THE

Hardest Field.

A RECORD OF MISSION WORK IN INDIA AND CEYLON.

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The growing spirit of union amongst the various Evangelical churches has manifested itself of late years in many ways, and in none more notably than in the formation of a public opinion adverse to all interference with each other's work. It is now generally granted that the most effective plan is to distribute a field like India amongst the several societies, thus giving to each, unfettered action and definite responsibility. It would be easy enough to show the desirability of such a course were it necessary to do so, but if we gauge Indian Missionary sentiment aright, a discussion of the subject would be a mere waste of words.

If an arrangement between the societies generally is expedient, it is especially so between the Methodists of England and America who acknowledge a common origin and hold the same doctrines. A century of independence has no doubt developed modifications in church government and in modes of working, but the differences are in the main national rather than ecclesiastical, and quite insignificant when compared with the points of correspondence.

The older American Mission, now called the North India, was planned and carried out in the spirit of which we speak. When Dr. William Butler arrived at Calcutta in
1856, he first consulted the leading missionaries in that city and afterwards the brethren assembled at the Benares Conference with respect to the most appropriate field of labour. As the result an admirable choice was made, the provinces of Oude and Rohilcund, where there was not a single missionary, being selected for missionary operations. We used to regard this mission as a model of organization. Sixteen years ago, when Dr. Butler was returning to America, we gave an account of his work in the first series of this periodical and what we wrote then we heartily endorse now. "We wish for our brethren in the north great prosperity in the work so well begun. Nothing is more cheering than to see the large Indian field portioned out amongst the many societies that have entered it, each of which receives its plot of ground from the Lord of the vineyard and devotes to its cultivation all the means at its command. The interest of each society is increased by concentration within moderate limits and the responsibility of each heightened by being left alone in its chosen field."

When Mr. Taylor began what is now called for the sake of distinction the South India Mission he inaugurated a policy diametrically opposite. Before coming to India he had worked in connection with other churches in various parts of the world and everywhere his labours had been attended with remarkable success. It was perhaps unfortunate that in India he began at Bombay where there was no Methodist cause of any kind and where we believe no church gave him a cordial reception. In these circumstances there was some ground for a change of plan in establishing a congregation in connection with his own church. But having once altered his policy he took no account of the different state of things existing elsewhere. At Calcutta, Madras and Bangalore where we had long established churches he formed his converts into new congregations, and at no station in India where we had an English minister were we allowed to keep the field to ourselves.

The writer of this article is most familiar with Bangalore, and an account of Mr. Taylor's action at this station may suffice to illustrate his general mode. Our own English work in Bangalore before Mr. Taylor's arrival was much the same as it is now. Our large chapel at the Cantonment had been built for several years. The congregation at Mootacherry had also been gathered together and a small chapel erected solely for its accommodation.
Any changes since made have been occasioned by the growth of this Church. The first chapel being altogether too small was made over to the Tamil circuit, and in its stead a larger place of worship was built two or three hundred yards higher up the hill in the same street. It has also been necessary to appoint a minister to take pastoral charge.

We were most anxious to give Mr. Taylor no occasion for establishing a rival cause. From our annual district meeting held in January 1873, we sent him a cordial invitation to labour amongst us. The following characteristic reply was sent from Calcutta:—

"I should be glad to help you in the Master's work in Bangalore if I could command the time, but I have commenced siege work in this city—the Paris of India. The mountain barriers in the way are as high as the Himalayas and anchored down deep as the gates of perdition. I don't know how long it will take to remove them or cut a pass through them. I am in the order of Providence booked for this business and can undertake nothing else till this great battle is fought."

The following year after establishing a cause at Madras, Mr. Taylor visited Bangalore but not in acceptance of our invitation. He did indeed preach for us a couple of times but he gave us clearly to understand that he intended to organize for himself. Revival services were commenced at Clarendon Hall not far from our Chapel and within a few weeks two new places of worship were in course of erection.

We are very far from thinking that Mr. Taylor had the slightest intention of injuring our work. He used to say, and we doubt not quite sincerely, that he believed his labours would result in a gain to other churches. He seemed to have two reasons for the course he took. In the first place he did not appear to regard any existing churches as possessing sufficient spiritual life to be safe asylums for his converts, and, secondly, he wished to try his theory of a self-supporting church on the widest possible scale. Of Mr. Taylor's special views on the latter point we shall speak hereafter. Whether sound or not we do not regard a pre-occupied station like Bangalore as the proper field for experimenting. With reference to the former point it would certainly be out of place for us to try to measure the temperature of our own as compared with another church. We have no doubt that to Mr. Taylor, who always lives in the heated air of revivals and does not wait to see the ther-
momometer fall, the atmosphere of our Indian churches felt chilly enough. But then we were more than willing to receive all the spiritual quickening of which he might be made the instrument. If he had found a church in America lukewarm but still willing to receive his ministrations he surely would have hesitated to attempt reviving it by establishing a rival church of his own. And where is the difference?

Six or seven years have passed and we can more dispassionately review the event. We readily acknowledge the good effected here as in India generally by our American brethren. It would be impossible for men of simple faith and self-denying zeal to fail in their Mission. We may not think all their modes of work the best, but we must admit that they have been successful in arousing religious life in a country where the influences are untoward in the extreme.

This, however, is not an answer to the question whether they have gone where they are the most needed. The English speaking population of Bangalore would only fill a comparatively small town. According to the census of 1871, the European and Eurasian community together amounted to about six thousand five hundred. As a regiment has since been withdrawn this number is probably now reduced. Before Mr. Taylor came there were no less than nine Protestant churches, so that the station can now boast of eleven. It is true that the very extensive area covered by Bangalore greatly increases the difficulty of providing church accommodation for the people; still anyone who can take an unbiased view of the situation is sure to conclude that it would have been better in every way if there could have been one Methodist chapel for the South and another for the North of the Cantonment in place of the existing four. Of course we think the whole field might have been fairly left to us, but if Mr. Taylor could not forego the opportunity of establishing a church, at any rate he should have tried to make a friendly arrangement with us as to the distribution of the ground. At that time it would have been feasible for us to give up the North on condition of the South remaining undisturbed.

We must leave it to those who have more perfect knowledge to speak of other stations. We believe, however, that at Madras there was even less excuse for establishing a cause so far as Black Town was concerned. In the whole of
the city we had only one regular English congregation so that there was no difficulty in selecting suitable centres at a considerable distance from our chapel. Vepery, where one of the chapels is erected, is such a centre, but we had occupied Black Town for nearly half a century and might surely have been left alone in that locality.

At Calcutta we believe the churches are at some distance from one another, and in such a city there should be ample room for both. And this leads us to remark that the only point about which we are now anxious is that both churches should have sufficient scope for work. When there is room for both of us we are quite ready to give the right hand of fellowship, and forget everything save that we are all workers together with Christ. To some extent this cordiality already exists. The first losses may excite painful feelings, but when they can be easily repaired it matters but little in the end. It is, however, more discouraging to both parties when there seems insufficient scope for further effort and the outlook is a prolonged struggle for bare existence. Both at Black Town in Madras, and at St. John's Hill, Bangalore, we are too near to work comfortably. We cannot reasonably be expected to do anything for in both cases we have the elder and larger congregation, while as yet the Americans' cause is comparatively small. If it were possible for them to transfer their agents to some less cultivated part of the field we have no doubt that they would further the common interests of Christ's work. Still we recognize the delicacy of such a task. We feel assured that the esteemed ministers now in charge would not have established themselves so near, but not to begin is one thing and to give up another. Congregations cannot be transferred at pleasure, and at St. John's Hill the erection of a beautiful Chapel has added greatly to the difficulties. Yet the question is worthy of the most careful examination.

