their pleasure. Alas! there are men in every country whose pleasure it is to trample upon truth, to do violence to the noblest instincts of their nature.
Gentlemen, I have said that Christianity has begun its work in India. But you must not treat it as a mere passing spectacle. It is not

"Like the snowflake on the river,
A moment white then gone for ever."

Christianity has come here to stay. It means to make India its home, I trust you clearly understand that. It never retires, it cannot retreat. The first duty therefore of every thoughtful Hindu is to understand it. It must be justly dealt with. It is not too much to say that already it has influenced every one of you, and though many may be unconscious of this, there are some who clearly see and admit their obligations to it. Such an admission does them honour. But there are others who misunderstand it and treat it lightly, and it is mainly to these that I now speak.

What then is Christianity? It is a series of facts of history. Its first appearance among men was not in the realm of thought, but of fact, and I wish it to appear before you in its natural and logical sequence. I know that Christianity has often been presented to Hindus as a series of dogmas which have startled them by their very novelty. It has come before them as a new creed which they have summarily dismissed as incredible. Now religion without dogma is of no more value than a body without bones, that is, it is of no value at all. Wherever there is truth there must be dogma, for all truth is dogmatic. And if Christianity be true, it will necessarily contain dogma, call it by what name we may. But if I were to begin with the doctrines of Christianity for the purpose of showing you what it is, I should begin at the wrong end. Fact comes first, and doctrine second.

All men who are not utterly perverted, value facts. In order to their discovery and transmission, the true historian takes unwearied pains, and the scientist counts no observation too arduous or prolonged. They are enshrined in the poetry and art of the world, and ever awaken grief or gladness in the hearts of men. Facts are indestructible. They cannot be changed, they cannot be reversed. They defy argument. The first question therefore is, what are the facts of Christianity? When we find out what they are, we shall then be able to decide how wide their reference should be. One thing I must say about them, viz., they are not a modern discovery. They
What is Christianity?

have not been hidden from men as veins of gold or silver until accident or enterprise brought them to light. They have never been concealed. They were notorious at the time and place of their occurrence. Their occurrence was admitted. From the first they were publicly proclaimed in the place where they occurred. Their witnesses were many, and were men of sufficient discernment and probity, who could not possibly be mistaken. They were mentally unequal to the difficult task of falsification and mis-statement, and morally incapable of it. These facts are so real and so wonderful that they could not be forgotten. They have been handed on from one generation to another as the richest of all treasures. For more than eighteen hundred years they have been tested by the most subtle and scientific criticism of friend and foe, and they remain facts still. It is not too much to say, that in all the history of the world, there are no facts which have been so scrutinized, and none which have been so triumphant among men of every grade of culture. Those standing on elevated summits of inquiry, have called down from their lofty solitudes to dwellers in valley and plain, "These facts are true," and their faith has been echoed by the multitudes in a chorus not yet ended—"Yes; we know they are true!"

The facts of Christianity are briefly these:—

Jesus, called the Christ, was born of Hebrew parentage, and lived about thirty and three years. The first thirty years of His life were spent in comparative obscurity, in the house of His reputed father, who was a carpenter. At the end of that time He appeared in public, without formal education, and without human patronage. By His remarkable teaching, by the performance of wonderful works of beneficence, and by the beauty and spotless sanctity of His life, He drew round Him followers, and from these He chose twelve men as His apostles or messengers. Regarding Himself, He made assertions, advanced claims, and exercised prerogatives such as are found connected with no other historic person. After a public life of about three years, He was betrayed into the hands of His enemies, and though innocent, was condemned, and crucified during a Hebrew festival. He died, was buried, and rose again from the grave on the third day. After His resurrection, He was seen alive many times, and on one occasion by five hundred people together. He commanded His disciples to preach the good news throughout all the world, promised to be with them for ages, and then ascended into heaven.
Such is a very brief and imperfect summary of the facts of Christianity—facts to which half the world does homage. England and Scotland, Germany and America say, "They are our greatest riches. They have revolutionized Europe. They have added a new glory to human life. They must be made known." And so, I am here to-day to publish these facts, the witness to which is so manifold. For years, these facts of Christianity have been proclaimed in India, and you now stand in their presence. What are you going to do with them? You cannot disprove them, and you may not dismiss them. I would have you see the gravity of your position, and fulfil the responsibility which rests upon you; these facts must be dealt with.

