THE HARDEST FIELD.

A RECORD OF MISSION WORK IN INDIA AND CEYLON.

Vol. II. ] AUGUST, 1881. [ Published

THE RELATIONS BETWEEN ENGLISH AND AMERICAN METHODISM IN INDIA.

SECOND PAPER.

In our first paper we ventured to state that Mr. Taylor in establishing congregations where a Methodist cause already existed, was partly influenced by a desire to try his theory of a self-supporting church on the widest possible scale. Our criticism will therefore be incomplete without an examination of the principles on which the South India Mission has been established. Fortunately the Indian Methodist Watchman for May contains what is rightly designated an important letter from Mr. Taylor, written in March last. In this communication the distinguished Evangelist sets forth clearly and fully his most mature views upon the subject in question, and we cannot do better than allow him to speak for himself. The portion of the letter which we quote was, we are told, written for publication, and may be regarded as bearing an official character.

Mr. Taylor writes as follows:

"God has accepted and endorsed three financial principles for the spread of the gospel and the support of its ministers—1st the Pauline tent principle, under which the ambassador supports himself and those who are with him by secular employment, and preaches the gospel without cost to the hearers: and this is the most potent principle
in the world for pioneer work before resources are opened and developed. Paul felt that as a pioneer he could not succeed on any other principle, and hence said it would be better for him to die than give up his glorying in that principle. I could not succeed in opening self-supporting missions on any other principle. Our Local preachers have done a vast pioneer work on that principle. That is their special providential mission—a Christ-like, heroic, noble work, and the principle that gives success, financially, and in which they may glory, as did Paul, in that they support themselves, and give the gospel without charge. Our dear local Preachers do not sufficiently understand nor appreciate their Divine Mission in pioneer work, and the glory of this divinely sanctioned principle in the life of St. Paul and the grand hosts of unpaid workers for Jesus in different ages. Stir our dear local preachers in India on this principle. This can solve this “problem of extending our work among the natives;” not if you pay them a salary, however small, but purely on the Pauline principle as stated.

The second principle is the utilization of the great principle on which all the legitimate commerce of the world is seen—*the principle of equivalents*—value for value—covering the law of demand and supply. Under this principle “God hath ordained that they that preach the gospel shall live by the gospel”—live by the gospel they preach. Under this principle the laborer is to be paid by the people who get the benefit of his labors. St. Paul sums the gradations of labor and compensation from “the ox that treadeth out the corn” up to God’s ambassador at the head of the list—not a charity subject, but a producer. The ox was not to be muzzled and fed from some foreign floor, but with unmuzzled mouth to eat of the fruits of his own trampings. The unpaid minister working under the first principle is as worthy of his hire as the paid minister but on the principle of the “new commandment” love and self-sacrifice—he cheerfully forgoes his rights. He does not want any pay for his preaching, but would have it go as a sweet savor to God on the altar of “free will offerings.” The regular pastors of all churches are in the main supported under this second gospel principle. On these two principles financially, the apostles and early preachers, prophets and prophetesses conquered the Roman world. So under these two principles Methodism was born and developed to stalwart manhood, (the same is true of all other churches,) before we had any missionary societies.

The third gospel principle for disseminating the gospel is a charity principle. All the charities in the world worthy of the name are the offspring of gospel triumphs on the financial base caused by the first two principles. Among those charities is that of sending the gospel prepaid to prisoners, paupers, and poor people who are not able to pay the agents. All missionary societies are based on this third principle. It is a grand principle, and the work and triumphs of the missionary societies under it are of inestimable value. But the question now to be solved is this. Are the vast populations of the empires of Romanism and heathenism embracing more than three-fourths of the human race to be searched and evangelized by the missionary societies and their agents? Or may not those first two principles so endorsed, and honored by God in the past, be utilized among the well-to-do classes of all nations now, as in earlier ages?
The Churches generally without debate have assumed, and do now maintain the former. They have a big contract on their hands to be fulfilled on a charity principle; and the hoped for self-support to be developed out of, the working of a charity principle.

They have a grand charity mission to fulfil, but they cannot reach the better classes on a charity principle—give a loaf of bread to a beggar and he will receive it with thanks, but tender a loaf of bread as a charity to a man of independent means and spirit, and you insult him. To reach a man of that sort you must present to him something that will commend itself to him as a thing of value to him and to the community, and he will invest his money in it and become a party to its dissemination. It is often a matter of surprise that nearly the whole of the converts of all missions are very poor people. All that is in perfect harmony with the principle on which they work. Men of wealth and Christian character from England often help the missions, but they are not subjects, but patrons of the grand charity.

Now the Lord has laid upon me and my men the responsibility of solving this problem—not by debating it, but by planting the gospel in all countries on the self-supporting ground covered by the two primary principles stated.”

We think two objections may be raised against Mr. Taylor’s statement of the principle on which Missionary societies are based. In the first place we demur to its being called a charity principle according to Mr. Taylor’s acceptation of the term. Doubtless Missionary Societies are great Christian charities if we give to the word its nobler meaning, but not because they send the Gospel ‘pre-paid to prisoners, paupers, and poor people who are not able to pay the agents.’ The Gospel is not sent free because people are unable but because they are unwilling to pay for it. Missionary advocates do not ground their appeal on the poverty of the heathen but on their deep spiritual needs. It is well known that if the latter would give to Christian teachers what they contribute to idolatry there would be no need of support from a distance. But surely it is unreasonable in the extreme to expect that Hindus, for instance, will help us to destroy their own faith. We should regard a Christian as utterly unprincipled if he were to support a Musalmán preacher, and although we grant the Hindu conscience speaks but feebly we must remember that in the present case its voice is aided, rather than opposed, by self-interest. Again we cannot in the least accept Mr. Taylor’s explanation of the fact that the converts of Missionary societies are generally poor. A man of his deep spiritual instincts must be strangely carried away by his own theory when he suggests that the rich do not receive the Gospel because it is offered to them freely. It is
no new thing for the poor to be the first to enter the kingdom. The history of the church frequently repeats the same story. In the second century Celsus taunted the Christian church with the number of women, tailors, and tanners amongst its members, while even when Constantine changed the national religion the bulk of the most cultivated people seem to have been heathens. But surely the real explanation lies deep in the human heart itself. As Protestants we should not be more willing to accept Romanism because the agent who tried to convert us also asked for pecuniary support. We should on the other hand distrust him the more. To say the least Mr. Taylor takes a very commercial view of human nature. More precious far than things bought with money are those free gifts which tell us of the love of the giver. The glory of the Gospel is that it is given without money and without price, and we surely cannot err in imparting it to others as freely as God has given it to us.

There is a second point in Mr. Taylor's letter that needs correction. Missionary societies adopt and act upon all the three principles enunciated and not the last only, even when that is accurately stated. We altogether approve of the Pauline tent principle and utilize it whenever possible. Methodism could scarcely exist without a very large amount of lay service. And when any one who is able offers to work in the Mission field at his own charges he is most thankfully welcomed. So again we accept and strenuously enforce the second principle. We are fully alive to the duty of training the native churches to support their ministers and we think that the general progress in this direction is very satisfactory.