But whether or not anything can be done to remedy past mistakes we do earnestly hope that on both sides there will be the utmost caution in the future.

So far indeed as English work is concerned we have not much apprehension, since it is not likely that we shall extend much in this direction and the field will therefore be left open. It is true that much anxiety is felt by our people in England on account of the many Wesleyan soldiers who are scattered throughout the Indian cantonments, but we
trust that instead of sending out a chaplain to any station where there is a Methodist cause our soldiers will be committed to the care of our American brethren. At any rate we have taken the liberty to recommend this course to the Army Committee.

We have, however, serious misgivings about the future of the native work and these have chiefly led to our writing the present paper. The evangelisation of the native population must be the great work of the future for every Mission, and our American brethren fully realize this truth. As Dr. Thoburn writes in the *Indian Missionary Directory*, 'From the beginning it was accepted as the settled aim of the organization to use the English congregations as agencies through which to reach the outlying masses of the people of India.' Now a moment's reflection will show that the principles on which this organization is based are likely to be a most fruitful source of difficulty. Native agents can of course most easily be supported and churches established at places where there are English congregations. But these are just the stations which have already been occupied by other missionary bodies. Probably the Americans are not alone anywhere while at many places there are missions belonging to several societies. As a result there must be continual friction, and the work cannot be carried on with that harmony which helps God's cause so much. We say too quite honestly that while our brethren may gain a temporary advantage by this course we do not think it will answer in the end. India cannot be evangelized by working at the few centres which the English for military or commercial purposes have chosen as their places of residence. We think that it may be laid down broadly as a fundamental principle of Missionary organization that *no church should occupy an important central station unless it has the means and the will to extend its operations through the district of which that station is the recognized centre.* Of course such a rule must have many exceptions and limitations. It would only partially apply to chief towns of Presidencies or of very extensive Provinces. An exception must also be made in favour of a Mission which only takes up one special form of work. Or again, two or three societies may arrange to divide the ground between them while they work from one common centre. But we believe that this principle generally cannot be violated without serious injury to the work as a whole. Experience shows
that a church which confines itself to a single town will soon see its members scattering on all sides. It will not be able to exert its due influence on the country around or follow up any of its victories. But that is not all. Other churches are frightened away from the scene. The only centre from which they can radiate is already occupied and they are unwilling to intrude into another's field. Thus the district as a whole is occupied by no one. Now if there is any force in these remarks there is surely danger in the mode of action adopted by the Americans. Already their English congregations are established in many of the great Indian centres, and if native work is everywhere to follow, the South Indian District will be conterminous with the entire field covered by the remaining two and thirty Societies labouring in this great country. What reasonable prospect is there of working such a field?

Two courses we think are open to our American brethren. One is to choose the most neglected part of India for concentrated mission work to be supported by the combined effort of all their Indian Churches. The other is for each Church to select the nearest suitable centre which yet remains unoccupied. The first plan is decidedly the best, but the second would be an improvement on the practice now in vogue. No doubt at some of the largest stations our brethren can find room for an additional Mission without trenching on any one's ground, but there are others where the work can be done better by one Society than by half-a-dozen and to these our remarks apply.

We feel persuaded that decided action now will prevent serious complications and endless regrets in the future, and we take the brotherly liberty of commending these remarks to the frank and kindly consideration of the members of the South India District.

We had intended to discuss Mr. Taylor's principles of self-support, but our paper is already too long and we must wait till next month.

J. H.

FIRST-FRUITS OF OUR FLOWER MISSION.

There are shady places in God's vineyard where loving hearts toil for the Master, being satisfied with the sweet smile of His approval. Yet the human heart longs for human sympathy, and the Father, in tender remembrance
of "our frame," causes sometimes a gleam of the sunshine of Christian love and help to break in upon the shade of these hidden nooks, bringing with it untold comfort and good cheer.

A quiet work, lately begun in one of these "shady places," had been so clearly owned and blessed by the Lord Jesus, that we would fain tell the good tidings, in the hope that Christian friends, for the Master's sake, will give to our Flower Mission the sympathy and help which loving hearts and hands can so well bestow.

We do not know with whom originated the beautiful thought of making God's flowers the bearers of His message to the lonely sick ones in crowded hospitals. To us, while reading an account of the London Flower Mission, came the question, "Why should there not be just such a Mission for our Calcutta hospitals?" With the question came ideas and plans, which, helped by the kindly counsel of a good mother (thank God for such mothers!) grew speedily, and developed enough to bring together three young Christians, who, agreeing in prayer, took up the work in the name and for the sake of the Lord Jesus.

One bright Saturday morning last March we met, each bringing a supply of fresh flowers and text-cards, which we had prepared to fasten on our bouquets. After an hour spent in arranging and tying the flowers, we went out with our lovely fragrant store, praying that the word of the Lord might not "return unto Him void." Nor has it. Some fruit we know of. How much more there may be, God knoweth, and the last day will reveal.

Words cannot express the eagerness and pleasure with which our flowers are welcomed by the poor sufferers, and very precious to us, oftentimes, has been the acknowledgment of the comfort and help received.

Said one sick woman, a smile lighting up her white face as she saw the full basket, "I have been watching for you. Last time you gave me the text, "I will not leave you comfortless. I will come to you." You said He would come and stay with me. He did come. I am so glad you gave me that text. I have been in such pain, having had to undergo an operation, but Jesus came, and was with me all the time. Give me two bouquets. They are so sweet,—but if you run short I will give one up. Two of our sweetest bouquets gladdened her all day, and she did not have to "give one up!"
Another poor old lady, looked at her flowers with full eyes, tenderly touching the white petals of a lily. "I learned about them, all the different parts, long ago when I was a girl in school. How good of God to send them here, such beautiful flowers! Dear girls, God bless you. May you shine like the flowers in heaven!"

One very sweet encouragement came the other day. A little Roman Catholic girl, dying of typhoid fever, was told by her nurse to "pray to Jesus, and Joseph and Mary for help." "Jesus, help me," cried the little sufferer. "And Joseph and Mary," prompted the nurse, "say Joseph and Mary help me." "No," was the child's reply. "They told me to pray to Jesus, not Joseph and Mary. Please read me the text," pointing to the cards on her bed, and, while they read, she passed away to the land where there is no more sickness and death. The nurses said she liked to keep her text-cards beside her always. We shall miss the eager little face, and the out-stretched hand when next we visit that ward.

Pausing one day beside the bed of an Armenian woman, we asked, "Will you have a flower?" "Please"—and her black eyes glistened as she received a beautiful rose. She listened intently as we read over the words of the text,— "My soul thirsteth after Thee"—"He satisflieth the longing soul"—"I will come to you"—"Do you long for Him?—Jesus Christ," in answer to our look of inquiry. "Yes," she replied earnestly, "I thirst, I long." "Then He will come and satisfy you." "He will come," she repeated softly and gladly. Another time when the words, "God is rich in mercy" were read to her, she added with great emphasis—"on me."

One, reading on her card, "He knoweth the way that I take, when He hath tried me, I shall come forth as gold,"—remarked "He knows the way, but sometimes we refuse to let Him take us. My way is very dark, yet I know it is the best way for me."