The greatest of men in our Western history have accepted them. You see a Dante, a Milton, a Shakespeare, a Michael Angelo, a Newton, a Faraday and a host of others acknowledging them as true and owning their sway. Those men, honoured by you in India are all gazing on the Cross of Jesus Christ. Shall I tell you what in my judgment you ought to do, as educated men, as honest men. There is only one thing which you can do. You must accept these facts. Looking at them you may be tempted to say, "Doubtless they are true, but they are facts in Hebrew history, and what has the Hindu to do with the Hebrew?" Be not misled, but look again, and you will see that these are facts in human history. Their reference is world-wide, they make their appeal to what is common in all men irrespective of race or culture. Hence their appeal to you. And it appears to me necessary to give prominence to this appeal and to insist on their being dealt with, because among Hindus who are intelligent and in some degree Christian in their belief, there is a disposition to ignore or deal too lightly with these facts. They demand from you a full recognition, and if you have courage and earnestness to give them this, it will be followed by a hearty acceptance. Your acceptance of them is a solemn thing, but a rejection of them is not only solemn, but perilous. Remember, as you look at them, that what you do to-day, India will do to-morrow.

I remark further, that while Christianity is in the first place a series of facts of history, it is also a harmonious system of truth. Christian theology is not invention, but inference—legitimate inference. It is the interpretation of these facts, a summary of which I have just given. You
What is Christianity?

hearmen speak of it as superstitious and unscientific; it is neither the one nor the other. When you call a man superstitious because he accepts the battle of Plassey as a fact of Indian history, and unscientific because he draws certain inferences from that fact, you may then apply such terms to the Christian theologian; but not till then. I stand here to assert the theology of Christianity to be thoroughly scientific. The process by which that theology is obtained is a scientific process. The truths of chemistry, or astronomy or geology are the interpretations of facts, and if the truths of Christianity differ from others it is because the facts differ from those found in other realms. If I say, as I do, that the birth of Christ is a Divine Incarnation, that statement is my interpretation of the fact. If I say, as I do, that Christ’s life is a Divine utterance, that Christ’s death is a Divine sacrifice, these statements are interpretations of facts. Christian theology is inferential, and the question to be asked is whether the inferences are legitimate and correct. You must not be repelled by caricatures and false interpretations of Christianity since your own duty is clear enough. Having made room for the facts, you must also make room for their meaning. I know that many thoughtful Hindus regard with aversion the attempt to lay on them the burden of a new and strange theology. “It is a Western product,” say they, “and is therefore unsuited to the Eastern mind.” The objection though plausible has but little weight, and need not be discussed now. I need hardly remind you that our Western theology is entitled to your respect, representing as it does, the reverent study of the most acute scholars throughout eighteen centuries. I believe that our interpretations are substantially correct, but we do not press them impatiently on your acceptance. Rather do we bring you the facts of which I have spoken, and urge you to interpret them for yourselves. You are able to do so. You are under the weightiest obligation to do so. And He who is the God alike of East and West will guide you in this great work as He has guided us. The point on which I insist is that India must frame her own theology, and I am not fearful as to what it shall be. When I say that the truths of Christianity are harmonious, I mean that they agree with each other, as well as with the facts from which they naturally come. There is nothing arbitrary in them, they are all deeply reasonable, and in complete accordance with the nature of man.
What is Christianity?

There are other questions which will suggest themselves to you in connection with Christian truth, such as its originality, and its harmony with the faiths of this land. These are questions of deep interest, and thoughtful men will not leave them unstudied, yet they may well stand over for the present. Your first duty is to look upon these transcendent facts and learn their meaning. It is quite clear that India is striving after a new theology, and that men are turning to Christian truth to supplement their own scanty resources. But there is a spirit of eclecticism abroad which is ominous, which professing much loyalty to truth shows only small reverence for fact. When Christian truth is thus separated from the fact out of which it springs, its very existence becomes imperilled, and it may easily be subjected to fracture and change. Let us have no separation of truths from those facts by which they are revealed.