While thus defending the principles on which societies generally are organized we ought to say a word or two on the relation of the Missionary to the English population in this country. It is often urged in favour of Mr. Taylor's system and against our own that Mission funds are raised for the heathen, and that it is not right to expend any portion of them for the benefit of the English and Eurasians who are nominally Christian. This was the contention of some of the brethren at the South India Conference and the question is discussed almost fiercely by a Native Minister in the April number of the Indian Evangelical Review. We can confidently assert that the objection does not apply to the Wesleyan Missionary Society, which has never ex-
isted exclusively for the benefit of the heathen. It was established, as is incidentally stated in the second regulation, for the conversion of the heathen and for preaching the Gospel generally in foreign parts. Its earlier work was chiefly among a nominally Christian population, and looking at the result in North America, Africa, Australia and the West Indies we have every reason to be satisfied. Few can have a stronger claim on the sympathy of English Christians than their fellow-countrymen in India scattered as they are in small communities over an enormous area, deprived of many of the influences and restraints that exist in Christian lands, and consequently exposed to peculiar temptation, while in too many cases their ungodly conduct discredits the Christian name and prejudices the heathen against the Gospel. We have found that at Missionary meetings at home an account of our English work is received with favour. No doubt it is realized more fully every year that the conversion of the heathen must henceforth be our great object and any increase of expenditure for other purposes would be strongly deprecated. We are willing that only a small proportion of our income should be given to English churches, and this also with a view and as an incentive to ultimate self-support. While however we keep within these limits we do not divert Mission funds from their legitimate object.

Having first attempted to place in their proper light our own principles of action we are in a better position for comparing them with those adopted by Mr. Taylor. Our custom is to give Grants-in-Aid to those churches, whether English or Native, which are at present unequal to the task of supporting their own ministers, while at the same time we spare no effort to lead them on towards independence. According to the American plan ministers are from the first thrown for support entirely upon the churches to which they are appointed—or speaking more correctly upon the inhabitants of the station where they reside.

No system is absolutely perfect, and we acknowledge that according to our plan there is the danger of a church remaining too long dependent. But the Missionary Committee has the remedy in its own hands, since at any time it can withdraw its aid. In England as well as abroad Methodism is established on the principle of the strong helping the weak, and to this cause our church owes much of its vitality and vigour. The Home Mission Fund helps the poorer
circuits in England just as the Foreign Missionary Society makes grants to churches abroad. And while Methodism gains from its connexional system the power to expand, it also acquires a unity and coherence which other churches find it difficult to attain.

So far as the Native work is concerned we believe that Mr. Taylor's principles, rigidly carried out, are altogether impracticable. We have never yet heard of any one who drew his support from the Hindus themselves while establishing a native church, and if an isolated instance could be found it would not prove the validity of the general rule.

In its application to English Churches we hold the principle to be open to objection because it works most unequally with respect to both churches and ministers. In cities such as Calcutta and Bombay the plan may after a time be quite successful, although involving unnecessary hardship at first. But at most European stations in India large churches cannot be established and adequate ministerial support is not forthcoming. It is unreasonable to expect the smaller church to contribute as much as the larger, while it is surely unjust to proportion the minister's support to the size of his congregation. Possibly the richer churches in India may be expected to help the poorer, but none of them can do much more than support their own pastors, and we cannot see why the burden should fall on them rather than on the wealthy Methodists of America.

Why should it be right to beg throughout India while it is wrong to appeal to America; right to receive help from other communities while it is wrong to be aided by the parent church? Principles may be turned into hobbies and ridden to death. It does not seem worth while to allow a number of worthy men to be half-starved merely to preserve intact the principle of receiving no aid from America. The mode of support may surely be adapted to varying circumstances.

Another objection to Mr. Taylor's system is that it fosters a somewhat spurious form of beneficence. In many cases the members of the church themselves are utterly unable to support their minister and an appeal must be made to Christian friends outside. Now we know that these often contribute for personal reasons. They cannot allow estimable men to live on the verge of destitution. They give rather to help suffering fellow Christians than to support the cause of God. They may even be tempted to divert their bene-
ficence from the accustomed channels because God's servants are in need of help. This mode of self-support does not appear genuine nor is it likely to be permanent. If it were absolutely necessary for the men to be supported on the spot then the boldest course would perhaps be the wisest. If parents see nothing but starvation before their child, their best course may be to lay it on the threshold of a benevolent neighbour and leave it to its chance. But the poorest parents would shrink from such a course and only adopt it if they were driven to despair. The American church has assuredly no ground for resorting to a measure so extreme.

But here we know will come the rejoinder from our brethren, 'You ignore the fact that we are engaged in the Lord's work. We trust to Him for support. We wish to live by faith and such a course is incompatible with dependence on America for supplies.' We should be very sorry to make light of a plea like this urged by godly men with all sincerity. The limits of this paper do not permit us to enter on a discussion concerning the conditions of the exercise of faith. But we cannot bring ourselves to believe that in prosecuting the Lord's work we have the right to adopt a mode of procedure which would be morally wrong in the ordinary business of life. We must not expect that God will do for us what we can do for ourselves. If men generally were to give up their ordinary avocations and throw themselves upon Providence what would be the result? When, as we believe, the American church would gladly contribute towards their support, are our brethren justified in leaving it to God to provide for them here? The territories of faith and presumption are separated from one another by the thinnest possible line. Many think they are in the wilderness and called to implicit trust in God, when they are really on the pinnacle of the temple and tempted to throw themselves down from thence. So long as we are in the way of God's appointment and faithfully perform our part we may safely leave the rest to Him, but we must first assure ourselves that we have made no mistake.

In this paper as in the last our remarks apply with double force to the Native work. We most strongly deprecate the plan of allowing native agents to obtain what they can from the church and the public. We fear that such a system will work nothing but evil. There will be no difficulty in securing men to work without salary if they have the full
sanction of the authorities of the church to beg wherever they please. Amongst those thus offering themselves might be found a few of the right stamp who would take no advantage of the freedom allowed them. But on the other hand the door would be opened for mere adventurers who would make the fairest possible professions while they would only bring discredit and shame upon the church. In such matters it is absolutely necessary to take into account the national character. In Hinduism there is not the slightest connection between religion and honesty, nor indeed any form of morality. Heathenism has produced the most distorted views of right and wrong. This being so we cannot expect that even genuine conversion will be immediately accompanied by the high moral principle that is found in Christian lands. The conscience must be enlightened and the whole moral tone gradually raised by the influence of Christian truth. Mr. Taylor's system would expose native agents to undue temptation while it would encourage those thriftless habits which are the bane of Hindu Society. Our native Christians are more easily persuaded to take no thought for the morrow than they are to take some thought for to-day. This year we have met with two or three persons carrying about with them as an introduction, papers which show some former connection with our mission, and soliciting subscriptions on the ground that they are living by the Gospel. Such men are either discarded agents or else only fit objects for charity. We ought in every way to discountenance this practice. Religious mendicancy is quite in accordance with Hindu notions, but who would like to see Christian teachers imitate Jànga priests and troop one after another every morning into the houses of their disciples each to receive his handful of rice. The begging would soon become the only meritorious portion of the duty. For native churches the Grant-in-Aid system is by far the safest and the best, and if judiciously administered it will stimulate rather than check the growth of a healthy independence.

We shall regret that we have written these papers at all if our American brethren think they can detect in them the least trace of unkindly feeling. Believing, as we do, that many of the congregations, perhaps the majority of them, are quite unable of themselves to provide their ministers with the bare necessaries of life—that a number of brethren have not the comforts and conveniences needed to maintain even moderate health in a climate such as this, and that for
part of what they have they must be dependent on the generosity of the Christian public, a circumstance in itself most painful to all sensitive natures—and lastly that little is gained beyond keeping intact a principle which is good, bad, or indifferent according to circumstances—believing all this, we feel we must enter our earnest protest against the course pursued. The interest we claim in the progress of our common Methodism will, we trust, be accepted as our excuse for taking upon ourselves the delicate task of criticising the institutions of a sister-church.