Passing out of the ward one morning we were asked by the nurse in charge to step into one of the private rooms— "They are in great trouble," she said, "and will be glad of a few words." We met two ladies watching beside the bed of a little child who seemed very ill. A few sympathising words, and a bouquet of bright flowers, opened the mother's heart and attracted the eyes of the little one. Said the older lady, in an undertone, "Speak to that mother.
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Her husband died two days ago, and the child will not live, I am afraid." Turning to the lady mentioned, we saw her weeping quietly as she read the message brought by the flowers. "I am so glad you brought this," she said, "my trouble seems more than I can bear—pray for me." Her voice broke, and our own hearts were too full to say more than just a few loving words, pointing her to Him, who healeth the broken in heart, and hath promised to be a husband to the widow. Poor lady, she pressed our hands in both her own at parting, saying more than once, "God bless you—I am so glad you came."

Thus far, God has been pleased to prosper His work, and our hearts cheered not a little by these wayside refreshings. The work seems to increase in interest every week, and we only wish we were able to do more. Two lady friends have lately joined us. One writes thus of her experience:

"I never feel discouraged after the flowers have been distributed, on the contrary, have felt it a labor amply rewarded by the privilege I am permitted to enjoy, of administering comfort and pleasure to our suffering and needy fellow-creatures. On entering the ward with our baskets of beautiful flowers, I have noticed the eager look on many a face, and been encouraged by it, to speak words which perhaps, otherwise, would not have been so easily uttered. I stopped one day to speak to a lady in one of the private rooms of the hospital. She seemed disinclined to encourage the conversation, but I repeated, before leaving, a text which my eye fell on, as it lay in my basket, "Cast thy burden upon the Lord, and He will sustain thee." My previous conversation, and these blessed words, though unheeded by the one to whom they were addressed, touched a tender spot in the heart of another lady in the same room. I noticed she was in tears and had turned to speak with me. She did not say very much, but her manner and the few words spoken, convinced me that a burdened heart was her trouble. I gave her the flowers to which the text I had quoted was attached, and assured her that there was no burden too heavy for the Saviour to lighten, no sorrow so deep that He could not turn it into joy. She seemed very grateful for the comfort and asked if I would not come again. I am quite sure that in many instances the sight of these lovely flowers must help to soften a hard heart, and incline the ear to listen to the words of life. I have been much blessed myself while helping in this good work, and
am quite confident that this mission will in time bring forth abundant fruit to the glory of God."

Some Christian friends have given us liberally from garden and purse. This help has been truly acceptable, and calls forth our best thanks. Would not some others who read this, like to share in this work for the Master? So many hands are "cunning" in the use of pen and pencil, and could so quickly and easily make up the pretty text-cards, which we want for our bouquets. A few dozen slips of card transformed by clever fingers into tasteful banners and scrolls, delicately veined leaves, tiny books, and even so many other quaint pretty designs which "come,"—each bearing some message of light and comfort, would be such a help! Let the words be written clearly, or, better still, printed, so that they can be easily read, and a bit of worsted or thread run through a small hole pierced in the card, and tied on to keep it firm. This makes it convenient to fasten on the bouquets. May not many idle minutes be thus used in the Lord's service?

Our expenses are by no means great, but many an odd rupee slipped into our box,—"for flowers,"—has been most acceptable and the giver has by no means missed a blessing.

If friends in the neighbourhood would sometimes send us fresh flowers early on a Saturday morning, we should be so glad. Would not the thought of so much comfort and pleasure thus afforded to those who have so little,—so much freshness and beauty sent into the dreary hospital,—reconcile one to empty vases in the drawing-room, for once a week only?

Contributions of any kind may be sent to Miss H. Leslie, 28, North Road, Entally, Calcutta.

"Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver."

H. G. L.

**EVANGELISTIC WORK IN TIRUVARUR.**

(MADRAS DISTRICT.)

Perhaps of all our stations in the southern section of the Madras District, Tiruvarur offers the finest field for Evangelistic work. The town itself, although one of the most celebrated shrines in Southern India, does not contain more
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than about ten thousand inhabitants; but it is situated in the centre of the most thickly populated part of the Tanjore District, and with its out-stations, Nannilum and Kodavasal, commands a population of more than half a million Hindus. There are more than 220,000 in Nannilum taluq alone, the most distant point of which is not more than 12 or 14 miles from Tiruvarur. With the exception of the Roman Catholics, our own is the only mission represented in this field. There are a few Lutheran Christians in Tiruvarur, but no agent of that Society is employed among the heathen. Around Kodavasal and west toward Kombaconum the Roman Catholics have a large number of adherents and several good churches. These Christians probably date from the time of Robert de Nobile, the famous "Tatouva Podagar Swami" who is said to have baptized a hundred thousand converts in South India, in the 17th century. So far as we have been able to learn, there have been no large accessions from the heathen for many years. The principal sources of increase in modern times are the natural increase in the Roman Catholic population, marriages between Christians and heathens, when the latter are invariably required to embrace the Christian faith, and lastly, the occasional conversion of caste families, some member of which in the time of sickness has made offerings at the Roman Catholic shrine at Yelangany, and vowed to become Christian in case of recovery. Several large mirasdars in the Tanjore District have embraced Romanism in fulfilment of such vows. Only the other day we heard of one of these large farmers whose "pain in the stomach" had been removed by a visit to Yelangany, and who, since his reception into the Church, has built a large Chapel entirely at his own cost.

It would be exceedingly interesting to know the circumstances under which such large numbers were converted to Romanism. From the Pariahs who form the majority we can learn nothing. They are Christians because their forefathers were—that is a sufficient reason for them. A little while ago in a Roman Catholic parcherry near Kodavasal, we met an old catechist, whom we questioned on this subject, but he could only tell us that his grandfather and father who had been catechists before him, had between them, made over 2,000 converts. Of their methods, he knew, or pretended to know, nothing. It might be supposed that a careful study of the means now employed would
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throw some light on this subject, especially, when we remember that the Romanists boast of a *semper eadem* policy. But so far as we can judge, the methods employed by this church are not calculated to win converts from heathenism—do not seem even to have this aim! One never hears of a Roman Catholic priest or Catechist preaching in the bazaars, or visiting the villages in order to teach the heathen Christianity. No use appears to be made of the press in disseminating Christian or Catholic doctrine. The visits of the native priest to villages containing Christians are made at long intervals, and then only for the purpose of administering the sacraments. The resident catechist, where there is one, ekes out a scanty allowance by the practice of medicine, and contents himself by reading the prayers at the Sunday service, and, in the absence of a priest, performing the last offices for the dead. The subject is involved in obscurity, and we can only guess at the means employed in former times in the conversion of such large numbers of Tanjore pariahs and low castes. The probability is that at some time of famine and distress, long ago, they became Christians after receiving pecuniary aid. This explanation is suggested by the fact that, at the present day, there is a deeply-rooted and almost universal belief among people of this class that they will be rewarded by gifts of money, if they consent to change their faith.