From what I have said of Christianity, it will seem to you to be a new science, and so it is. But it is more than this, it is a new Life. This is its final and natural result. As in other sciences men strive to give a practical application to the truth, so is it in Christianity which is practical in the highest degree. Gentlemen, is there any thing that we need so much to learn as how to live? Is there any thing in which men so signally fail? If we learn this we shall know how to die. And this is what these truths of Christianity will teach you and me. They are not to be illustrated and applied by professional teachers merely in a lecture-room or any narrow area, their application is for the widest sphere. By means of them we are enabled to perceive a higher life, and more than this, they produce it. They are already firmly grasped by the fervent faith of half a world, and are illustrated in the lives of men of all ranks and grades of culture. And what do they bestow? Among other things, deliverance from sin, solace in suffering and sorrow, hopes which live when men come to die. They have been the armour of men in life's conflict, who dying, have said, "Write them on our graves, that generations to come may know how to triumph," and they have gone into the life to come full of peace and joy.

When you see truths like these what can you do but take them into your hearts. Facts, and truths and life are all for you. And so I close by asking why any man should shrink from these things, why you should not at once seek
that purity and peace which Jesus Christ reveals, and which shall be abundantly bestowed.

Shall it be said of you that you allowed pride or prejudice, or fear or love of wrong doing to hinder your acceptance of these things? Surely not. Let our prayer be that God may help you, and that the Holy Spirit who age after age is leading men into the knowledge and experience of truth, may guide you in humility and trust to Him who is the Life and the Light of men.

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**DR. DUFF’S LIFE AND WORK.—(Continued).**

But we leave this for the present. In the celebrated controversy concerning Indian Education, Duff played an important part, and on the successful side.

When the foolish war of the St. Andrew's Kirk Steeple was ended, and the chaplain went home on furlough, the work of the chaplaincy was handed over somewhat unceremoniously to Duff, notwithstanding the abundance of his own work. So the year 1832 saw him ministering to his countrymen. They were few in number at first, for the Sabbath and the sanctuary were almost totally disregarded, but the number gradually increased, and the spiritual condition of many underwent a change. In addition to this work there were other channels along which his energy was diffused, he was actively connected with not a few societies of various kinds. It was little wonder if activity so fervent and many-sided, ended in that loss of health which compelled him in the fifth year of his labours to return home. In Scotland he found that the missionary spirit had made but little advance during his absence, and on his return, men from whom better things might have been expected, showed little sympathy with his efforts to accelerate its growth. But at the General Assembly of 1835, he had opportunity to speak, and his oration* was so profoundly impressive, that a strong feeling was at once created in favour of missionary work, and from that time forward he was honoured and almost idolized by the Scottish people. He received the diploma of Doctor of Divinity from Marischal.

* This celebrated oration was described by one who heard it as "a noble burst of enthusiastic appeal which made grey-headed pastors weep like children, and dissolved half the assembly in tears."
College, Aberdeen, and was in frequent demand to become the minister of vacant church livings at that time. But his heart was in India, and accordingly he set out on a six months' itinerant mission throughout Scotland, to organize associations for the support of foreign missions. His labours were successful.

His speeches were the means of leading some of the finest young men of that time to dedicate themselves to missionary work, and if all were not actually drawn into the mission field, those who remained at home effectually served the missionary cause there. In the Assembly of 1837, Dr. Duff again eloquently vindicated the cause of missions, and from that time until 1839 continued his work of stimulating and guiding the increased zeal which had been aroused. He generously aided other missionary societies at their annual meetings, and wherever opportunity offered, showed that catholicity of spirit which never can be absent from the true missionary. Having done what he could to perfect the organizations which were formed, and said "good bye" to the friends of his parish, and, what was more difficult, to his children, he started for India towards the close of 1839. Mrs. Duff accompanied him. We need not linger over the journey, which this time was by the overland route; they saw the Pyramids and Memphis, went on by caravan to Suez, and from thence he visited the celebrated St. Catharine convent and climbed Mount Sinai. From Suez they proceeded to Bombay, and on their arrival there spent a month with Dr. Wilson, visiting Poona and the caves of Elephanta. Then he landed at Madras, and saw with delight the Institution under the Rev. John Anderson, and after experiencing another cyclone, reached Calcutta seven weeks after leaving Bombay.