J. H.

A VISIT TO THE GIGANTIC JAIN IMAGE AT SRavana BELGOLA.

The Jainas are a sect of Hindus, not numerous, scattered about the Mysore and various parts of India. They were unknown to Europeans till a comparatively recent period, having been discovered by Colonel Mackenzie when making a survey of the Mysore at the close of the last century. Their antiquity is undoubtedly great; but their origin is lost in the legendary period of Indian history, tradition placing it about the fourth or fifth century B.C. In their faith they form a link between the Buddhists and the Brah­mans; and this has led to the suggestion that they were originally Buddhists with Brahmanical tendencies, so that when the great Brahman revival occurred, they accepted enough of the Brahmanic ritual to prevent their being destroyed or driven out of the country by the victorious Brahmans, though they did to some extent suffer persecution in spite of their compromise. From their own account of themselves they have a most astounding ancestry, which one with the most unbounded credulousness can scarcely receive.

Colebrooke, in his Essays* states that the first of the Jains was Rishabha or Virishabha, of the race of Ikshwaku. He is figured of a yellow or golden complexion; and has a bull for his symbol. His stature was 300 poles, and the duration of his life 8,400,000 great years! He was the first king, first anchorite, and first saint. At the time of his

inauguration as king his age was 2,000,000 years; he reigned 6,300,000 years; and then resigned his empire to his sons; and having employed 100,000 years in passing through the several stages of austerity and sanctity, departed from the world on the summit of a mountain. The same author gives a list of the twenty-four Tirthankaras, or chief Jains, all of whom were of immense stature, varying from 15 to 500 poles, and of very great age, ranging from 8,400,000 to 100 years. It is noteworthy that each one diminishes in stature and age, till the last has the stature and age of an ordinary man; and he doubtless was the originator of the sect.

The Jain religion has many points in common with Brahmanism. It has four castes, numerous ceremonies, an ancient literature, sanctions idolatry, and teaches the doctrine of transmigration. It denies the supreme authority of the Vedas, and in this respect is rationalistic; and it does not pay that respect to the dead, which orthodox Hindus do. The religion is essentially one of works—of which five are regarded as of supreme importance—refraining from injury to life, truth, honesty, chastity, and freedom from worldly desire. The strongest point in their system of works is their very great regard for animal life, going so far, it is said, that they sweep their rooms gently before washing them to drive away all living insects; that they always strain their water before drinking; that if some troublesome insect bites them, they gently remove it and put it away; and that they do not eat in the dark lest they should swallow a fly! The Jains are divided into two sects, one of which goes naked, or as they euphemistically put it, they are "clad by the regions of space;" while the other wears garments. It appears that the former sect are "clad in space," only when they take their food. The Jains appear to have an extensive literature; but very little of it appears to be known to Europeans, for what they have written concerning it has been taken chiefly from the writings of the opponents of the Jains.*

The principal home of the Jains is said to have been at Ujjain, in the centre of India. A body appears to have emigrat-

* The authorized books now extant and in use are, the Mahapuranar, Trilokasara, Gomatasara, Pudarhasara, Natukarandaka, Dharmapariksha, Chintamanis, Chudamani, Meromantavasupana Nilakesivada, Amara, Saka-
drayana, Noyasakkara, Sabhahantighi, Dhavala Vijaiaiyadhavala, Mahadha-
vala, Subodhani," &c., vide the Rev. Dr. Bower's Introduction to Chinta-
manis, p. xxiii. Ed.
ed from this place very early, and made their way to that part of India now called the Mysore. Some writers state that the celebrated Chandragupta accompanied this expedition, which, if true, must have taken place in the fourth century B.C. A settlement was early made at Sravana Belgola, and they acquired a great influence in the neighbourhood, their religion being for a time the state religion. At the present time Sravana Belgola is the seat of a guru, or high priest, who is admitted to be the chief pontiff of the sect in Southern India.

This place is pleasantly situated in a valley between two hills, about eight miles from Chenraiyapatam, which is on the main road from Bangalore to Hassan, being distant about 93 miles from the former place. The country round is flat and uninteresting, being of the type usually found in most parts of the Mysore Province. A fairly good country road leaves the main road about a mile from Chenraiyapatam, and gently undulates through cultivated and uncultivated land till it reaches the village of Sravana Belgola, which nestles between the two hills of Chandragiri and Indragiri. The place is very quiet and secluded, while a fine tank supplies the place with water and adds beauty to the scene. Besides its religious fame, the place is noted for its manufacture of brass vessels. The place has a well-to-do appearance, and the inhabitants seem prosperous.

My object in visiting this place was to see the gigantic statue for which the place is so renowned. This stands on the top of the right of the two hills, as you enter the place. This hill, called Chandrabetta, is a bare mass of granite rock, rising to the height of about 400 feet above the surrounding country, but is 3,250 feet above the level of the sea. This mass of rock is so steep that the ascent is very difficult, unless one has assistance. On my arrival at the foot of the hill I was soon surrounded by a crowd of persons who were willing to accompany me to the top. I began the ascent immediately, and the first few steps demonstrated in the most practical way that I could not get over the bare rocks with my boots on; so, as necessity knows no law, I speedily divested myself of these (for the nonce) unnecessary articles, and cautiously pursued my way. I found that now the ascent was comparatively easy. The way led under a kind of arch built on the rock, where pilgrims halt to rest awhile. After a short pause, we soon reached the gate of the first enclosure, in the porch of which
we made another halt to look at the inscriptions in the rock, some of the characters being very large. Just past this gate are some footprints carved in the rock—the footprints of one of their gods of course. By this time some twenty or thirty persons were with me, and most obligingly they showed me the places of interest. In this enclosure was a small but very solidly built temple, the carving and pillars being very neat and chaste. In another spot was a small five-pillared mandapam, or kind of arch, built of stone. The centre pillar was beautifully carved, the different parts of the foliage being clearly cut; and my companions said it was supported from the roof (some say it is miraculously supported), as a handkerchief could be passed beneath it. A handkerchief was produced, and it was placed under the pillar and drawn more than three-fourths of the way under it; but it steadily refused to come all the way, in spite of every effort to induce it to do so. Most probably this pillar was formerly supported by the roof, as the roof bears evident marks of having given way; but now it undoubtedly rests on a part of its base.

From this court-yard some solid steps led the way into another, where there is not much of interest, save the porch that leads to the inner shrine where the image stands. This porch is a solid piece of stone architecture, the pillars being of the usual Hindu type, while two large images adorn the wall on each side of the doorway.

The large wooden doors were thrown open, and in the middle of the yard stood the gigantic image in all its majesty. As the crowd of people enter this inner yard, they fall flat on their faces before the huge image. It was sad to see them with evident sincerity prostrate themselves at full length, raise themselves slightly with their hands, and then fall prone again on the ground, while their lips repeated some mantram, of whose meaning they doubtless had not the remotest idea.