The moral and spiritual condition of these converts to Romanism is deplorable. We cannot but rejoice that so many have been made acquainted with the grand, central truth of Christianity, that Christ Jesus has suffered and died for the salvation of sinners; but when we see the gross ignorance in which they are allowed to remain—without the Word of God, and with an infinitesimal knowledge of Christian doctrine and duty; when we see the degrading system of idolatry—a grotesque mixture of the worship of dolls and devils—which has been substituted for their old demonolatry; when we consider the low, materialistic conceptions of Christianity produced by those ridiculous imitations of the "Passion Plays" of European countries, and other similar performances; and when we remember that within the Church itself caste is respected and fostered, our joy is considerably diminished, and we can only look upon these converts to Romanism, as, equally with the heathen, in need of the regenerating and ennobling influences of the Gospel of Christ.
Of the heathen pariahs, it is not necessary to write at length. Socially, they stand upon the lowest rung of the ladder, and, as in all other parts of India, are treated as outcasts by all other classes of Hindus. But as servants under the large farmers of Tanjore, they are much better off than many of their own class in other districts, who are their own masters, and rent land directly from Government. These latter are more independent, but are far greater sufferers in times of scarcity and famine. In the delta of the Cauvery where the water supply never fails, and bad seasons are almost unknown, splendid crops of rice succeed one another with wonderful regularity. Hence the food supply is always more than sufficient for local needs; and though prices may be high, the pariah is too valuable a servant—animal would be a more appropriate term—to be allowed to starve; his loss would be as severe as the loss of an equal number of bullocks! So the master takes care that his labourers shall not perish with hunger; and in Tanjore the pariah has enough and to spare when his less fortunate brethren in other districts are dying of starvation. In fact, though he does not know it, the pariah is master of the situation, inasmuch as his refusal to work would mean absolute ruin to the mirasdar, who would find it impossible to get other labourers to cultivate the land, and this truth is, we believe, beginning to dawn upon his mind. There is less of the old cringing servility about him, he is beginning to recognize and even dares, sometimes, to assert his manhood. If ill-used by his master, he will not unfrequently disappear from the scene; and in a few days it leaks out that he has gone to try his fortunes at Penang or Singapore! The proximity of the sea-coast, and the great facilities for emigration, make this quite an easy thing to do; and in a few years, our hero will return to his native village with enough money tied up in the corner of his cloth to pay off all the family debts, build himself a new house with a tiled roof, and provide a grand feast for the entire village. We predict a brighter future for the poor despised pariah of Tanjore. When he accepts Christianity, and he will before long; learns "the three R's." he will make a fine fellow. He has as many brains as a high caste man. Last year we started a school for pariah children in Tiruvarur; and although in several instances the mirasadars, have prohibited their attendance, ('what shall we do,' they say, 'if these children learn to read, and seek other employment') there
are now 30 names on the register; and they are learning to read and do sums, and sing keertanies as quickly as average caste children.

The Sudra and Brahmin population we need not describe in detail, as they do not differ from Hindus in all other parts of the country. Let us describe briefly our method of work.

In the town of Tiruvarur we preach morning and evening on several days of the week. At the lighted service, held formerly in front of the old chapel, we get from a dozen to fifty persons, most of whom, living near, sit down and listen to the whole address. In the streets, occasionally we have to seek an audience or make one, we begin, perhaps, by entering into conversation with a man seated in his verandah: very soon, two or three neighbours will come to hear what we are talking about, and before many minutes are over, a small crowd will have gathered and we hold a service. When our congregations are small we often dispense with the formal address and adopt the 'Socratic' method, questions and answers lead to discussion, interest is aroused and Christian truth taught. On market days we often preach in the market-place; but here our congregations are noisy and shifting, too busy buying and selling to pay much attention. We prefer the quieter streets where the people have leisure to listen and where we are free from interruption. At the annual car festival, and at other large feasts in the neighbourhood we have a book-stall. At Tiruvarur, for two or three years we have hired about a square yard of space in front of a fruit bazaar, quite close to the big car. Dyriam, our catechist from Kodavasal, has had charge of the book-stall, and sold many hundreds of tracts, and distributed thousands of hand-bills. The books sold are chiefly one or two-pie tracts whose titles are shouted out by a boy (also hired) from the top of a table or bench. The amount of money taken is not large—not more than five or six rupees—for Ramaswamy is frugal to an extreme and looks at a pice (value of a penny) several times before speculating in a tract. To the book bazaar-men from Madras who attend the feast we have several times sold some hundreds of these tracts at cost price. These men are all strict Hindus, but don't object to selling Christian books, if they can earn an honest anna; and we are only too glad to make use of them in disseminating Christian literature.
To reach the villages too distant from Tiruvarur to be visited in the early mornings, we obtained a grant from our District Extension Fund to buy a tent. When the weather is favourable, that is, not too hot, we send out the tent to one of our out-stations where it is pitched in a tope of trees for shade. We follow the next day; and, assisted by one or two catechists, visit all the villages within two or three miles of the tent. When we can muster three catechists we go two and two, and are thus able to hold seven or eight services a day, when all the places within easy distance have been visited the tent is moved on a few miles further. Thus the gospel has been made known in scores of villages in the vicinity of our out-stations. In towns of any considerable size we make it a rule, at least once, to take our stand in the busiest thoroughfare and proclaim our message. Then we traverse the streets, talk with the people and give hand-bills to all who can read. We seldom meet with determined opposition—Brahmins and Sudras alike give as a fair hearing. Now and then some man more bigoted or more zealous than the rest will try to get up a row to prevent us being heard. If, in spite of our appeals for a fair hearing, the clamour increases, we, not unfrequently strike up a keertany, almost invariably this succeeds in restoring something like quiet and order, and we are able to proceed. Sometimes interruptions of this sort are put down by those in the crowd wishful to hear us; and more than once we have seen something very like a scrimmage before the offender has been silenced or ejected.

We make a point of visiting all the parcherries. In the early mornings, before the men have left for their work in the fields, they are always glad to see and hear us. In the evening the women are our best hearers. If the men are present, they are fresh from the toddy-shop, and not exactly in a fit condition to hear and judge. To preach to a crowd of tipsy pariah men is surely to cast your pearls before swine!

With the results of our work we are disappointed but not disheartened. As yet, but few have been won to Christianity. In several instances whole villages have appeared to be on the point of coming over; but from some cause have hesitated and drawn back. We do not despair. Prospects are hopeful; we believe, ere long, we shall see large numbers embracing Christianity. With one or two
exceptions, our converts have been caste people. A month or two ago, we baptized a Shanar, a man of some property and a fair scholar. During his preparation for baptism, he suffered much petty persecution, but witnessed a good confession. When coming to Tiruvarur to be baptized, his friends hid away his clothes to prevent him; but he borrowed one cloth from the catechist, and another from a Christian teacher and put in quite a respectable appearance. We trust he may stand fast and become a champion for Christ among his heathen relatives and friends.

We want another missionary; more native helpers; more money; the sympathy and prayers of all our Methodist people and all Christians everywhere; and last, and most of all, the baptism of 'power from on high.'

R. S. B.

A VISIT TO SOUTH INDIAN MISSIONS.

II.

The two vigorous travellers from the breezy plateau considered themselves well able, physically, to see in one day as much as any two residents in the plain might have strength to show them. But they were quite out-bargained, when they found themselves handed over to half-a-dozen earnest German brethren in succession, and all in as many hours. Each evening a plan for next day's work was made out, and adhered to most rigidly, at the cost of an unusual amount of perspiration, but with the result of a very detailed view of the operations of the Mission. Every brother was enthusiastic about his own department, and expected us to be the same; which was sometimes easier to attempt than to accomplish.

By far the most hopeful feature in Mangalore is the flourishing state of the Catechists' Seminary. When we were there it contained twenty-eight students, nearly all of whom had been under previous Mission training for fully twelve years. The course at the Seminary generally takes four years. The curriculum is quite as elaborate as that of the Middle and Normal Schools at Udapi, but varies its subjects a little. A man who has worked honestly at a course including Pastoral Theology, Exegesis of the Greek Testament, Homiletics and Hinduism, besides English, Sanskrit,
and Music, should be well prepared intellectually for any duties that may await him. It is questionable whether any other Society spends an equal amount of money and energy, all the way through, on its agents; and it struck us as strange that the yearly supply of men from this Institution had not lessened the number of European agents, or, at least, left them free to push forward in pioneer work. During the hour that we were in the Seminary, the students were busy with their Greek Testament, and translated for us into Kauarese a portion of the Epistle to the Galatians. There was nothing specially striking in their performance, but we were impressed with the feeling that they had worked honestly, and had really become interested in it.