On his arrival, he made several improvements in organization and entered on his work with all his old energy, and while he diligently laboured among those who attended classes, others who had left school were not forgotten. Special meetings were arranged for them and lectures given, which if not exclusively religious yet tended to quicken the religious spirit. The work of female education at this time made some advance. In 1845, the rural stations of Takee, Culna and Ghospara were added, and manned by three of Dr. Duff's converts, who were men of a high order. The biographer names twelve such converts—all excellent men—won to Christianity through his
work up to 1843, and speaks of them as “the typical fruit” of Duff’s system. He says again that

“Dr. Duff felt that his college would be an immediate failure if it did not bring in individual souls, and raise an indigenous missionary ministry.”

It is hardly necessary to point out that there has been a remarkable departure from the idea of Dr. Duff by some of his successors, a departure which must inevitably be regarded by many as a decline of the old missionary spirit. This departure has exposed educational missions to no little censure. There are those who are unwilling to regard educational triumphs as a sufficient result to missionary labour, who say that the victories of the Church of Christ should be—not secular but spiritual. With 1843, came the Disruption, and all the missionaries, fourteen in number, joined the Free Church. In course of time a new institution was erected, and as money flowed in abundantly, Dr. Duff was able to extend the mission work of the church which he had chosen. Among many generous contributors, the names of two of India’s noblest officers appear, Sir James Outram, and Sir Henry Lawrence. Several conversions in this and succeeding years aroused the bigotry of Hindus, and much intolerance was manifested, which continued for a long time. It would be interesting to our readers to give many extracts showing at once the successes and difficulties of that time, but our space forbids. With the advent of Lord Hardinge as Governor-General in 1844, came a resolution which cheered Dr. Duff by recognizing the success of his policy, and about the same time the Calcutta Review was established by Kaye, Marshman and Duff. The Review became under able management, a powerful organ, which exerted an influence both in England and India, and Dr. Duff played his part as a contributor. On the death of Dr. Chalmers in 1847 he was asked to return as his successor but he declined. It was pronounced desirable in 1849 that he should return home, for his health was much shattered, and ere doing so he made a tour up the Ganges and Jumna valleys and down the Indus to Bombay. He saw the whole of the South Indian missions in his route and eloquently recorded in a diary his impressions of the strongholds of heathenism, and the missionary operations in the South. He arrived in Scotland in 1850, and the General Assembly of that year was made memorable by his presence and speeches on missions. Then he
Dr. Duff's Life and Work.

set himself to create a new missionary organization throughout the whole of the church. In 1851, he was made Moderator of the Free Church Assembly, an honour which he had amply earned. Two years later we find him giving evidence before a Select Committee on Indian matters, and when the work of those Committees was ended, Marshman and he rejoiced together in the sending to India of the memorable Despatch of 1854. In 1854 he went to America where he met with a most enthusiastic reception. He returned from America broken down in health and was unable to proceed to India as he had hoped in the autumn of that year.

When he reached India in 1856, the murmurs of the coming storm were beginning to be heard, which culminated in the mutiny of 1857. We pass over the narrative of that melancholy period, during which the Christianity of India was sorely tested. How well it stood the test is shown by the brief statement of the biographer that "the first martyr roll of the church of India contains the names of thirty-five missionaries and their wives and children, and of fifteen native Christians."

