THE

Harbest Field.

A RECORD OF MISSION WORK IN INDIA AND CEYLON.

Vol. II. ]             SEPTEMBER, 1881.             [ Published

EDUCATION IN NORTH CEYLON.

Many shall run to and fro and knowledge shall be increased.—Daniel, xii. 4.

The various surroundings of this present season, the passing of the New Code, the presence of the Director of Public Instruction, the Examinations now pressing on us, all these suggest the suitability of considering for a short time the subject of Education in its past, present, and probable future aspects. This paper will deal with this subject, not in an exhaustive manner, for neither time nor material is in sufficient measure for so doing, but lightly, sketching, not painting, suggesting, not discussing the various angles and faces which may confront us in our remarks.

Education imports an idea around which much discussion has arisen and many wordy battles have been fought. The ideas which underlie this word have been so often noted and so fully commented upon that there is a pretty nearly universal consensus as to its meaning. The instruction of the intellect, the training of the character and development of the physique are what most have agreed to include under the term "Education." The cultivation of one to the exclusion of the other is not Education. It may be teaching or training but if it does not take in the body, soul, and
spirit it is not "Education"—truly so called. We come then to consider the earliest Educational operations of which we have any record in this Island. What were they? And in what respects did they differ, if at all, from modern efforts in this direction?

The earliest schools we have on record are those of the Dutch Church. These Schools were invariably planted in connection with religious aggression. "Education" says Sir E. Tennent "in the proceedings of the Dutch Clergy was in almost every instance made available for pioneering the way for the preaching of Christianity. The school-house in each village became the nucleus of a future congregation, and here whilst the children received elementary instruction they and the adults were initiated into the first principles of Christianity. Baptism was administered and marriages were solemnized in the village school-houses, and the schoolmasters had charge of the Thombos or registers of the districts, thus making them the depositories of the evidence on which the rights and succession to property were mainly dependent." Moreover education or rather the schooling of the children was compulsory, fines being rigidly exacted from those parents who refused to send their children to school. With such powerful auxiliaries to aid the schoolmaster, we are not surprised to find that in 1663—five years after the arrival of the Dutch in Jaffna, 12,387 children had been baptized and 18,000 were under instruction in the schools. Whilst at the close of the Dutch period, notwithstanding opposition in the South, the number of scholars attending their schools amounted to nearly 85,000, a total larger than the latest returns of the Educational Department by some 10,000. This period of enforced instruction was however defective.

(a) Because the basis of instruction was much too narrow. It was purely a religious basis. The schools were so many centres of propagandism of the reformed Faith. They were intended to be such and were valued only as they were such. As a natural consequence the course of instruction was only so broad as to answer the purposes of propagandism, and no broader. The curriculum we may well suppose included, Reading, Writing and the elements of Computation—with a Theological course of the Ten Commandments, the Creed and perhaps a brief confession of Faith. Beldaers says "Many were qualified to discuss rationally the Ten Commandments and other doctrinal points. A native in
joining the Protestant Church was required to subscribe to the doctrines in the Helvetic confession of Faith.” Probably in the Seminaries such as the one in Jaffna, for Teachers and Catechists, an elementary knowledge of music may have been given, for the Dutch were fond of music, and in the Churches chanted the Psalms of David from musical notation.

Because there was no definite school provision made for female education. We hear of no Seminaries for girls, no large public schools for them—if taught at all they must have joined here and there the boys’ schools as in our day. With regard to them we are simply told that it required years to overcome the aversion of even nominal Christians to the education of their daughters, and above all, their unwillingness that females should be taught to write.

With the departure of the Dutch from the Island their semi-politico religious educational system fell all to pieces and vanished. As a grand religious scheme for propagating the Faith it had turned out a complete failure. Of nearly half a million converts in 1722, in 1802, five years after the British occupation, there were only 136,000 in Jaffna and in 1806 the system was declared extinct. In the South of the Island the disappearance of the Protestant Faith was almost as rapid, in 1801 of 342,000 who returned themselves as Protestants there were not more than half the amount in 1810.

Such was the sorrowful end of a system of religious propagandism developed and supported by State influence, bribery, coercion and hypocrisy.