The advisability, or otherwise, of teaching Greek to native agents, is a question, which, at present, must be settled by each Society for itself. With regard to itinerating Evangelists, whose strength must lie in popular argument, ready illustration, and moving appeals, everybody will agree that it is unessential. The life of such men precludes studious habits, and Greek would be the first thing to be given up. Sanskrit, on the other hand, would be invaluable for such men, and would be kept up by constant intercourse with Brahmins. But where churches have been founded, and pastors are needed, the case is entirely altered. The main duty of such pastors would be the regular and lucid exposition of the Word, and Greek should, if possible, be made obligatory. The various translations of the Bible in India are, in many of their parts, quite unintelligible, not only to the ordinary Hindu, but also to the ordinary Christian; and the sooner the churches can prepare for a thorough and idiomatic revision, by teaching Greek to the most promising young native Christians, the better for the prospects of a well established and well informed Christianity in this land.

The unique feature of the Mangalore Mission is its incorporation of industrial and mercantile, with spiritual concerns. It aims at "philanthropic, pedagogical, civilizing, and financial," as well as evangelistic success. It seemed to the earlier German Missionaries that if they could raise the social status of their converts, by introducing modern methods of industry, and new tools, their work would be completer, than if they cared solely for their spiritual welfare. But the idea, though answering well enough in a large town, and under European supervision, did not
engraft itself properly on the native mind in outlying districts. The weaver, for instance, had neither enterprise nor capital to exchange his primitive loom for a newly imported one; and instead of setting up for himself independently in his own village, he came into Mangalore and worked for wages. Could money enough have been found to enable a large number of natives, of sufficient reliability and business capacity, to set up on their own account at the various mission stations, the scheme might possibly have been permanently beneficial. As it was, the industry prospered, but its main purpose failed. The lay missionaries found themselves with a growing and paying business on hand; but the native Christians were almost as poor, and quite as dependent as ever.

At present the Basel Mission is one of the largest and most successful commercial firms in South India, and employs the energies of no less than eighteen lay missionaries. These are placed in every respect on the same footing with their clerical brethren—are subject to the same rules, enjoy the same privileges, and receive the same allowances. They all learn the vernacular languages, and are required to go out into the district for at least two or three weeks every year, to do purely evangelistic work. They are all men of fully average business talent; some are conspicuously able. They consider themselves consecrated, quite as much as their ordained brethren, to the Lord's work, and are doing it under conditions which render it impossible for them to make any future provision for themselves or their families.

The labour of these men is distributed among weaving establishments, tile works, carpenters' and mechanics' workshops, and purely mercantile establishments. By far the largest share of the work is carried on in Mangalore; but there are branches at Mercara, Cannanore, and Calicut. Everything that an Anglo-Indian can want is to be had in the Mission shops, not even, we regret to say, to the exclusion of beer, wine, and spirits. The weaving establishments provide ample and very suitable employment for a class of people that other Societies find it difficult to deal with—poor Christian widows. The Tile Works have proved financially a most successful venture. There is found, in Mangalore, a specially good clay, which is stored up for five or six years before use; and, in consequence, the tiles produced there are said to be the best in
A visit to South Indian Missions.

India. Most interesting of all to us, as containing the highest possibilities of good, was the printing establishment, under the godly and energetic direction of Mr. Sikemeier. In the Kanarese, Malayalam and Tulu languages, nearly all work of permanent importance passes through this Press, and a good deal, too, is done in English, Tamil, and Marathi. New works, and new editions, partly educational, partly religious, and partly general, are being issued continuously. And the work is done well. Mr. Sikemeier holds that poor paper, and bad printing are as much an ‘abomination’ to the Lord as a false balance, and he will have none of them. It is no wonder that the Mission, while serving itself well financially, in keeping up such an establishment, is exercising one mighty form of influence in which no other mission can attempt to rival it.

While rejoicing, however, in the well earned position of the Mangalore Mission in this respect, we were both conscious of a strong feeling made up half of envy and half of regret. We could not but reflect that the very work now being done by the Basel Mission Press, might have been more than rivalled by our own Wesleyan Mission in Bangalore, had the brethren only maintained the vantage ground which they possessed in 1872. By what process of reasoning it was then seen to be a duty to dispose of the Press, it is needless here to inquire. But, whether looked at as a mere matter of finance, or in relation to our influence in the country, the step was undoubtedly one of deplorably disastrous retrogression.

The commercial branch of the Basel Mission has been, on the whole, very successful, and it is believed that, not very long hence, its annual profits will entirely support the Mission, and leave the Fatherland to apply its home funds in other fields. The idea is not a bad one, and suggests to us a very practical means for keeping our own Society clear of the difficulties that now beset it. I happen to know two or three men of considerable wealth, who are maintaining their connection with business, simply that they may give the whole of the profits to the Lord’s work. Now why should not a dozen or twenty such men unite, and provide the means for starting a large commercial enterprise of some kind. Let it be worked on the highest business principles and placed in charge of the most competent business man that can be secured for a good salary. Under such conditions there is no reason why such a venture should
be less successful in England than in India. In a few years, the money originally invested, might be paid back with nominal interest; and after that all yearly profits would go to the Mission House. Possibly some keen business man may think this suggestion a fine exhibition of the uncommercial instinct of the padre, and conclude the writer to be still in

His salad days
When he is green in judgment.

But he nevertheless holds to the belief that the scheme is feasible, and that, well worked, it might become a rich source of revenue to the Society.

Much has been, and may be, said, both for and against the state of things as now existing in the Basel Mission. The Industrial Branches do undoubtedly keep native Christians together, and they afford help very often, where other help would be impossible or injurious. Work is always opened and closed with prayer, and a serious attempt is made to permeate each establishment with Christian influence. All the apprentices on the works live on the premises and are under wise supervision; and Sunday Schools and Night Schools have been established for their special benefit. All that is good. But on the other hand there has been most certainly bred an unhealthy spirit of dependence; a suspicion of caste has been given to Christianity; and a possible reason has been supplied for many apparent conversions.

Speaking generally, it seemed to us that the Basel Mission has been somewhat too patriarchal in its system. Besides giving spiritual oversight and instruction to its flock, it gives almost free education, and, in very many instances, it gives bread also. Of robust, intelligent, and independent character amongst the Christians we saw and heard but little. Judging from numerous conversations with our kind host and his brethren, the time seems to be more than ripe, for leaving the native Churches to work and fight a little more for themselves. If the system of denudation, in regard to European labourers, which has been so rigorously applied in North Tinnevelly, could be partially adopted here, it would almost certainly be entirely beneficial.

We were glad to find the good old plan of street preaching was not quite fallen into desuetude in Mangalore. On the Friday evening a capital congregation was gathered in front of the Mission shop, and we held a long diglot service.
A visit to South Indian Missions.

Good Mr. Männer spoke Tulu in a quiet, fatherly, effective fashion, to people who were evidently accustomed to hear him; after which a Catechist and the two visitors continued the service, with great enjoyment, in Kanarese.