The image is certainly awe-inspiring from its great size, and from the calm serenity with which it looks on all below. Authorities differ as to the height of the figure, some stating it to be seventy feet high, while others place it about fifty. Mr. Bowring, in his "Eastern Experiences," states that it was measured and its exact height found to be fifty-seven feet. This makes it, I believe, the tallest statue of a human figure, cut out of one block of stone, in the whole world. Taller human figures, such as the Colossus at
Rhodes, have existed, but none of them have been carved out of a single block of stone. The Great Sphinx of Egypt is the only one that approaches it in height, that being fifty-six feet high; but it is not a full-length figure. The statue then stands unrivalled in height. The figure is in puris naturalibus, and is represented as standing on a lotus flower. A creeper also carved out of the rock springs from the ground, twines itself round the legs of the monster, and reaches to the arms, to show the state of intense abstraction in which this true Jain is supposed to be. Impassive, unmoved, he has stood long enough for the creepers to make him their support. The whole is beautifully carved in stone, evidently cut out of the top of the hill, and with the exception of the feet and legs made dark by the attentions of its worshippers, looks as fresh as if it came yesterday from the hands of the sculptor. The face has the calm look of repose common to Buddhist figures, while the head is covered with a mass of curls, not hanging down the neck, but twisted round in circles and fastened close to the head. The head and breast and arms are rather too large for the lower parts of the body, otherwise the statue is not a bad representation of the human form, especially if we consider the age in which it was produced, when a knowledge of anatomy was not necessary for the fine arts.

An inscription at the foot of the statue, in Sanscrit, Grantha, and old Kannarese characters, states that it was erected by Chamunda Raja, who according to the Jains lived about B.C. 50 or 60. This date is most probably far too remote; but at any rate the statue must be of very great antiquity, probably more than a thousand years old. The image is called Gomateswara; but who or what he was I have been unable to discover.

In front of the image was a little model of it cut out of beautifully white stone, said to come from Bombay, while a low railing enclosed a small space at the foot of the image. On either side and behind the image were the Tirthankaras, or chief Jains, of whom twenty-four are enumerated. These play a very important part in the legendary history of the Jains, their history having been the result of some writer's extravagant imagination. There are over seventy of these images here; but most of them were small and badly carved. Each was in its little cell, and appeared to have its devotees; but the great image of Gomateswara overshadowed them all in every way.
When we had completed the circuit of the court, we sat down in one of the cloister-like buildings that run round the court, and under the shadow of the huge image, we began to discuss the question of idolatry. I tried to show them the uselessness and folly of prostrating themselves before the image; and after a long conversation they said that their Shastris would answer my objections. I declared my willingness to talk with them; but as one was not present on the top of the hill, we prepared to descend.

As I was passing out of the doorway, the crowd gathered round and began to sing most lustily in my praise, whilst one of them presented me with a plate of cocoanuts and plantains that I had seen a short time previously at the foot of the image. They evidently wanted a present, and it mattered little to them from what source it came. The journey down was certainly very trying in spite of shoeless feet. There was the danger of slipping every moment, and a slip meant a hard blow and a roll to the bottom unless caught by some friendly hand. By dint of great caution and a deal of zigzaging, I got safely to the bottom, where I found a Shastri and a crowd of people awaiting our arrival.

We seated ourselves under the shadow of a tree, on the branches of which the monkeys were playing their tricks, and after a few civilities, we began to reason not exactly like Milton's fallen angels of

"Providence, foreknowledge, will, and fate,
Fix'd fate, free will, foreknowledge absolute,"

but of the origin of all things, the folly of idolatry, and the way of salvation. Our talk was long; but I fear unprofitable; for it was impossible to keep my fellow-disputant within bounds. He very faithfully endeavoured to carry out one of the methods of disputation mentioned in their Turka Shastra, or Logic, viz., that of confounding an opponent by a multitude of words. They came out in torrents, whether germane or irrelevant to the point under discussion mattered not, but with a gentle suavity that was very insinuating; and as my knowledge of the tongue was but limited I felt that my efforts to stem the torrent were futile. So I stopped the discussion; and as a large crowd had gathered round us, I tried to tell them of a way to heaven, superior to the way of works and of knowledge—the way of love, of which Jesus Christ, our Saviour, was such a perfect example.
Singing as a Mission Agency.

I prepared now to depart; but before being allowed to do so I was taken to the house of a sowcar and refreshed with plantains, sugar, and milk in an upper room. I wish I could describe the conglomeration of furniture in that low room. Old stiff-back sofas, long-armed Indian chairs, an old piano, another curious old musical instrument, in fact the furniture of the last century almost completely filled the room in the most inartistic manner, while on the walls and from the ceiling hung a lot of common prints. The refreshment was very welcome, and soon after I was on my way back to Chennaiyapatam in the hot sun, well pleased, yet saddened with my visit to the gigantic statue of Gomateswara at Sravana Belagola.

H. G.

SINGING AS A MISSION AGENCY.

All will be ready to admit that music is an art which exerts a powerful influence over the human mind.

The question before us is 'How may this influence be brought to bear most successfully upon our Mission Work?' Singing has been said to be little else than a highly beautiful speaking and if by this method truth may be conveyed to the heart it is our duty gladly to avail ourselves of it.

The known effect of music upon the emotions has always given it a prominent position in Church worship. The ancient Hebrews had a strong inclination to music. They used it in their religious services, in their public and private rejoicings, at their feasts as well as funerals.

The power of popular song over popular feeling is a truism in regard to religion. During religious revolutions singing has always exerted great influence.

At the purification of the temple by Hezekiah, when the burnt offering began, the song of the Lord began also with the trumpets and with the instruments ordained by David, King of Israel. At the revival under Ezra "they sang together by course in praising and giving thanks unto the Lord." The followers of Wycliffe and Huss were nicknamed Psalm-singers. Luther found singing a better means of driving away the devil than his inkstand. The founders of Methodism were impressed with the influence of Psalms and hymns as aids to spiritual life, and in early Methodism the singing was almost as great a power as the preaching.
Singing as a Mission Agency.

Even in this country Chaitanya the reformer gained many converts by the power of song. In fact wherever we find religious life and earnestness we are sure to find religious song. Two modern illustrations of the power of religious singing naturally arise in our minds, the great influence of Sankey's hymns in England and America and the successful mission of the Jubilee singers.

Granting the power of music in the past the question to be solved is 'How may it be utilized in our work as Missionaries among the natives of this country?' The love of the people for poetry is proverbial. Nearly all their religious books are in this form, and from childhood they receive religious instruction through the medium of song. If singing has been a religious power in our own land it should be a still greater in India, for the whole religion of the people seems to be wrapped up in their great poems and songs.

What has the Church done to exhibit the power of Christian song in this country? Our stock of Bengali religious hymns is considerable, but are they of a kind likely to awaken interest in the popular mind? We fear not. In order to be powerful the subject matter of our hymns should be attractive as well as full of Gospel truth. A system has obtained to a considerable extent of singing Bengali hymns to English metres, and we notice that the Brahmos in their latest paper 'The New Dispensation' advocate the learning of English tunes. Against this system we would lift up our voice. Let hymns in the vernacular be sung to vernacular tunes. What, for instance, would an English congregation say if expected to sing English hymns to Bengali tunes? Christianity is not intended to change the nationality of those who embrace it; sincerity of heart alone is required to make praise acceptable. Just as speech attracts to a preacher so praise is more pleasant in proportion to the knowledge we have of the means by which it is presented. As to which mode will most readily affect the native mind we need not hesitate to decide, and that which will most easily arouse the thought should be the mode adopted when we wish to render service to God. If good has been done by Bengali hymns sung to English metres we are thankful, but we think closer attention to native music should be the line of our policy for the future.

We know it is urged by some that from association of ideas vernacular tunes are not good for converts from
heathenism. They go further and say that English tunes by the same law of association are the best, that they have heard Christian truth conveyed by English metre and that being new it is associated with nothing in their minds but Christianity. Granted that many of the native tunes are associated in the native mind with anything but good matter, might not however the same argument be used against some of our English tunes? And should not the grace of God be sufficient in the heart of a converted person to prevent harm coming from such a source? Perhaps in the early days of Christian Missions, the introduction of English metres was the best way of meeting a difficulty. But this difficulty cannot be said to exist to the same extent now. There are many native Christian children who might be taught the songs of Zion in their own language and to their own vernacular tunes. Such tunes would then become associated in their minds with the great truths of our holy religion. There is now considerable musical talent in the native Church and this should be developed not only in the use of old tunes but also in the construction of new ones.