We now come to the British period. In 1796 the British had ceded over to them the whole Island of Ceylon, fortresses, towns and all, and they immediately issued a proclamation annexing the Island to the Imperial Crown. British rule was now installed and the duty of caring for as well as defending the subject population was at once undertaken.

One of the earliest schemes which occupied the attention of Her Majesty’s Colonial Government was for the enlightenment and education of the people. This was a heavier task than might have been anticipated. Freedom of religious faith and profession had been everywhere proclaimed. Natives were selected for Government Office irrespective of their creed. It was evident Government would pay nothing for profession of Christianity. The Hindu as such, the Buddhist as such, was as acceptable to Government and
as eligible for office as the Christian. A sudden reaction set in. The mask of hypocrisy was thrown aside, and the old heathen temples were restored, and crowded with worshippers. Under such circumstances, Christian education could not but make very slow progress—in fact it was at a discount—and it was not until the arrival of Protestant Missionaries in 1812—1818 that the work of re-establishing Christianity and opening voluntary Mission Schools commenced in earnest.

With the commencement of Protestant Missionary operations began educational work again, but it was distinguished from the Educational work of the Dutch by being purely voluntary and dissociated from any State authority or rewards. It was distinctly understood on either hand that rewards and punishments were not its sanction. Government positions and preferments were not any longer appended to school attendances nor had the schoolmaster, beyond what his own Churches gained for him, any special influence whatever.

Each of the three Missions in the Northern Province, the Wesleyan, American and Church, and the three in the South and West, the Wesleyan, Baptist and Church selected a field and within that field put down as the basis of future operations, school appliances. At first these appliances were undoubtedly weak and poor, but as the Missionaries secured their footing they became stronger and more numerous. Mr. Daniel, the Baptist Missionary at Colombo, achieved quite a success in Female Education in the Vernacular Schools, as well as in a superior one in the Fort taught by the ladies of his own family. At his death 1844—he had 44 Schools and 1,000 pupils. On the West Coast (Negombo to Galle) and in the East and Northern Provinces, the Wesleyan Missionaries opened Schools in several districts. In the first year of trial 1817, 1,000 scholars were in attendance, which increased next year to 4,000, and at the institution of the School Commission numbered some 21,000, three thousand of whom were in the Northern and Eastern Provinces. In this Mission special attention was paid by the Missionaries of the West and South to Vernacular Education which up to that period had been exclusively in the hands of the Priesthood whose curriculum was as stunted and antique as any in the East, e.g. no science, the history of events connected with religion only, medicine as practiced by natives, astronomy as connected with astro-
logy this was their curriculum. In the East and West the Missionaries took a higher step, and taught English in their principal town schools. The Jaffna, Point Pedro, Trincomalie, Batticaloa Central Institutions of the present day had their origin in these efforts. In 1834, some attention was given to Female Education, but nothing effectively was done till the founding of the Boarding Schools in 1837.

The Church Mission which commenced in 1818, followed in parallel lines, working at Galle, Colombo, Kandy and Jaffna. In the Central Province, Kandy occupied much of their labour and attention and though sedulously cultivated, gave results so barren that in 1823, after 5 years' labour there were only 5 schools with 127 pupils. In 1839, after 21 years' labour the numbers stood, schools 13, pupils 400. Female Education was almost unknown, in fact so uncommon was it that when one little girl went to a village 16 miles from Kandy and read, the women came in crowds to listen to her.

In the low-country the success of their Educational operations was much more marked, as Baddegama and Cotta testify. In Baddegama it was immediate. In 1822, they had 160 pupils of whom (the most remarkable fact of all) \( \frac{1}{3} \) were females within 7 years the number rose to 275 and increased rapidly afterwards. Cotta too was equally as remarkable for rapid progress. Established in 1823, in 1828 they had 297 and in 1834, 250 pupils, of whom \( \frac{1}{2} \) were girls; and in 1847, the number of schools had risen to 71 and the scholars to 2,000 of whom \( \frac{1}{4} \) were girls.