One or two other things struck us as being worthy of a place in our note books. Nearly all the ladies have a ready command of the vernacular, and are effective for Mission work. May the example be largely infectious! Then again we came across a Brahman Girl’s School, with native Christian women as teachers. And lastly, we could not help remarking the number of experienced men which the Mission contained. Ten of their number, now on the field, have been at work twenty years and upwards; and nearly half of the whole strength, have been in the country ten years and upwards. The fact is, the German brethren have made up their minds that, having once accepted Mission service, they are bound to make it a life career. And they do it—with most noble persistency. Home interests, and home careers, they cast to the winds. They have children—plenty of them as a rule—whom they would like to train; but they cheerfully resign them to the Missionaries’ God, and the tender mercies of the Home Committee, and stick to their work. Nothing but the necessities of health seems to drive them home. It may be that their persistency is a little grim; that their patience, though it be as unconquerable as Griselda’s, might wear with advantage a more smiling cheerfulness; that a certain airy hopefulness would be a distinct addition to their efficiency. But when all this has been said, we wish to bear our testimony to the patient disinterestedness, the unostentatious diligence and wise boldness with which the members of the Basel Evangelical Mission are doing their work.

We left Mangalore on the fifth day after our arrival. Good old Mr. Männer, after the hearty German and Scriptural fashion, gave us a kiss of blessing apiece; and Mr. Pfleiderer, the active soul of all the secular concerns of the mission, who had all the time proved himself a most full and generous Encyclopædia on mission matters, accompanied us to the Bunder. There a boat awaited us, and the stout arms of half a dozen muscular Mápiles pulled us over the bar to the S.S. Ethiopia half an hour before sunset. These Mápiles are a notable race, look at them as you will. Their ancestors were driven into Muhammadanism during the persecution of Tippu Sultan, yet they are themselves most
bigoted followers of the Prophet. They are a remarkable people physically, and carry quite volcanic faces, out of which leaps flame of its own unprovoked motion. They are full of a reckless, greedy courage, which translates anger into instant bloodshed, and dissatisfaction into sudden mutiny. No other race in India is so difficult to control, and until 1859 the Mápiles terrorised a considerable part of the Malabar Coast. In that year, however, an Act was passed, by means of which any Mápile can be seized on suspicion, and, without any sort of trial, deported to some distant country. Among themselves, they call it "The Black Act," and it has greatly broken their spirit. When a murder or robbery occurs, it is now to the interest of the Mápile community to unearth the criminal, lest one of their head men should be seized and deported.

Our voyage from Mangalore to Tuticorin lasted five days, and gave us constant opportunities for running on shore. Only once, however, did we take advantage of them. It was the luxury of rest that we sought on board—time to be quiet, and to think at leisure—chance to luxuriate in a fresh west breeze, grateful as freedom, gentle as love. When, however, we anchored at sunrise one morning off Cochin, we prepared to go ashore at once. The appearance of the place, as one approaches it in a boat, is very striking. To the left is an extensive grove of palm trees, interspersed with a few white buildings, which glisten in the sunlight. In front stretches the backwater, wider than the Rhine at Basel; and on the right are sandbanks and the town proper. The morning was pleasantly cool at that early hour, and the numerous native sail studding the waters, with here and there huge porpoises leaping and splashing like playful children, made the whole scene memorably picturesque. In every way the town is interesting. It was the first foothold the Portuguese ever obtained in India, on which Albuquerque built their first fortress, and where Romanism first sunned itself in the genial presence of a sympathetic European power. Then came the Dutch, with a genius for trade, who made it the capital of their eastern commerce; turned the Romish Cathedral into a warehouse, and opened the port, irrespective of nationality and creed, to all who would do business. Less than a hundred years ago the British established themselves there as masters, and a few years later, needlessly, as many think, blew up the old fortifications, and with them many of the best Dutch houses.
At present the town contains only about 20,000 inhabitants. It is intersected to such an extent by the great backwater, as to make it a sort of Indian Venice. It contains one long narrow street extending for perhaps a mile, and I never knew so much filth accumulated, or so many horrible smells concentrated, within the same space before. The wonder is that nature does not incarnate herself as some malignant fever, and carry off all the people in fierce epidemic. In the very heart of this dirtiness stands the Romish Cathedral, and the priest's house.

But the most interesting feature of Cochin is the Jews' town, in which a difference is observable at once. The houses, mostly double-storied, are well white-washed outside; and the majority of the occupants seem fairly clean in person and neat in dress. There are two classes of Jews—the white and the black. The latter, it is supposed, settled in the neighbourhood about the year A.D. 90; but the white Jews are a comparatively recent importation. They live in different parts of the town, have hardly any intercourse with each other, and even have different synagogues. That of the black Jews is a very small one, and inferior in all its fittings. We found a number of Jews there reading their Hebrew Scriptures, who, in reply to a question about their tribe, said they were uncertain, but that it must be either Judah or Benjamin. The synagogue of the white Jews is much superior, alike in size and fittings. It has a belfry, with a rude clock in it, 200 years old. The floor of the building is beautifully paved with China, and in the centre is a large brass pulpit from which the law is read. At one end is a gilt recess, veiled with a rich curtain. Behind this are folding doors, and within there are the five books of Moses in silver cases, with covers of rich brocade. Behind the pulpit is a gallery, screened with railings and network, in which the women sit during the service of the synagogue. Very strange it is to meet with these representatives of the chosen race in such a place as Cochin. Unconnected with their own brethren in other lands, rigidly holding aloof from the inhabitants of this, they stand alone—unambitious, uninfluential, and unprogressive, multiplying only within themselves.

Side by side with this Jewish colony, there has taken root and flourished in Malabar the Syrian Christian Church. We had constant evidence of its existence as we steamed along the coast, in the numerous places of worship; and if
we had had time we should have been glad to visit its representatives. As it was, we slid along on a glassy sea round Cape Comorin, when, to the great discomfort of one, and the disdainful amusement of the other, we met with head winds and a choppy sea. As the steam launch bore us the last ten miles, from the ship to the shore, you might have seen one of the faces pitifully pale; grimly serious as old Charon, the ferryman's; while the owner of it "muffled himself round" with apprehensive reticence, and gulped his awful feelings down with stern decision. The other, cheerful always, was aggravating now; and his serene remarks about playful winds and happy motion, were quips that cut a victim already sufficiently agitated. But the pier was reached at last, and we both began to congratulate ourselves on having reached that cynosure of Missionaries' eyes—Tinnevelly.

H. H.

WESLEYAN METHODIST NOTES.

—For the removal of misapprehensions which seem to exist regarding the Wesleyan Ministry, we may state that its ranks are open to men of every race.

—On Sunday evening, June 19th the Rev. J. A. Vanes, B.A. delivered a lecture to Educated Hindus in the hall of the Anglo-Vernacular Institution, Bangalore. Subject, "Christ's position in the system of the Universe."

—The year's returns of our Membership in England are now completed and show an increase of 4,244 with 30,766 on trial for Membership. The number of candidates for the ministry is 79.

—We would call the attention of our readers to the interesting "First fruits of our Flower Mission" which appear in our present number, and trust that this good work may meet with much support. We shall gladly forward any donations which may be entrusted to us.

—We deeply regret to have to record the death of Miss Evers, who was engaged in Zenana work in Madras, South circuit. She was warmly devoted to her work, and had won the respect of those Hindu families whom she visited. Her death was unexpected, but full of peace.

—Since 1861, when the Metropolitan Chapel Building Fund was established, 80,000 additional sittings have been provided and nearly 8,000 members have been added in
our London circuits. By its aid fifty-five new chapels have been built in London, and eleven more are now being erected.