In 1863, he was laid low with dysentery and compelled to take a sea voyage, from whence he returned to prepare for his final departure from India. When it was known that he was to say farewell to India, all classes vied with each other in paying tributes of respect. A few of the Scottish merchants of India, Singapore, and China offered him £11,000, on the interest of which he lived ever after leaving the capital at his death for invalid missionaries of the Free Church. He reached Scotland in 1864, his mind full of a great purpose which he strove henceforth to accomplish. It was that of a professorship of Evangelistic Theology, a Practical Missionary Institute, and a Missionary Quarterly Review. He lived to see the establishment of the first of these, which he himself held and he was also appointed General Superintendent of Foreign Missions, and took a diligent interest in extending missionary work in Africa as well as India. In these offices he found congenial and abundant labour and at the same time was able to lend his powerful aid to catholic movements of many kinds beyond the borders of his own church.

The statement of Mrs. Watson, which has reference to Dr. Duff's views and feelings towards the "New Critical School" represented by Professor Robertson Smith, ought
never we think to have been inserted in this biography. It abounds in italics and strikes us as a document which is the product of a partizan spirit supremely anxious about the issue of that controversy. It is bad taste, to say the least, to attempt to show us the noble old man's relation to that controversy, when the hand of death was on him. Rather would we have seen him allowed to be in peace surrounded by happy memories from his past years, and rich in hopes of his future life and reward than have read of "the earnest desires" expressed by those privileged to minister at his dying couch for a full and complete statement "on this controversy." If we were to designate fully the conduct of those who sought such a statement, we should need to use strong language. It was ill-advised. We trust that in a future edition "Mrs. Watson's statement" may be expunged—for the present controversy will pass over, but this biography will remain and be cherished by the Church of Christ.

Dr. Duff continued in active work up to 1878, when his fatal illness seized him. His son went from Calcutta to see him ere he died. From his dying bed he sent many messages to friends, and saw the approach of his last enemy without any fear. He was full of peace, for his soul reposed on God. One of his requests was that Dr. McCosh should be asked to write a manual of Christian philosophy abreast of the latest developments in East and West, and this is now done. He wished to be buried in the Grange cemetery among that "forest" of good men. And so he died, and went to his heavenly coronation, leaving multitudes to sorrow over his departure. There is much to admire and to learn from his biography. We admire his intelligence, we rejoice in his successes, but that which impresses us most deeply is the fervour of soul which he maintained throughout all his life in India. Here, there is much to chill the heart of the missionary, and but little inspiration from the lives around him, and if spiritual fervour is to be retained and increased it must be fed by communion with Him whose love for the souls of men never languishes.

G. M. G.
WESLEYAN METHODIST NOTES.

—We are glad to learn that the Rev. J. A. D. J. Macdonald has gone to reside near Chitpore. This is a very good step for the development of our work in the North of Calcutta.

—The American delegates to the Ecumenical Council are men of weight. A list of their names and titles has already appeared, and we are sorry that they are too long to be reproduced in our pages.

—We regret to hear of the illness of the Rev. W. C. Kendall of Raneegunge. He is now on a visit to Darjeeling. We trust the indisposition is only of a temporary character. His place at Raneegunge is being supplied by the Rev. W. M. Spencer.

—New premises have been taken at Chitpore, Calcutta. The change was rendered necessary by an increase in the rental of the land occupied by us. We are more and more convinced of the necessity of securing a property in this populous district.

—We notice that the Second London Halifax and Bradford Districts have carefully considered the difficult question of the Schools' Fund. There is reason to hope that the Schools will be preserved to the Connexion, in spite of the fears which have been entertained regarding such a possibility.

—Last month a very successful temperance meeting was held in the Cantonment School Room, Bangalore. Lieut. Cockburn, R. E., presiding. The room was well filled, and addresses were delivered by the Rev. W. H. Picken and Captain Meare, and several readings were also given. At the close of the meeting a few persons joined the Temperance Society.

—Speaking at the Annual Manchester Missionary Anniversary meeting held last month, the Rev. John Kilner stated that during his visit to South Africa the seven districts into which Methodism was organised agreed to take upon themselves £1,575 more this year than they did last, and also to increase their grant and pay off their circuit debts, &c., to the extent of £12,550.