In the Jaffna peninsula their success was perhaps not quite so marked, the ground being already occupied largely by the Wesleyan and American Churches, yet Chundiculy at the present time and the Nellore Boarding Girls' Institution are decided indications of progress made.

The next in order are the Missionaries of the American Board. Arriving in the Island from Calcutta they early established themselves in the Peninsula, and being rapidly reinforced concentrated their strength and energy in the country regions yet unoccupied by the two English Missions settling down on the North and Western seaports with the adjacent Islands. Their plan which was perfected at first and not the result of tentative action as in the other Missions was to lay hold of a definite portion of the country, concentrate their whole strength upon it, bringing every part of propagandist machinery which experience had taught
them was useful and thus make an impression by dint of concentrative force and concentric fire rather than by wide areas and immense territories. The wisdom of this was soon apparent. The Collegiate Institution at Batticotta begun in 1823, and the girls' Boarding School at Uduvil were great successes. They both were Boarding Institutions with a graduated course of instruction extending over several years, at Batticotta for 8 and at Uduvil for 5 years. These schools soon became popular though considerable difficulties were experienced in overcoming Tamil prejudices against Female Education. The curriculum of studies at Batticotta was wide and daring, comprising the ordinary branches of classical and historical learning together with pure and mixed mathematics, physics, logic and the principles and elements of Christianity. Both at Jaffna and Chundiculy a similar curriculum was introduced but the superiority of the advantages afforded by Batticotta won the day and made it, so long as it existed the most popular school in the Province, probably in the Island. As to the excellence of its teaching we have numerous instances in men holding responsible and lucrative posts as lawyers, clerks, overseers and head teachers in nearly every large town in the Island.

It is evident then that in the era of revised Missionary propagandism, Mission schools played a very important part and were exerting great influence on the populations immediately adjoining the Mission Stations, but at their best they were but partial and failed to reach large streams of population that lay around them. Moreover, they were eclectic; each Mission selecting what to it seemed to be the most important branches of instruction, and they were uncertain, the excellence of the teaching depending almost entirely upon the ability of the Missionary staff, which might at any time be removed or exchanged either on account of Missionary exigencies or of failing health.

It was therefore imperative that if the people were to be educated widely and thoroughly, some more authoritative, more uniform and more constant scheme must be instituted than that of merely Missionary agency. If the nation was to be educated, religious instruction must be left out of the question, and the broad principle of instruction apart from religious dogma must be insisted upon. Good as Mission teaching was, it was too exclusive and too uncertain, ever to form a basis of national instruction.
With these views before them Government initiated a scheme of national education by means of Government Schools in which religious instruction was left out or only optional. The scheme failed because the centre of population amongst whom the new schools were placed were already to a large extent in the hands of the Missionaries who commanded both the market and the requisite talent. A compromise was therefore effected according to which no Government School should be located where the people were already supplied by Missionary Institutions, whilst the Missionary bodies should themselves be utilized by subsidising their work on certain conditions, one of the conditions being that religious instruction should be given in the first hour of the morning session and limited to the simple explanation of the Bible and the leading truths of Christianity. The attendance of the children at this hour was to be voluntary. Some of the Missionary bodies objected to these limitations and declined any help from Government unless allowed their own option as to the teaching of Christianity. Others accepted the subsidy on the condition laid down, alleging that practically the Government scheme admitted of as much direct teaching of the Bible as was the case under purely Mission control. It does not fall within my purpose to discuss these points.

This scheme bearing date 1841 was known at the "Central School Commission" for the instruction of the people of Ceylon. The Managing body consisted of a President who was the Colonial Secretary, and seven members, of whom four were Clergymen and three Laymen, one Inspector and one Sub-Inspector.

Was this scheme a success? To answer this we must inquire what its aim was. Its aim was—

(1) To diffuse Education as widely as possible among classes not reached by Missionary influence.

(2) To improve the quality of Education given—One of the complaints against the education in vogue being that it was not practical enough, that it went no further than to qualify the recipients of it to become clerks in public offices, and that it furnished no mechanicians.