—A magic lantern entertainment in aid of the proposed new School buildings in Calcutta was given by S. J. Leslie, Esq., at the house of Babu Krishna Kistory Neogy on Friday evening June 3rd. The Programme was as follows: The Prodigal Son, Astronomical wonders, &c. There was a good attendance.

—At the Annual Meeting of the S. P. G. Society in Exeter Hall the Archbishop of Canterbury is reported to have said, “In the darkest ages of the Church this Society sent out good and holy men, of whom he was told John Wesley was one.” Surely the Archbishop cannot be very familiar with Wesley's account of himself to have spoken thus.

—On Sunday, June 12th, the Anniversary services of the Madras English Sunday School were conducted by the Rev. W. H. J. Picken. They consisted of a children's service in the morning at 7 o'clock followed by two sermons in the forenoon and evening. Collections were made in aid of the School Funds. The congregations were good, and the services of Mr. Picken eminently acceptable and profitable.

—On Saturday evening, June 11th, the Wesleyan soldiers stationed in Madras were invited to tea, which was provided by Mrs. Cobbán in the school room, Popham's Broadway. A pleasant meeting followed, and addresses were given by the Revs. R. Maplesden, (Baptist), W. H. J. Picken of Bangalore, G. M. Cobbán and Mr. R. Shortland. The soldiers seemed thoroughly to enjoy themselves and several resolved to become total abstainers.

—Judgment has been pronounced in the open-air preaching case at Calcutta. The Bench held that the order given by the Commissioner of Police was ultra vires, and that, therefore, the charge of disobeying it must be dismissed. Both parties applied for copies of the judgment, and the case will go up to the High Court. In the second case, for preaching in Wellington Square, the prosecution decided to offer no evidence. The defendants were, therefore, called up and discharged.

—We earnestly commend the article in the current number on American Methodist relations with ourselves, to our American brethren, in the hope that it may accelerate that adaptation of their policy to the South Indian field which we
long to see. As Methodists we must all practise the highest morality in mission work, and this must include not only efforts for the salvation of the heathen, but that which is perfectly compatible with these, viz., no injury to each other nor to those societies working side by side with us.

—On Saturday evening, June 4th, Mr. W. Percy Fox, organist of the English Church, Popham's Broadway, was presented with a testimonial consisting of an excellent silver watch with inscription, and a photograph of the members of the choir. T. G. Blake, Esq., presided and made the presentation, and the Rev. G. M. Cobban and Mr. A. T. Scott delivered short addresses. During the time that he has held the above office, Mr. Fox has won for himself the sincere esteem of the choir and congregation. He has proceeded to England to pursue his medical studies.

—On Sunday evening, June 19th, a special Service was held in Black Town, in memory of the Rev. W. O. Simpson formerly missionary in the Madras District. A very large congregation was present. The Rev. G. M. Cobban delivered an address on Mr. Simpson's Life and Work, and was followed by the Revs. P. J. Evers, R. Brown, M. A. Coopoosawmy Row, and Mr. De Monte, all of whom gave interesting details of his mission work. We think that no more fitting memorial to him could be organized than a large extension of village work in the district in which he so zealously laboured. Cannot this be done? India should have a memorial of him as well as England.

—Our readers are probably already aware of the sudden and deeply lamented death of the Rev. W. O. Simpson which took place at Huddersfield on May 18th, during the session of the Halifax and Bradford District Meeting. The deepest sorrow is felt throughout all Methodism for his loss. The funeral service was held in Eastbrook Chapel, Bradford, and the President paid a loving and eloquent tribute to his memory, and spoke at length of the great work he had done. Hundreds were unable to gain admission to the chapel. The funeral procession was probably the largest ever seen in Bradford. A correspondent says there were ten thousand persons present. He is buried in Undercliffe cemetery, among some to whom he ministered, and nigh to that sphere of work which he loved so well. He spent the last years of his ministry in Bradford, in the Eastbrook and Great Horton Circuits, and was Superintendent of the Ilkley
Circuit at the time of his death. In Yorkshire, his name will be handed down as a household word, as indeed throughout England, for where was he not known and loved? Nor can he be forgotten in India—for he was the prince of Missionaries as well as of preachers. He was ours here from the first—he was ours to the last and carried India in his heart until the day he died.

Those of our readers who knew Mr. Simpson, will be glad to hear that a fund is being raised to make provision for his bereaved family. The following letter has been addressed to the "Watchman," "Methodist Recorder," and "Methodist" newspapers.

The Late Rev. W. O. Simpson,—Sir, In order to answer the numerous enquiries which reach us as to the circumstances rendering necessary the Fund now being formed on behalf of the Family of the late Rev. W. O. Simpson, and to remove misapprehensions, will you kindly allow us to state, that the widow is entirely laid aside, and has needed for many years a heavy expenditure on her account. There are six children, three of whom are still very young and unable to do anything towards their own support, for which no provision exists. What little our late Brother was able to invest, added to the amount of his life policy, will not produce half of the cost inevitably incurred on account of Mrs. Simpson's affliction.

It has been thought that the circumstances of the case fully warrant an attempt to raise three thousand guineas, to be settled on trustees for the benefit of the widow and children, and that the love in which Mr. Simpson was universally held, and grateful recollection of the unsparing toil with which he spent his great powers in the service of Methodism, together with sympathy with his family in their terrible loss, will make this purpose easy of accomplishment.

ISAAC HOLDEN, Treasurer.

G. STRINGER ROWE, Secretary.

MARSHALL HARTLEY, Secretary.

The Rev. Robert Stephenson, B.A., formerly Chairman of the Madras District, has been requested by the Committee of the above fund to receive subscriptions from friends in India, and has consented to do so. Mr. Stephenson's address is Cambridge Road, Aldershot, England. We trust the appeal will meet with a hearty response and are glad to learn that already about £1000 have been subscribed in England.

NOTES OF OTHER CHURCHES AND SOCIETIES.

—The C. M. S. has 125 missionaries in India, besides 110 native clergymen, and 1720 native teachers. The Indian Missionaries of the L. M. S. have decreased from 50 to 45 during the past ten years. And as the report complains of
Notes of other Churches and Societies.

a stationary income in England, there is little probability of any immediate increase.

—We now learn that the chief aim of the Eurasian Evangelical Alliance referred to in our last issue is to afford financial aid to such candidates as may be recommended by churches for the work of the ministry in English or the Vernaculars, that they may proceed to England to be trained for this work. We shall be glad to hear that both funds and men are forthcoming.

—It may be news to a good many who know a great deal of Christian missions in India to learn, as we (Calcutta Statesman) are informed in the journal kept of the Bishop of Calcutta's late journey in the Southern Presidency, that about one-fifth of the Maharajah of Travancore's subjects are at least nominal members of one or other branch of the Christian Church. Not only has mission work made considerable progress in Travancore, but it is the principal seat of the old Syrian Church in South India.

—Is it possible that the Secretary of the Baptist Missionary Society needs to study the Geography of India: We find the following in his report for 1880.

“"In Western India our devoted Tamil Missionary, Mr. Chowreyappah reports encouraging from Madras and Trenomalay."" "In the district of Poona, in Southern India, during the absence in England of Mr. and Mrs. Hormazdji Pestonji, Mr. Dillon and the native evangelist, Rama have greatly prospered.""

Similar mistakes occurred in a former report.

—In an article on the Methodist Discipline, in the Watchman the writer remarks as follows:

"It may be perfectly lawful for me to play croquet or badminton, the game and the object being alone considered; but, in view of my representative character, and the effect my example may have upon members of my flock, and upon those who do not always know where to draw the line,—perhaps leading them to justify and practise games which I could not countenance for a moment,—I feel it expedient and obligatory to waive my personal right and abstain."