—The scheme suggested for the adjustment of the Missionary Society's income and expenditure is as follows. Five per cent. more contributions to be asked. Five per cent. to be deducted from grants salaries £5,000. Twenty missionaries to be sent out instead of thirty-six, thus reducing the expenditure. By these means, income and expenditure would be adjusted in three years.
—We deeply regret to learn of the death of the Rev. J. O. Rhodes of which particulars are given in the Ceylon Friend for May. He died at Bathurst, New South Wales, on March 12th, whither he had gone seeking health. He has left behind him a wife and little one, and a large circle of friends who will deeply mourn his loss. He was a most successful Missionary, and the Tamil work in Ceylon greatly prospered under his care.

—We have long been anxious to see in our Methodist weekly papers, a column devoted to missionary news and hail what we trust, is a step toward this, in the publication of a few notes from the Harvest Field in the Recorder of May 3rd. We are exceedingly anxious that our "notes" should more fully represent the work which is being done, both in India and Ceylon, and we entreat our brethren to furnish us with monthly items. Write them even on Post cards. Why are our South Ceylon friends so silent?

—The Missionary Anniversary Services held in London in May were eminently successful. The special preachers this year were the Revs. Mark Guy Pearse, Charles Garrett, E. E. Jenkins, m.a., and Dr. Stroughton, who preached the "Sermon to the Society." All these services the congregations were larger than usual. The China Breakfast was held in Exeter Hall, and the meeting which followed was presided over by J. R. Hill, Esq., of York. The Rev. John Kilner read a statement on our African Missions in which, he said, there were 19,000 church members and 14,000 scholars. The Revs. James Calvert, Fiji; John Brown, Ceylon; and D. Hill, of China addressed the meeting. These addresses were followed by a few remarks from the Right Hon. the Lord Mayor in which he referred to the opium traffic, the collection amounted to £191 10s. being £80 more than last year.

The Exeter Hall Meeting was crowded. The Lord Mayor presided and in an admirable speech, strongly deprecated retrenchment. The Report, read by the Rev. M. C. Osborn was discouraging only in finance, the deficiency of income for the past year amounted to £13,122.

—The Rev. E. E. Jenkins, m.a., moved the first resolution which was seconded by Canon Fleming, the Lord Mayor's Chaplain and supported by J. W. Lewis, Esq. of Nottingham whose speech evoked an outburst of enthusiasm. It was proposed, he said by the young men of Methodism to honour
Dr. Punshon’s memory by raising a fund sufficient to wipe off the Missionary Society’s debts. At the close of his speech, the resolution was altered, and the policy of retrenchment thereby discarded. The other speakers were the Rev. Dr. McKay of Belfast, and the Rev. John Kilner, who referred to the hostility shown to our African Missions by the Society for the Propagation of the Gospel. The Lord Mayor gave a donation of £1,000 and other large contributions were likewise made. We may therefore conclude that some parts of the scheme referred to in our notes, and mentioned by Mr. Kilner will be unnecessary.

—We deeply regret to record the death of the Rev. W. Morley Punshon, LL.D., which took place in London, on April 14th. The home papers contain many eulogistic notices of him, and the correspondent of the Madras Times states that it was one of his cherished hopes to visit India a year hence. How all of us would have rejoiced to have seen him! Eminently distinguished as an orator, he won at an early age a foremost place in the ranks of our ministers, and this he maintained to the last. In addition to his unique gifts as a preacher and speaker, his remarkable aptitude for business, his wise and timely counsels, and his intense devotion to work have laid Methodism under the heaviest obligations gratefully to cherish his memory. To his work as Missionary Secretary; the President paid a fitting tribute in his funeral address. His loss will be much felt by his colleagues, and his death will be regarded as a great calamity throughout Methodism.

A Calcutta correspondent has favoured us with the following:—

“For some weeks now our Missionary community here has been a good deal agitated by an “order” of the Chairman of the Corporation that all preaching in the squares, &c., should cease, and an “amicable” conflict is now going on between that official and the Missionaries. We are told that a number of Babu members of our city Council, specially the Hon’ble Kristodas Pal, Editor of the “Hindu Patriot,” disapproves strongly of the preaching tendencies of young Bengal—and we cannot wonder that orthodox Hindus are opposed to Christian preaching. But is it not too late in the day for Municipal Councils in Her Majesty’s dominions to prevent preaching in open public thoroughfares, where no obstruction is caused, and no inconvenience created? Some of our ardent Missionaries are quite willing to dare all consequences, if needful, to test matters—but legitimate means will be tried first.”