Another rule to be remembered in our Native Church services is that whatever the form used may be, it should be one in which the whole congregation can join so that all the worshippers may be able to engage in this important part of the service of God.

Should singing be employed in connection with open-air meetings? We think it should; by this means a congregation is easily obtained and often as George Herbert puts it

'A song may catch him whom a sermon flies
And turn delight into a sacrifice.'

A little of our own experience may not be out of place here. Near Barrackpore are several villages visited regularly by us. At one village one of the listeners expressed a great desire to learn some of the hymns we used. He came to the Mission House to practise and learn them. In the evenings he now sings them to his neighbours. The other day he told us of a woman who had been listening to a hymn, the words of which greatly troubled her (as to who would be her companion in another world). At several other villages some of the inhabitants are learning or have promised to learn the hymns we have been singing to them.

In open-air singing it is important to remember that our great desire is to get the truths we sing into the minds of
the people and to this end we are inclined to advocate solo-singing with the assistance of others in the chorus. Another method which might be adopted is to have a few hymns to popular tunes printed on leaflets and distribute occasionally. The tunes used for such services should be lively and if possible well known.

Ought instruments to be introduced into our service of song? This question we would answer in the affirmative. There is an abundance of evidence that instruments were introduced into the choral service of God's ancient people and we are amongst those who believe that their introduction into our own churches has been the cause of a great advance in our Church song. In India it must also be borne in mind that from the earliest times musical instruments have been inseparably connected with religious rites and ceremonies. As to what instruments are best we do not profess to be an authority. We have heard of native airs being played on a harmonium in connection with the Bramho Somaj, but so far as we have been able to observe, English instruments and Native music do not agree very well together. The instrumental part of our music should not be such as to destroy the power of the vocal but rather to strengthen it, that is to avoid the possibility of the instrumental part devouring the vocal. With the introduction of an over-instrumental power there is a danger of this.

What about the collections of hymns we have? Most of them are designed mainly for use in our Churches. Could not a special compilation be made from them or from other sources for use in the open-air? Take for instance the 'life of Christ' if a small book were compiled with a hymn on each of the main occurrences recorded in the Gospels such hymns would be of great service before or after an address on those subjects.

Why is not singing introduced more into Mission Schools? It forms a pleasing part in the education given in most Zenana Schools but very rarely is singing heard in a Boys' School. It may be urged by the parents that singing does not form an essential part of education, nor would we advocate its introduction as a formal lesson but we do think an opening and closing hymn might be introduced with advantage. If this were done the boys who pass through Mission Schools would learn Christian hymns which they never would be likely to forget.

Let it not be thought that we desire singing to take the
place of preaching, but as a means of proclaiming the Gospel let it be found side by side with our preaching.

Psalms, and hymns, and spiritual songs have always been amongst the chief characteristics of worship. From the shores of the Red Sea the song of Moses went up to God. In the services of the tabernacle in the wilderness praise was not absent. The temple at Jerusalem was noted for its service of song. In the upper room at the Last Supper a hymn was sung. St. John was permitted to hear something of the worship song of the redeemed in heaven. The early Christians worshipping in dens and caves did not fear to sing the praises of their Saviour. The Covenanters made the hill sides to resound with their psalms and hymns. Today in thousands of sanctuaries and in many thousand homes, the power of religious song is felt. Our great hymn writers being dead yet speak. We rejoice to think, that from many a heart in India which was once heathenish, the songs of Zion ascend. Let us labour on in prospect of the time when songs of redeeming love shall take the place of those now sung in honour of heathen deities.

J. W.

NORTH CEYLON DISTRICT.

The annual meeting of this District was held in Jaffna, in June last and it was thought that a short account of our meeting would be interesting to the readers of the Harvest Field, both at home and abroad.

We are not blessed, in this part of Ceylon, with Railway communication and as a consequence we cannot always depend on the due and punctual arrival of the distant brethren at the appointed place. However, this year, thanks to favourable breezes, our little ship made good way and we assembled at Jaffna, on Saturday evening, June 11th. We were by no means sorry to have the quiet of the Sabbath intervening between the fatigues of travelling and the business of the week.

On Sunday June 12th, Missionary sermons were preached in St. Peter's Chapel. In the morning the Rev. S. Niles gave us an earnest practical sermon on the "vision of dry bones." In the afternoon a love feast was held which
both in point of attendance and of experience was very encouraging. In the evening the Rev. J. G. Pearson preached a thoughtful sermon on the "joy of the Lord" to which the faithful servant is welcomed after he has "well done."

Then Monday found us all ready for work. There were present six European Missionaries belonging to the District, and the Rev. J. M. Thompson of Negapatam who was visiting Jaffna at the time. The absence of the Rev. E. Strutt who was again prevented by domestic affliction from joining us in our annual assembly was a matter of regret. There were also present nine ordained Tamil Ministers and seven probationers.

The examinations of the candidates and probationers this year have been very fair with one or two exceptions. The course of study marked out by the District, covers a considerable extent of reading and that not of the easiest kind. Besides this the standard adopted for passing is a high one so that he that passes has certainly given time and thought to the studies appointed for his year.

It was a matter of devout thankfulness that death had not thinned our ranks. We also praised God for the fact that no charge of unfitness for our work in the matter either of doctrine or moral character, was alleged against any of the brethren.

The Statistics as to members, &c., were very encouraging. We report this year 893 full members and 239 on trial, as against 868 full members and 244 on trial last year. We have also 111 candidates for baptism. We may soon hope to see the number of our full members leave the hundreds and begin the thousands.

Our churches have been constantly taught and urged to aim at the support of their own pastors and that this teaching is not in vain is abundantly proved by the sum of Rs. 4,912 cents 75 raised for the native Pastor's Fund during the year 1880. This gives an average of Rs. 4-3-4 per member. This sum will appear liberal indeed when we consider that many of our people are so poor as to be able to give little or nothing and further that other funds have received a liberal support on each station. How in addition to such contributions we shall be able to raise the "5 per cent. reduction" made this year on the home grant does not appear.

The returns for Sabbath and day schools revealed to us, as before the importance of this branch of our work. The
number of Sabbath schools is 101 with an attendance of 4,345 boys and 1,206 girls. Of course most of these are scholars of our day schools, but it is a fact by no means to be lightly passed over that in this heathen land we can gather 5,551 children into Sunday schools the avowed and only object of which is to teach the Christian Scriptures.

Our day school returns also showed a healthy state of progress. We have now 138 schools with 6,859 boys and 1,783 girls in attendance, so that Methodism in North Ceylon is doing its share in the work of raising the people intellectually as well as in moral and spiritual matters. That the teaching in these schools, while not perfection, is on the whole sound and good is evidenced by the fact that the government Grant-in-Aid for result examinations last year, i.e., 1880, amounted to Rs. 23,540.

Several topics of interest outside the usual routine of business occupied a considerable portion of the week's sittings. The meeting placed on record an expression of its sorrow at the loss our church and especially the Missionary Society has sustained by the death of the Rev. W. M. Punshon, LL.D.

Death has also removed the Rev. J. O. Rhodes formerly of our District but who has during the last few years taken charge of the Tamil work in South Ceylon. The Secretary was requested to send a letter of condolence to his widow who is bereaved under such sad and trying circumstances.