(3) To institute High Schools or Central Schools in which studies fitting for professional pursuits might be pursued. "On primary schools and practical schools" says the Committee "we are anxious that scientific instruction, languages, drawing and music should follow."
(4) To afford suitable Education to Females. No one will say that these aims were not steps in the right direction. All the studies proposed were specially fitted for training the intellect whilst the Boarding Schools were calculated to assist greatly in developing and training proper habits and character.

The School Committee led the way too in giving proper accommodation to the pupils in suitable school houses and in improving the fittings and general teaching apparatus. Schools were often especially in Galle and Colombo, accommodated in private houses and even large institutions such as the Academy had no play-grounds whilst the desks, forms, &c., were of the homeliest description. The double sloping table desk with half the pupils seated with their backs and half seated with their faces towards the master being commonly in use.

"In no case says the Report were the pupils arranged as in Europe and America fronting the master, all fully in his eye." The absence too of good maps, even of black boards of object lessons and of suitable books, was conspicuous on every hand. Surely these were great evils, and in bringing them prominently forward and insisting and helping their removal the Committee did good work.

The scheme, however, though tried for nearly 30 years was not a success. It failed to enlist hearty sympathy with itself on the part of the Missionary bodies generally; its schools did not multiply in any great numbers, and at the close of 1869 when it was superseded by the present system of payment by Results; it had enrolled on its books the small number of 8,726 scholars.

Present Scheme; Payment by Results.

In 1869, W. Sendall, Esq., submitted to the Government a new scheme which should supersede the old "Commission" and achieve the success it had failed to do. The object of Government was to educate the public. The problem to be solved was. How is this to be done? The Missions had tried, but want of funds and perhaps the decidedly religious tone of their teaching had limited their success. The Commission had tried, but their restriction of religious teaching to a certain hour and the principle of only a moiety of help had frustrated to a great extent their aim. It was demonstrated beyond doubt that such a system would never com-
mand much sympathy from any side. Mr. Sendall who had been to England and had meanwhile watched the New System of "payment by Results," irrespective of all creeds, &c., proposed to the Legislative-Council a similar scheme confident that by enlisting the moneied interests of all school conductors it would immediately become popular. Speaking of this scheme Mr. Sendall says, "It is exclusively a system of payment by Results and it takes account of secular instruction only. All schools under responsible management whether of Missionary bodies or of private individuals are equally entitled to participate." To prevent the establishment of schools as a mere temporary speculation, security is taken in the case of schools under private individuals for their maintenance for a period of not less than three years and in order to protect the interest of Managers it is provided that if any pupil from caprice &c., absents himself from the Grant Examination he shall forfeit the privilege of being presented again either in that or any other school."

This is the principle of the scheme, the particulars of which I need not detail. How well it has answered the end Government had in view the modifications of this system by the "New Code," of last year with a view to the broadening and perfecting the scheme and the prevention of its running to seed by the multiplication of needless schools established out of sheer rivalry, is a proof.

The following are statistics of growth.

In 1869 there were 8,751 scholars on the Government Roll. In 1879 the number had grown to 75,064 whilst the Government Grant had gone up in the same period from Rs. 34,355 to 173,734 Rupees.

What then, we may ask, is this scheme doing for the education of the people. Which we answer—1st. It is educating them to habits of exactitude; square walls, square pillars, symmetrical roofs and buildings, illustrating Euclid's definition of a straight line, neat sums, clean slates, correct maps, measured distances of boy from boy and class from teacher, all these train the mind to exactitude of thought.

2nd. It is educating them to habits of promptitude by insisting upon definite hours for school lessons according to a time-table and punctuality in attendance.

3rd. It is educating them to habits of truthfulness. Faultless Roll books, true reasons given for absence, frequent inspections; all these convey to the mind the necessity of correct statements, and just as this idea works and
spreads wild, the idea of falsity in anything become repugnant.

4th. It is educating them to **habits of studious enquiry and thought**. The necessity for modern school books, with the discoveries of science up to date, the reason "why" repeatedly insisted upon the showing up of old fallacies, all these cause pupils to hesitate in accepting anything on authority and to ask for a reason to every stage of their progress.