We sympathize with our Calcutta brethren in their
struggle with the Municipal Commission, and trust that they will not allow the matter to rest until the unnecessary and highly objectionable order be withdrawn. We have not heard that the Calcutta councillors are prepared to suppress the popular tamasha by which streets are so often obstructed, as they should be if consistency and even-handed justice are among the virtues of these zealous men. The "order" illustrates the proverb of "straining out the gnat and swallowing the camel."

NOTES OF OTHER CHURCHES AND SOCIETIES.

—The Rev. W. Etherington, B.A., of the Baptist Missionary Society has returned to Benares.

—The Report of the Baptist Zenana Mission states that twenty-three European lady agents, and fifty-five teachers and Bible women are employed in Northern India.

—we are glad to announce that General Haig has reached India, and proceeded to the Koi Mission, Godavery District.

—a course of Lectures for Educated Bengalis has been commenced in connection with the M. E. Church, Lucknow. The numbers who attend are encouraging.

—the Basel Mission Report merits more space than we can afford, and leaves nothing to be desired in completeness of statement regarding the various kinds of mission work so energetically carried on by our German brethren.

—the Rev. Henry Rylands Brown, late Pastor of the Baptist Church, Shooter's Hill, London, has been welcomed by the members of the Union Church, Darjeeling. Mr. Brown was educated at the Pastors' College, and was selected by Mr. Spurgeon for the Darjeeling Church.

—the C. M. S. Record in giving an account of Girls' Schools says that in Madras "the number of Schools in connection with the C. M. Society and the Church of England Zenana Society is six, equally divided between both. The Schools contain upwards of a thousand scholars."

—we learn from the Report of the Cambridge Nicholson Institution, Cottayam, that it contains twenty-four students, who are accustomed to engage in Evangelistic and Pastoral work, in addition to their studies. They have done good
service at Hindu fairs and feasts, and suffered at times considerable persecution from the assembled crowds.

—A correspondent of the *Lucknow Witness* writing from Calcutta says:

"The Bengali Methodist Episcopal Church and Sunday-school flourishes. Yesterday 58 adults, and 14 children were present at the afternoon service. The scholars in Sunday-school number over 50. The Calcutta Boys’ and Girls’ Schools, under Mr. Martin and Miss Layton respectively also flourish. Both are in better condition than they have ever been before."

—A new movement has sprung up in Madras under the somewhat pretentious title of “The Eurasian Evangelical Alliance” which has for its object the provision of “Eurasian pastors for Eurasian churches.” Its methods of working are not yet fully disclosed. It is to be regretted that the sympathy of existing pastors has been ignored by the leaders of this movement, as it would have been of the highest value, and that some of the utterances have shown an unseemly depreciation of the work of Europeans who have created and sustained Eurasian churches until now. Without pronouncing any opinion on the movement, we may yet remark that its leaders can do nothing more foolish or fatal than to cut themselves off from the hearty sympathy of European ministers and missionaries.

—A scheme for providing Evangelists and Pastors for Eurasians, Europeans and educated Hindus has been organized by Mr. Spurgeon. The men sent out to India in connection with it are to receive a portion of their support from Indian sources and the rest from home. After five years’ service they will have the option of entering on vernacular work or returning for pastoral work in England. If this scheme aim at further denominational competition in our Indian cities, it is a blunder which is probably due to an imperfect knowledge of the superabundant provision already made, if it aim at reaching “Educated Hindus” it will meet a want which is most pressing, and inadequately realized. For work among “Educated Hindus” entire support from home is necessary, and any men sent for this work will be cordially welcomed by Missionaries of all Societies.