A copy of the Translation of the New Hymn Book and supplement was laid on the table. In this, Tamil Methodism in Ceylon has at last, a hymn book worthy of Methodistic fame as hymn singers in the days of old. It would be very pleasing if this could be introduced into our Tamil Missions everywhere so that in all places our grand old Methodist hymns with their wide range of experience and deep spiritual teaching might, as in England, so in our Tamil churches be the standard work for our service of praise in the sanctuary.

Having finished the printing of the hymn book we have determined to make a new literary departure. A Tamil paper to be called the North Ceylon Christian Herald is to be published monthly at Batticaloa. This is to be conducted with special reference to the benefit of our Mission Agents who cannot read English. If any of our friends in India would like to extend the benefits of
this publication to their workers, applications will be gladly received at Batticaloa.

The public services connected with the District Meeting were very interesting and profitable seasons to those privileged to take part in them. We had an ordination service at which two brethren were publicly set apart for the work and office of our ministry. The experience of these brethren was clear and pointed as to their conversion and call to our work, and was in itself a very eloquent commentary on the methods of work pursued here. The charge to the newly ordained brethren which was given by the Rev. E. Rigg, Chairman of the District, from 2 Corinth. v. 20. “We are ambassadors for Christ,” was full of practical advice the observance of which could not fail to make our brethren able ministers of the New Testament and faithful Pastors of the Church of Christ.

A Missionary meeting also was held presided over by G. Thumbu, Esq. The speech of the Chairman, which was full of power and deep spiritual thought, was followed by several others in English and Tamil full of the most gratifying assurances that our labour is not in vain in the Lord.

On Sunday, June 19th, sermons for the young men were preached by the Revs. J. M. Osborne and T. Little. In the afternoon the St. Paul’s Sunday School held its usual quarterly meeting partaking much of the nature of a service of song. The interest of this meeting was greatly heightened by the fact that three girls from the Boarding School and four lads from the Training Institution were publicly baptized. May God increase such proofs of his presence in our midst.

The regular Sessions of the District meeting proper were brought to a close by a very profitable conversation on the state of the work of God. Several most interesting particulars from various parts of the District were given and the spirit of consecration was powerfully felt by those present.

In review of the meeting we thank God for “what he hath wrought.” We have peace within our borders and the fraternal bond was never stronger than now. Our Churches are surely if slowly developing and taking a more independent stand. Our work among the heathen in our older stations begins to shew signs of rapid development. The one dark cloud on our horizon at present is financial pressure. With our local income carefully looked after and a grant that can only by the most rigid economy be made
to suffice for our needs, we do not see either how we can make local funds more elastic to any appreciable extent or how we can make a reduced grant suffice for our needs. At present we can only hope and trust that God will open for us a way out of our difficulties. It will only be in utmost need that we shall abandon any of our out-posts won at such cost to the Mission, but unless speedy relief, from some source, comes there would appear to be no alternative. May the Breakfast and Exeter Hall Meetings be really the turn of the tide for all England.

G. T. T.

WESLEYAN METHODIST NOTES.

—the Fernley Lecturer for the present year is the Rev. F. W. Macdonald. His subject is "Dogma." Mr. Macdonald is connected with the London Quarterly Review.

—a new preaching Hall has been opened in Florence, near to the Cathedral. It is seated for 125 persons and was filled nightly at the opening services. These were conducted by pastors of other Evangelical Churches in the city.

—the Rev. G. M. Cobban has commenced a series of lectures in Black Town Chapel, Madras, on "Some of the changes in the Revised New Testament: what they are, and why they are made." The proceeds of the lectures are to be devoted to the day school funds.

—Our readers will be glad to hear that the Calcutta Flower Mission has, in addition to the visitation of hospitals a list of invalids who are regularly visited in their homes, and supplied with texts and flowers. The visitors are much encouraged in this new branch of their work.

—the French Conference was held in Paris in June. In connection with it there are thirty Chapels, eight Ministers' houses and six School-rooms. The debts remaining on these amount to about £10,000. The annual grant from the Wesleyan Missionary Committee has been reduced by £232.

—we gather the following items from the report of the Irish Conference. A Resolution that membership of our Church in Ireland shall not henceforth be exclusively
confined to those who meet in class; was rejected by a small majority of seven votes. The open session of Conference was exceedingly interesting and the conversation on the state of the work of God eminently profitable.

—According to the latest statistics of American Methodism there are 3,529,800 communicants belonging to the various branches, to which is to be added the membership of Great Britain amounting to 1,180,000 including members on trial. Ninety years ago there were 312 preachers, and 79,000 members, now there are 100,000 ministers and local preachers, and nearly 5,000,000 church members. A moderate estimate would thus place from twenty to twenty-five millions of people under the care of the Methodist Ministry.

—Last month, a Tamil Service of Sacred Song with connected readings illustrative of the Pilgrim's Progress, was given in the Tamil Chapel, Black Town, Madras North Circuit. The Rev. G. M. Cobban presided. After prayer by Mr. A. T. Scott, and a few opening remarks by the Chairman, the Rev. R. Arumeinayagam proceeded to read the immortal story of Christian's escape. The readings were interspersed by Tamil lyrics which were sung by the choir. There was a good attendance, and the natives present appeared greatly interested in the service.

—Want of space has alone prevented us from noticing the sad news of the wreck of the "Tartarua" and the deaths by drowning of the Rev. John Waterhouse and his son with two other ministerial and two lay delegates on their way from New Zealand to the General Australian Conference at Adelaide. Mr. Waterhouse spent sixteen years as a Missionary in the Fijian islands, where he won great success. He had a complete mastery of the language, and published a volume of sermonic outlines for the use of native preachers. He was also author of the book entitled "The king and people of Fiji."

—On Thursday, July 21st, a Society Tea Meeting was held at the St. John's Hill Chapel, Bangalore. We believe all the members were present. After tea a meeting was held at which Major W. N. Wroughton took the chair and addresses were given by the Revs. E. Roberts, E. R. Eslick and W. H. J. Picken; also by some of the members. A few sacred solos and duets were sung very sweetly. The tone of the meeting was highly spiritual. Its purpose was
to urge the duty of full consecration to God and the necessity of intercessory prayer. A printed copy of the following form of promise was given to each person present and they were asked to sign it at home and regard it as a sacred Covenant with God:

CONSECRATION PROMISE.

I promise to give myself fully to God "to Serve my God alone" from this day.

Signed ........................................

Date ......................................... 188 .

PRAYER UNION PROMISE.

I promise to pray earnestly every day for:
1. A spirit of Revival earnestness to be given to the members of the Church.
2. The conversion of our young people and Sunday Scholars.
3. A general awakening amongst the Unconverted in our congregation.

Signed ........................................

Date ......................................... 188 .

We might surely soon expect "Showers of Blessing" if all our members would solemnly make, and, by the help of God, keep such promises as these. We venture to think also that something of the same kind might be very useful for Native Christians.

—We understand that in view of the Oecumenical Council which will be held in London in the autumn, it has been arranged that the venerable Dr. Osborn, the Theological Tutor at the Richmond Training Institution, will be elected President of the Wesleyan Conference for the ensuing year. It was a question whether Dr. Osborn or the Rev. William Arthur should receive this distinction, each having previously filled the Presidential Chair, but we understand that Mr. Arthur would not allow his claims to be set against those of Dr. Osborn. The Lord Mayor, as a member of the Wesleyan body, will give an entertainment at the Mansion House in honour of the Council to be held in October.—Daily Chronicle.