5th. It is educating them to conceive of **religion as a matter betwixt God and themselves and not between Government and their outward conformity.** By disclaiming any connection with religion, by neither countenancing nor opposing it, there is forced on the youthful mind the idea that religion, the claims of God over their souls, is a matter that God holds them responsible for, not Government and of which He will take cognisance, and not Government. This is most important from a Missionary point of view, as it clears the mind of many misconceptions and cuts away the ground from underneath the feet of hypocrisy. Missionaries are now able to count on their converts with more assurance than before and heathen listeners may approach truth without mercenary motives being excited.

Thus instead of being a hindrance we are inclined to think the present "system of payment by Results" a gain to Missionary work in every light.

What we have to see to is that with the intellectual and physical training, there is supplied the "good seed of the kingdom" that enquiring thought is led to the Cross and in the great sacrifice there is led to acknowledge the justice and mercy of God. Let as but be faithful as our opportunities now and we shall behold the dawn of that day when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

E. R.

---

**THE LATE REV. W. O. SIMPSON IN INDIA.**

BY THE REV. R. STEPHENSON, B.A.

My acquaintance with the Rev. W. O. Simpson began in 1854. We met casually in the streets of Durham, soon after Conference. Mr. Simpson had left the Richmond Theological Institution, and been appointed to 'Negapatam,
Trivandrum and Manárgudi. He spoke of the work before him with cheerfulness, but with an impressive sense of responsibility. His Circuit, he said, was forty miles long, and included many towns and villages, and a population of hundreds of thousands. My own designation at the time was to the ministry at home, but I could not suppress the hope that some day it might be given me to be the colleague in South India of the enthusiastic young Missionary whose acquaintance I had thus made. Within eighteen months, in the good Providence of God, this hope was granted; and during the whole of Mr. Simpson's remaining career in India, it was my privilege to count him my most loving and valued friend; nor did our intimacy diminish after our return to England. This long and happy friendship forms my claim to lay a tribute on the grave so recently closed, and over which multitudes still weep. I shall leave to others to tell of Mr. Simpson's early life, and of his ministry in England, and shall restrict this memorial to the intermediate period, consecrated to Missionary toil, with which few have so full acquaintance as myself.

Mr. Simpson arrived in India early in 1855, and was detained for nine months at Madras to supply a vacancy in the pulpit of the Popham's Broadway English congregation. His first sermon established his popularity, which never waned. The chapel was crowded each Sunday when he preached, and the attendance at the week-evening services largely increased. After his removal into the country, his annual visits to Madras at the District Meeting were eagerly anticipated; and even now his manly eloquence, his sparkling humour, his thorough heartiness in social intercourse, and his burning zeal, are cherished traditions in the families of his former flock. But though he warmly returned the love of this people, and regretted separation from them, he was impatient to commence his mission to the heathen. He had taken first lessons in Tamil from Dr. Hoole, and while in Madras diligently pursued the study. Before leaving, he attempted a Tamil sermon.

Journeying by bullock cart to Negapatam, his first station, he notes the universal prevalence of a degrading idolatry, and adds: 'In the whole distance of two hundred miles, in all those swarming villages and towns through which I passed, there is not a single Mission-station, save at Mayaveram, where a Missionary of the Lutheran Society stands alone. Besides this, there is a Mission-school at Chingleput.'
Stimulated by such pressing need, Mr. Simpson threw himself with all energy into his work. The English school claimed his first care. Hitherto the education had been gratuitous, but he established fees, and strictly enforced discipline. For a few weeks the attendance was thus reduced; but the fame of the new teacher spread, and Brahmans, and other Hindu lads, clustered eagerly around him. He taught them with contagious enthusiasm, and made them his companions in play-hours. He learned from them the springs of thought and feeling among the people, and in return stimulated them to the study of Western literature and science, and of the Word of God. He had treasured a saying of the Rev. Samuel Jackson’s at Richmond: ‘Remember, Simpson, when you reach your station, that in the first Hindu boy you see, you see India;’ and he seemed to feel he could never give to a school-boy too much time, or thought, or love. From such labour he was privileged to secure fruit of choicest value. In his highest class was a Brahmin lad of exceptional ability and attractiveness, who felt the mighty spell of God’s truth and love, and who, to secure the liberty to confess Christ which was denied him at home, left father and mother, and walked over the burning sands to Madras, and was there baptized. Though greatly persecuted and tried, N. Subrahmanyam Iyer remained faithful, and was ever the object of deep affection to his Missionary teacher. A few years ago he visited this country, and is now an influential Christian gentleman and barrister in Madras. Other similar fruit was given to Mr. Simpson subsequently, especially during his appointment to Mânrâgudi. I may mention the names of Goorosawmy, M. Kalyana Raman, and M. A. Coopoosawmy Row, the last now for many years a most laborious and successful preacher to his own countrymen. These young men owed much, it is true, to the teaching of Mr. Simpson’s colleagues, the Rev. J. Hobday and the Rev. P. J. Evers, and to the faithful schoolmaster, Mr. DeMonte; but Mr. Simpson had the greatest personal influence over them, and was himself privileged to help them to Christ. He had also to endure the popular contumely and the persecution aroused by their conversion, and in more than one instance to appear before magistrates on their account, and to suffer danger in his person and family.