Such a surrender of personal rights is non-Christian, and we think that any one making it, lays on himself an unnecessary yoke. Christianity is neither illustrated nor advanced by selfdenial of this kind, on the other hand it is likely to be made repulsive. It is not legalism, but liberty. The logical terminus of such abstinence would be the surrender of almost everything. We are not certain that even bread and water would be left.
GENERAL INTELLIGENCE.

Professor Robertson Smith, has been finally disposed of by the Free Church Assembly and deposed from his professorial chair.

At a meeting of his friends held in Edinburgh, it was stated that in consequence of the decision of the Assembly, secession had already begun from the Free Church. To prevent this spreading, it was resolved to give all who were not members of the Assembly an opportunity of adhering to Professor Bruce's dissent. One of the clauses in this document affirms the right of ministers and office-bearers in the Free Church to hold and promulgate Professor Smith's critical opinions, and it pledges all who sign it to do their utmost to protect those who engage in such studies.

—The Revised Version of the New Testament is now published, and has met with an enormous sale. It has been received with severe criticism. No party seems satisfied with it, for in many details compromise is apparent. The table of renderings given at the end of the volume to which the American revisers adhere is generally regarded as preferable to those given in the text. As yet the revised version cannot be used in the services of the Church of England.

Presseense writes of the work of the Salvation Army in Paris in deprecatory terms. He says, “I can only characterise such methods (as theirs) as deplorable, and altogether opposed to the Spirit of Christ and His Apostles, even apart from any discussion of the doubtful prominence given to women in these public ministrations.” Yet they succeed, for we find that there are now 214 stations, 416 officers and 8,000 volunteer preachers.

Despatches received in Liverpool from Melbourne announce the massacre in New Guinea of four native missionaries belonging to the London Missionary Society, with two missionaries' wives, four children, and two servants. The remainder of the party made their immediate escape.

—The following is the income of several of the leading missionary societies for the past year.

Religions Tract Society £193,580-10-2; Baptist Missionary Society £51,459-14-10; British and Foreign Bible Society £209,500; Church Missionary Society £207,500; London Missionary Society £111,659-8-10; Society for the Propagation of the Gospel £138,288; Free Church of Scotland £65,000; Wesleyan Missionary Society £130,093-3-0.

—In the course of his address before the Congregational Union, Dr. Allon spoke as follows: “Congregational churches had, as a rule, multiplied by processes of spiritual assimilation rather than by processes of ecclesiastical aggression. They had come into existence sometimes, indeed, through schisms and quarrels, but chiefly in a sporadic way. The question, therefore, was a natural one, Whether some congruous organization might not be prepared whereby the spiritual force of Congregationalism might be conserved, economised, and directed? The formation of the Congregational Union marked the beginning of a new era. Speaking in round numbers, the Congregationalism of England had nearly doubled during the last fifty
years. In no sense, save as bearing a common ecclesiastical designation, were the Congregational churches of England a denomination. In mere *esprit de corps* both for good and for evil they fell below any of the Churches. Even the great inspiring idea of the visible Church had unduly fallen into abeyance. They did not realise their own ecclesiastical magnitude, much less that of the entire Church of Christ. Theirs had been the inspiration of the spiritual only, which was the nobler. They had been unites of Church congruities rather than a Church body. Hence movements inspired by a denominational enthusiasm, such as Methodism, for example, had overpassed them.

A native Confession of Faith has been drawn up for the Amoy Churches, China, by the English Presbyterian and Dutch Reformed missionaries.

There are now 14,981 Quakers or Friends in England. Their annual meeting was recently held and marked by the most cordial unity. A small numerical increase has been annually reported for the past few years, and the churches are more spiritual and vigorous than formerly.

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**NOTICES OF BOOKS.**

**The Hindoos as they are: A Description of the Manners, Customs and Inner Life of Hindoo Society in Bengal,** by Shib Chunder Bose, with a prefatory note by the Rev. W. Hastie, B.D., Principal of the General Assembly’s Institution, Calcutta.

**Calcutta:** W. Newman and Co., 3, Dalhousie Square.

**London:** Edward Stanford, 55, Charing Cross. 1881.

This work deserves, as we trust it will receive, a most cordial welcome from all who desire to know the people of this country as they really are. Written by an intelligent Bengali gentleman, we turn to it without fear of being misled, and watch the life of the Hindu, and the Hindu household through all the changes of the circling years, as here depicted. The writer commences by introducing us to a Hindu household, and throws considerable light on the mutual relations of its members, who are often numerous. He says of the constitution of Hindu Society that it “has its advantages and disadvantages, which are in a great measure inseparable from the outgrowth of the social organism. If properly weighed in the scale, the latter will most assuredly counterbalance the former, so much so, that in the great majority of cases, discord and disquietude is the inevitable result of joint fraternisation.”

In the second chapter, the ceremonies connected with the birth of a Hindu are minutely described, then follow chapters on the “The Hindu School-Boy,” “Vows of Hindoo Girls” and “Marriage Ceremonies.” The chapter on Marriage Ceremonies is specially com-
plete and full of curious information, and suggests many questions as to what the origin and meaning of some of the observances can be. Some of them are exceedingly cruel and even approach to barbarity and certainly do not impress the reader with the morality of Hindus. Yet it is more easy to censure than to change such practices, and some time must elapse before the spirit of reform finds a cordial welcome in every department of the social sphere. We pass over the chapters on Hindu festivals with the remark that readers will not find them dull nor void of interest. That on the “Festival of Cakes” corresponding to the Pongal of South India is somewhat meagre, we could well have borne with a few more details respecting this the most popular of Hindu festivals. The chapter on Caste does honour to the writer by its frankness and honesty of statement, there is no attempt to conceal the modern laxity of observance which everywhere abounds. He says, “the rules of caste are not now strictly observed, and their observance is scarcely compatible with the spirit of the age, and in one sense we have scarcely a Hindu in Bengal, especially amongst those who live in the Presidency town and the district towns.” He charges the caste apologists with “gross inconsistency” in daily making inroads on the institution of caste “without having the moral courage to avow their acts.” “They eat and drink in the European fashion, and preserve their castes intact by a positive and emphatic disclaimer. So much for the consistency of their character. When the orthodox heads of Hindu families are gathered unto their fathers, the key note of the present or rising generation will be—"perish caste with all its monstrous evils." Writing on “A Brahmin” he takes occasion to point out the mournful degeneracy of modern Brahmins whose “cupidity is so great that every principle of law and morality is shamefully compromised in their dealings with mankind.” The chapter on “The Bengalee Baboo” is well done and shows us that familiar citizen of modern India as he is—an Anglicised Hindu. His picture of the Hindu widow, is truly affecting and admirably drawn, and every reader must long for the time when the widows of India may enjoy a brighter destiny than they can look forward to now. There are other chapters to which we have made no reference, but we trust we have said enough to show the liberality of spirit, and the knowledge and ability which the author has displayed throughout the whole of his work. He has produced an eminently readable, and valuable book, and given to us a wealth of knowledge regarding a world which we cannot see for ourselves. To those who love to study the ways of men in India and who little dream of the pathos and poetry which lie below the surface, this book should be truly welcome, while to missionaries who seek not to destroy the poetry, but to add to the purity of social life, it will be simply invaluable, and should awaken in them a more tender sympathy, and give renewed stimulus to their efforts. We trust the author may be able to complete the other volumes of which he speaks. The work is admirably printed, and attractively got up, and the publishers deserve our hearty thanks for giving to us a book which so truly invites perusal.