—We entirely endorse the views of our esteemed correspondent respecting the relationship of Episcopal Methodism to ourselves, and to mission work generally, and trust that
his remarks may bear fruit. In his recent letter Mr. Taylor referred to the 300 native converts as indicating how largely God had blessed the policy initiated by him. If as we are informed the great majority of these have not been gathered from heathenism, but are the fruits of work done by other Missionary Societies, and professed to be Christians before entering the fold of Episcopal Methodism, though their entrance into that church may have been perfectly legitimate such a statement as Mr. Taylor's is liable to produce a wrong impression in England and America. Facts are at hand in illustration of our correspondent's statements but it is better not to adduce them. Though heartily thankful for the success which our M. E. brethren have had, we grow more and more convinced, that this does not argue that Mr. Taylor's policy, in its peculiar features is sound and good. As the article in our present number shows, the Churches generally are not self-supporting, a large amount of support coming from appeals to other denominations, nor are they producing as Mr. Taylor hoped, a number of Missionaries to the heathen, nor are they specially distinguished above other Indian Churches for their missionary spirit. We earnestly hope that what has been avowed to be but their starting point may not become their halting place. What Mr. Taylor calls "the Pauline tent principle" was in operation in our Mission work before he visited India, and is in operation still.

—We have received an interesting account of the death of Paul the only Christian resident of Athumbaucum written by Mr. C. Young, one of our Agents, in the St. Thomas' Mount Circuit (Madras District). He was baptized in Dublin, by Archdeacon Shortland, whither he went in charge of two boys. Returning to India he fell away from Christianity and married according to heathen rites. Afterwards he repented, regularly attended our services and often spoke of the blessings received by them. Mr. Young writes:

"He often expressed a wish for Christian burial but his relatives opposed it and had cremated him with heathen ceremonies before we knew he was dead.

A son of the deceased often came to our preaching services and, the day before Paul's death, I asked him when he was going to give up his heathen gods and serve Jesus Christ, as his father was doing. He replied that his father was not a Christian but a heathen, and stuck to his assertions. To disprove them I went with him to Paul's house and the following dialogue ensued between me and Paul
"Paul in whom do you believe?" "Jesus, Sir." The son said "He does not understand you," he says "Yes Sir," not "Jesus, Sir." I repeated the question and received the same reply and then asked; "Why do you believe in Him?" "Because he is my Saviour" was the reply. "Are you not a great sinner and don't you think he will not accept you?" Answer "He gave his blood for my sins." "If you die where will you go to?" Answer "Heaven."

As I returned home I could not but thank God for the good confession that Paul witnessed before his heathen relatives, little knowing then that it would be his last. Though the corpse of Paul was reduced to ashes in a heathen burial ground, yet I firmly believe that the past fourteen months he has been living the life of a Christian and that he like the thief of old thought of his Saviour in the eleventh hour and was saved."

—The third quarterly meeting of the Mysore Circuit in the Mysore District was held on the 23rd of June. Twelve members of the meeting were present, and much interest was manifested in the proceedings. An increase of three members on the quarter, with eighteen on trial was reported. There had been one adult baptism during the quarter—the mother of one of the Christians, who for a long series of years steadily rejected all Christian influences, even refusing to drink water with her son, till at last she was compelled to yield. Two Local Preachers were received on trial, and one who is on trial is to be examined as to his soundness in the faith at the next quarterly meeting. A short form of prayer in Kanarese, prepared by the Rev. H. Haigh, was brought to the notice of the meeting. It was cordially received, as it would enable the congregation to take part in the service to a greater extent than at present, and thus increase their interest in it. After the meeting, all took tea together at the Mission House.

On Tuesday, July 5th, the half-yearly missionary meeting was held, when the boxes were opened, and the amount of their contents made known to the congregation. Coffee and bread were provided for all in the early part of the evening, and afterwards a public meeting was held. The list of boxes was a tolerably long one, and showed that the amounts varied from Rs 4 and upwards to a few annas. The total sum was Rs 28-2-6; this it must be remembered is in addition to their monthly subscriptions and weekly offerings. Short addresses were delivered by the Revs. H. Haigh, T. Luke, and Messrs. J. Chinmaya and A. Ezra.

The same evening a meeting was held for the purpose of forming a Temperance Society in connection with the Church. The Rev. H. Haigh presided; and some very
interesting addresses were delivered by the Chairman, the Rev. T. Luke, Messrs. J. Chinnayya, A. Ezra, Devadatta, and Abraham. Cards of membership containing the pledge had previously been prepared; and at the close of the meeting persons were invited to sign them. Seventeen persons did so then, and many others are waiting to join the society.

NOTES OF OTHER CHURCHES AND SOCIETIES.

—In view of the famine which is impending in some districts of the Madras Presidency prayers for rain have been specially offered in several Roman Catholic Churches.

—The staff of L. M. S. Missionaries in South India will be reinforced by the arrival of the Rev. Mr. Gage towards the end of the year. He will be stationed at Cuddapah.

—A. H. Baynes, Esq., Secretary of the Baptist Missionary Society intends to make a tour through India, visiting the principal stations of the Society during the next cool season. He will probably reach Calcutta in November.

—We are glad to learn that Bishop Sargent has so far recovered from his severe illness, as to be able to preach. The native Christians evinced much joy at seeing and hearing him again. The death of the Rev. Mr. Periyanaigum, one of the ablest of the Tinnevelly pastors, is announced.

—In the Indian Missions of the L. M. S. there are employed in girls' schools 100 native agents, with six single lady missionaries. Zenana work appears to make progress in Nagercoil, for we learn from the Quarterly papers of the L. M. S. that 242 houses are now visited, and that additional ones are constantly being added to the list.

—A number of native Christians in Tinnevelly and elsewhere have concluded that the world is to end this year, on the last Friday of September, and are very busy in proclaiming this doctrine. The increased devotion which may result from prayer and fasting may do good in the meantime, but the re-action which will follow the discovery of their delusion is to be dreaded.

—We learn from the Madras papers that at the first meeting of the general committee of the Eurasian Clergy Society, a letter was laid on the table from a gentleman in Rajahmundry, stating that under the auspices of the Lutheran Missionaries, his brother is to proceed immediately to Philadelphia to be
trained for Missionary work in India, and requesting the society to obtain a passage for him on the most advantageous terms. We have not been informed what the society will be able to do.

—A new Baptist Zenana Mission Home has been opened in Calcutta with a thanksgiving service which was conducted by the Rev. George Kerry. Mr. Kerry's address was followed by addresses from the Rev. T. Morgan, of Howrah, the Rev. A. Williams of Serampore, and the Rev. J. E. Payne of the L. M. Society. Several other ministers also took part in the meeting. We are informed that the first lady who gave attention to Zenana work in connection with the B. M. S. in Calcutta was Mrs. Sale.

—It is reported that some of the European missionaries in Bishop Caldwell's diocese in the District Tinnevelly, were lately disinclined to recognise him as their Bishop, and to have him to preside at their conferences, under the impression that they are subject to the jurisdiction of the Bishop of Madras, and that Dr. Caldwell being a suffragan Bishop is to exercise his authority only on the native pastors and native church in Tinnevelly. The matter having been reported to the Home Committee of the S. P. G. on Bishop Caldwell's representation with Bishop Gell's remarks, orders were very recently received from the Home Committee that all the European missionaries working within Bishop Caldwell's jurisdiction should recognize him as their immediate head and Bishop, and that those who may refuse to do so should resign and leave the district.