After nine months at Negapatam, during which he gave much labour to various departments of work, and especially
to the acquisition of the language, and at length began to feel free in street-preaching, he was removed to the larger sphere of Trichinopoly. Characteristically he declined to occupy a house pleasantly situated among other English residences in the cantonment, and fixed his home in the midst of the native population. Here his labours were varied and abundant. As Pastor of the small native Church, he not only preached to, but visited the members. The following extract from a letter written about this time gives a vivid picture of pastoral work in India: 'Starting at or before six o'clock in the morning, I have often passed the spacious verandah of the master's house to find my way to the mud hut of the cook or butler behind. Here all the family being assembled and squatted on the ground, I read a chapter and prayed, conversation filling up spare moments, very simple and very profitable. My heart was drawn towards my people, and on the other hand, family attendance at the house of God was evidently increased.'

Mornings not thus occupied were given to preaching to the heathen, sometimes at the door of a Tamil school, sometimes in front of a bazaar or under the shade of an idol car, or, when school holidays offered opportunity for more distant excursions, in the populous villages around. Gradually the Preacher obtained greater command of the language; and, though a certain roughness and imperfection clung to his pronunciation and diction, few foreigners could address a Tamil audience with greater effect. On one occasion he entered into a formal discussion with a Brahmin disputant of local fame. The topics treated were Creation and Idolatry. More than six hundred Hindus crowded the court in which the discussion was held on two consecutive evenings, and were moved to great excitement as the young Missionary, with oriental affluence of illustration and with burning zeal, exposed and rebuked their superstition. Here also Mr. Simpson was busily engaged in school-work; and his school, as at Negapatam, sprang into new life. To these various labours he added the care of an English congregation. Many men of the European regiment then at Trichinopoly—and, by and by, not a few of the officers—were attracted to the Methodist chapel. After a while a gracious revival began, and the labourer had his reward.

No wonder if such toil, in one of the most trying climates in India, should overtax the strongest constitution. More
than once during his residence in Trichinopoly, Mr. Simpson suffered serious illness. Writing to the Committee in 1857, he says:

‘In April my feet became covered with small and painful boils, and for many weeks I was barefoot, save on the Sabbath, when I preached to my Tamil and English people shoeless. I was obliged to teach my boys in my own house. Cured of that plague, a second attack of dysentery brought me down in June. It was severer than in February; the doctor was serious enough about it both in word and deed. When I was out of it, he prophesied worse things for the future, if there were not less work and more exercise. As for the latter proviso, I have always taken as much exercise as my other duties would permit. I have no doubt that thousands of friends in England would echo the good doctor’s advice; but I am confident he would tartly reply, “The way to save the few Missionaries you have, is to send more to their help. As for the man, what can he do alone, amid work so exhaustive and so importunate?” Nothing but cheerfully resign himself to unceasing toil; give up himself to the fulfilment of his oft-repeated vow of spending and being spent for them who have not yet their Saviour known.’

Happily soon after these serious illnesses, Mr. Simpson had the joy of welcoming from England, Miss Mary Burton, the lady to whom for some years he had been engaged, and who now became his sympathizing and helpful wife. Under the Divine blessing, it must be attributed to her loving and unremitting care that, during his subsequent career in India, he was comparatively free from sickness.