—We extract the following from the report of the Baptist Missionary Society:

“The Committee are thankful to report that during the past year they have been able, in some measure, to respond to the urgent call for more missionaries for India. Two brethren, Messrs. Evans and
Barnett, have been already sent out; four more, Messrs. Thomas, Potter, Ellison, and Jewson are accepted, and will leave in the coming autumn. Thus six of the eight additional missionaries, the cost of whose outfit and passage has been so generously guaranteed by the noble offer of Mr. Charles Wathen, of Bristol, and the friends who responded to the appeal made at the Glasgow Autumnal Meetings, have been secured during the past year, and the Committee are cheered by knowing that in our Colleges there are several students who have resolved to devote themselves to mission work on this great Continent."

In no part of the Mission in India is more useful and hopeful educational work done than in the district of Delhi. Mr. Smith says:—

"We look upon our Christian schools as second in importance only to the public preaching of the Gospel. A long experience has convinced us, that among an ignorant people, discipling needs to be followed by teaching all things whatsoever the Saviour hath commanded. Thus, whilst we sustain neither heathen schools nor heathen schoolmasters, we employ 40 Christian teachers in about 30 schools, containing 700 scholars, including 80 children of native Christians. Four night schools have been commenced for the purpose especially of keeping up the education of boys who have had to leave school, that they may learn a trade and earn their living. Two students have passed into the Medical College, and are doing well; a third is preparing to follow them; two more boys are in the Government middle school. We have also a small boarding school of seven boys, and a large Sunday School and Bible-class doing good service.

"These educational operations cost upwards of 300 rupees per month, and this is the whole expenditure of our mission."

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**GENERAL INTELLIGENCE.**

A vigorous agitation is being carried on in England against the Opium traffic, by many religious denominations, and already a number of petitions have been in the House of Commons presented against it.

—The Rev. J. Clifford, M.A., LL.B., a leading minister of the Baptist denomination thinks that the time is not far distant when Baptism shall be regarded by that denomination not as a test of membership, but as an optional Christian privilege.

—The Programme of the coming church Congress is announced, and bristles with burning questions which will make large demands on the forbearance as well as the ability of the members. The Congress will meet at Newcastle in October, and Dr. Lightfoot, Bishop of Durham, will preside.
The "Baird Lecture" for 1831 is now published. It deals with the "Natural Elements of Revealed Theology," a most timely and interesting subject. The lecturer is the Rev. George Matheson, D.D., Minister of Innellan, well known as the author of "The Spirit of Christianity," a work of much value. Dr. Matheson says, that the design of these lectures is "to ascertain to what extent the doctrines of revealed religion have a basis in the natural instincts of the human mind." The six lectures deal, severally, with Christianity and Nature—with the first, second, and third pre-Christian problems, involved in the three questions—What is God? What is His relation to humanity? and is His glory consistent with the existence of moral evil?—Natural Theology in the light of Revelation—and Immortality in the light of Revelation. The volume is furnished with an appendix, containing references to many important books bearing upon the profoundly interesting subject of the lectures.

NOTICES OF BOOKS.

Conscience, with Preludes on Current Events.

Hereditary, " " " " "
Marriage, " " " " "
Labour, " " " " "
Socialism, " " " " "

by the Rev. Joseph Cook.

We are indebted to the publishers, Messrs. Hodder and Stoughton for the above Volumes of the celebrated Boston Monday Lectures, which with those referred to in a former issue form the only complete English edition of Mr. Cook's lectures. These volumes cannot fail to perform a great service by the diffusion of correct knowledge on the important questions of which they treat, and are excellently printed and each of them accompanied by a full index of contents. They ought to be widely circulated. There is an invigorating atmosphere in them which is truly refreshing to the reader.

We have received a copy of a pamphlet on the use of Prayer Books, by the Rev. W. Parker, B.D., of Sealkote. The pamphlet is the enlarged reprint of a controversy which commenced in the pages of the Evangelical Review. It is ably written, and though our readers may not agree with Mr. Parker in every thing, yet we think they will here find much to approve of. There is no doubt but that the spiritual growth of the Indian churches may be greatly hindered by the introduction of a highly elaborate ritual.

We think the circulation of this pamphlet will do much good.
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