The brethren in question have signified their loyal submission to his authority.

—Mrs. Dawson, formerly connected with the "Scottish Ladies' Mission," (Church of Scotland), has severed her connection with that society, and accepted an appointment in connection with the English Baptist Zenana Missionary Association, which is now extending its operations to South India. Mrs. Dawson will be stationed in Madras.

—The mention of the Church of Scotland in another para. reminds us of the treatment which in one particular the Ladies' Scottish Mission accords to its agents. It is so unfortunate as to be unable to provide its own agents, it avails itself therefore of those who belong to other denominations, and, are members of other Churches. To this there is no objection. But we are informed that it has a rule whereby those who accept employment on its staff are
compelled to connect themselves with the Church of Scotland. Some might do so voluntarily, but we do not think that because a society finds it necessary to employ as agents those who are members of Sister Churches, they should be asked to surrender their religious freedom.

—The Rev. J. C. Hawker, L. M. S. Belgaum, writing of his itinerant work in that district has the following:

"The value of the vernacular press, and the way in which it increases the influence of our larger towns, and of the work done there was well illustrated on one occasion. I was preaching in a village some miles from any cart road, and as one would think almost cut off from communication from the world beyond their village boundaries. After a short time one of my hearers said, "this is the man who disputed with the Saukeshwara Shastri in Belgaum." At the close of the address, I asked him what he knew of the discussion in Belgaum, and why he supposed I had anything to do with it. He said he had read the account given of it in the "Belgaum Samachar," and, as the doctrine taught in both places was the same, he concluded that the speaker was the same also. This shows that the influence of our home-station work travels far beyond the members which are apparent.

"Two men in the villages have offered to join us during the year. One was a sharp itinerating Brahman. After hearing our preaching and the discussion which followed it, he called the colporteur aside, and asked what he would receive if he travelled and preached our religion. He intimated that it would be a pleasure to preach such a winning doctrine, but did not disguise the fact that his object in proposing to join us was to gain a more certain livelihood. The others was an old Lingite weaver, who was not comfortable with his relatives, and wished to join us if we would support him. He was urged to give himself to Jesus, and lovingly to obey Him in the midst of his friends, although perhaps, they did not treat him so kindly and considerately as they should. He went away sorrowfully."

Mr. Hawker has "visited every Canarese speaking village within the hills running round Belgaum, at distances varying from five to twelve miles."

GENERAL INTELLIGENCE.

—The Christian Evidence Society, which has been doing a noble work in recent years, is in great need of funds.

—From an article contributed to an American Missionary Journal by the Rev. Griffith John of the L. M. S. we learn that whereas in 1843 there were not six converts in China there are now nearly 20,000 communicants, and some twenty churches which are wholly self-supporting, in connection with the Protestant Missions.

—The imprisonment of a Maharajah for partnership in the robbery of a banghy post has greatly shocked the Vaishnavas of the west. They appear to have no regret for his crime, but only for the punish-
ment to which his sacred person is subjected by a just government. One would think that an event like this, should teach the Vaishnavas the worthlessness of such professed avatars.

—The Baptist Missionary Society has for three years amidst much discouragement and difficulty seeking to open up Central Africa for mission work. We rejoice to know that at last its efforts have been crowned with success. A letter recently published states that its agents have safely reached Stanley Pool and intend making this the basis of their operations.

—Dean Stanley is dead. He was one of the ablest and most liberal of English Churchmen, and has won a world-wide reputation as an author. His relations with representatives of other religious denominations were most friendly. His name will be connected for years to come with the venerable abbey whose pulpit he so ably filled.

—Some time ago a meeting of the most influential members of the Hindu Community was held in Madras, for the purpose of considering the question of widow re-marriage. We are informed that after considerable discussion, the following decision was arrived at; viz., that those who become widows before reaching the age of puberty shall be eligible for re-marriage. Our readers will see that though this is a concession on the right side, it is the least that could have been made. Yet there are those who receiving the proverbial inch, know how to take a mile, and with such this concession will prove tolerably elastic. We shall be surprised if it does not soon appear by the testimony of friends that an extraordinary number become widows within the period named, and thus considerable enlargement be given to the concession.

We understand that Raganatha Row, Esq., is about to publish a work on the subject giving the authorities for the proposed change. The work will be published in English. We need hardly say that the concession will not end here; as the Tamil proverb says; ஏழு முடையும் குலையாரை குறுகை குறுகை சக்திக்கான மெஸ்ஸ. The finger is already given.

—The various Presbyterian Churches represented in India have formed an alliance called the Presbyterian Alliance of India, which has just held its second council at Allahabad. Of the twelve Churches belonging to the Alliance nearly all sent representatives, some of the absentees being prevented by the great distance to be travelled from being present. Dr. Morrison, of the United States, was chosen Moderator. The proceedings were harmonious, and concerned largely the chief object of the council—viz., the union of the native communities of the various Presbyterian Churches in India in one Presbyterian organisation under the General Assembly. To this end several resolutions were adopted, as was also a scheme for the establishment at Allahabad of a college, with not less than three ordained professors, in which a complete theological training would be given, through the medium of English and Hindi.

—Charles Reeves, Master of the Umvoti, writes to the Indian Daily News to complain of the ritualistic observances introduced into “the Bethel,” Calcutta Seamen’s Mission, causing a reduction of the congregation to nine or ten persons, whereas the seamen in Calcutta usually number 1,000. He concludes his letter as follows: — “But, Mr. Editor, I do not advocate its being closed. Could not some of the simplicity of the Church of England services be restored to it?
I believe it was intended for the sailor; then the plainer and more simple it is, the better we shall understand and like it. Lord Penzance himself has failed to understand Ritualism. How then can sailors be expected to? No, we want the Word pure and undefiled, divested of all mummery, and put before us in a plain manner. That I have not over-stated anything will be patent to any one who goes on board and attends the services."

NOTICES OF BOOKS.

We have to acknowledge the receipt of the Fifth Annual Report of the Society for the suppression of the Opium Trade, which also contains the proceedings of the Annual Public Meeting held in May last.

The Committee of the Society is a very influential one. Some of the speeches contain striking testimony to the evils of Opium, and are well worth reading.


There are evolutionists and evolutionists. It is only natural that having applied the theory of evolution to living things, its exponents should similarly apply it to morality and religion. This book hails from America, and the twelve chapters which it contains were originally spoken as Sunday morning addresses in Boston. It is an attempt, to quote the author's own words, "to translate into common language for common needs the best thought of the age concerning the greatest of all questions—character and conduct." The attempt is well meant and, the book is solid and interesting from beginning to end. The author takes the opportunity of giving a good many blows to the "orthodox," and among other things affirms that much of the modern theological teaching does not hold any true relation to human life as it is. We suppose that in this no one will disagree with him. We are glad to find that he holds fast to Theism, while believing in evolution. No evolutionist having regard to facts, can as yet say that the gaps between man and other creatures are explained by his theory, without some supplement. We may, believe in evolution plus the supplement, but Christianity as a system, or as a life could not come to be possessed by man through merely natural processes. Nature has restorative processes which work for the removal of disease, but external aid is also needed, and just as man aids her, by his interference, so God comes forth into history, and into the human heart as our physician. Christianity is something more than a natural process of development; it is a regeneration. We regret that we cannot extend our remarks concerning this book. The full truth regarding evolution will certainly appear in due time. Coleridge has somewhere said that when a new truth appears on the horizon men cry cut a heresy! They see only the edges of it. But when that part of it appears which is hidden below the horizon, they recognise its fair form and symmetry and render it homage. Thus it has been and will be.