From Trichinopoly, Mr. Simpson removed in January, 1861, to Manárgudi. This had always seemed to him an ideal Mission-station. Here, far away from the distractions of English society and work, often the only European resident within many miles, the Missionary is able to give himself wholly to evangelistic toil. A large proportion of the townspeople are Brahmans, and connected with the vast temple, one of the cathedrals of Hinduism, the towers of which may be seen from the garden of the Mission-house. The old people are among the most bigoted, the young among the most bright and clever in South India. Besides the Brahmin quarter, there are streets of brass founders, weavers, oil-crushers, and other artisans, and during the temple-feast the town is crowded with pilgrims from many parts of the country. In the district around, hidden under tamarind and palmyra groves, are numerous villages of unlettered agriculturists, and, not far away, considerable towns. Here Mr. Simpson found the Rev. Thomas Cryer’s name still fragrant as a saint of God even among the
heathen; and here, happily associated with loving colleagues, passed two of the most profitable years of his Missionary career. I have already alluded to the invaluable fruit he was permitted to gather among the pupils of the English school. These conversions brought him repeatedly into painful conflict with the public feeling of Manargudi, and especially of the Brahmin population. More than once a furious mob raged around his bungalow, and threatened to set fire to the thatched roof. But a good Providence guarded the faithful Missionary, and made his enemies in the end to be at peace with him.

Here also, even more than at Trichinopoly, Mr. Simpson devoted himself to preaching to the heathen. He writes:

'This is necessarily our chief work in a station like this, and during the past year, the senior Missionary has devoted the whole of his time to it. Our plan for street-preaching enables us to visit every quarter of the town once a fortnight. Brahmins, merchants, artificers, weavers, and every class of the population, have had the Gospel brought to their own doors. Our congregations have always been encouraging in number; courteous and attentive in demeanour. We have had frequent discussions after these services; and though we cannot speak highly of the mode, the motives, or the matter of street polemics, we have occasionally found in them both interest and hope.'

He then proceeds to tell of village work, and of longer excursions in the country around.

Mr. Simpson's last two years in India were given to Madras, where, in conjunction with the Rev. A. Burgess, he strove earnestly to develop the Methodist organization of the Royapettah congregation, the most important native congregation in the District. His special charge was the Christian youths, several of them his own converts, who were preparing for usefulness in Mission-work. He provided these lads a home in his own compound, and they were to him and to Mrs. Simpson as much-loved sons. He taught them theology, and trained them to preach in the open air. The streets in the neighbourhood became familiar with the sound of the Gospel from their lips, and sometimes three or four of them would accompany the Missionary for several days on a tour into the surrounding district. The Gospel was thus carried to Conjeeveram, Chingleput, Taiyur, and Sadras. Mr. Simpson also seized frequent opportunities of lecturing on Christian truth in English to large gatherings of educating Hindus. He took a prominent part in the proceedings of the Missionary
The late Rev. W. O. Simpson in India.

Conference, and in the important committees of the Bible and Tract Societies held in the Presidency town; and his old friends worshipping in Popham's Broadway were often privileged to listen with delight to his earnest and evangelical ministry.

At the beginning of 1865 the state of Mr. Simpson's health and that of his family, made it desirable that they should visit England. Their departure occasioned deep and universal regret; but this feeling was relieved by the expectation of the Missionary's early return in increased vigour. Alas! this was not to be. It was indeed in Mr. Simpson's heart to go back to India. The Church at home could offer no position which would have bribed him from the sphere and work of his early choice. His noble wife was ready to accompany him, but an inscrutable and all-wise Providence ordered it otherwise. The way at the last moment was absolutely barred by a mysterious and most sad domestic affliction; nor, though Mr. Simpson's brethren in the Mission-field, and the native Christians, and many Hindus, longed to see him again, and though to the last he cherished the hope of once more visiting India, was the opportunity granted. Mr. Simpson is widely and deeply mourned at home, but there are few indeed who will feel such bitterness of sorrow at his loss as his sons and brethren in the Gospel on the Mission-field.

The attempt fully to delineate the character of my friend, I shall leave to other pens, but even this slight sketch of his Missionary career would be unpardonably imperfect, did I not refer to one or two further particulars. It was a constant rule of Mr. Simpson's during his life in India, and, I believe, after his return home, to devote part of each day, even when most busy, not merely to the reading, but to the careful critical study of the Holy Scriptures in the original tongues. This he did avowedly for his own spiritual profit: and this, I am sure, was largely the secret of his simplicity of faith, and of the perennial freshness and power of his preaching.

The language, the mythology, the opinions and sentiments of the people around him he sought to gather rather from their own lips, than from books. Yet he read much; and his strong interest in what he was studying, his brilliant imagination, and the tenacity of his memory, enabled him to make whatever he desired his own. His style was perhaps more suited for the platform and the pulpit than
the desk, but he had the gift of ready and effective writing. He contributed various articles of much value on Indian and Missionary themes to the Calcutta and London Reviews; and he edited, with an introduction of his own, an edition of Moor's famous work, the Hindu Pantheon. His contributions to our own periodical literature, and especially to the Sunday School Magazine, were very frequent, and highly prized. He entertained thoughts of more ambitious literary work, but his never-ceasing activity made this impossible.

As a colleague he was most generous and affectionate, always discovering whatever of good there was in his associates, and giving them more than their share of praise in every common success. His child-like faith, his unquenchable hopefulness, his resolution, his remarkable mental activity, employed constantly on themes pertaining to experimental and practical godliness, or on the many problems of Missionary enterprise, made his presence in the Madras District Meeting, and amongst his brethren everywhere, a mighty impulse for good. Yet above even these qualifications for Missionary usefulness, must be reckoned his broad and deep sympathy, and his abounding love. He was a man of a grand soul. He had given himself without reserve to the Master, and for the Master's sake he gave himself to his fellow-men.

---

**A VISIT TO SOUTH INDIAN MISSIONS.**

III.

Tuticorin occupied the attention of the tourists only for one day. It has long been important for its shankh shells, and pearl fisheries. Both are a Government monopoly and the former alone brings in a yearly revenue of between two and three lakhs of rupees. During the day we were visited by the native clergyman of the S. P. G., who gave us some interesting details of his work. He told us that, including the out-stations, he had under his care a Christian community numbering more than 1,000, of whom 400 were communicants. During that year he had baptized 90 adults from heathenism. We had not been long in Tuticorin before a hearty note reached us from Bishop Sargent, bidding us hasten to Palamcottah in time for the Sunday, and offering
us a warm welcome at his own bungalow. The very next morning we made all speed to respond to this note in person.

Tinnevelly is the Goshen-land of Indian Missions, and Bishop Sargent is most truly a patriarch therein. Forty years of heavy work have pencilled deep lines on his face, and wreathed him with that crown of glory, a hoary head; but their accumulated experiences, while chastening his spirit, have taken nought from its elasticity and hopefulness. Though advancing in age, he is hale, enthusiastic, and full of bold aggressive energy. Tennyson's description of Sir Walter Vivian, somewhat accommodated, would suit Bishop Sargent exactly:

No small-souled, dainty-handed Bishop he,  
A grand, broad-shouldered, genial Englishman.

In social life he is a most entertaining companion. He has a capacious and obedient memory, powers of expression both striking and terse, and an imagination that imparts a warm glow to all that he says. He abounds in anecdote, and throws into his narration a dramatic force which, in its pathos or comicality, is entirely irresistible. Yet he is always a Missionary, and his talk, never uninteresting, grows eloquent about his work. His chief characteristics as a Missionary seemed to us to be an intense devotion to his work, a quite exceptional power in the use of the vernacular, and an ever ready tact and good humour, born partly of large sanctified common sense, and partly of unfeigned love of his people. There is an atmosphere of robustness about the Bishop which is very bracing, and which the Churches under his care appeared to have largely inhaled. He is a man of strong personality, cast in a generous mould, and a true catholicity of spirit stamps itself on all his relationships.

He is constantly stimulated and very largely aided in his work by good Mrs. Sargent. Amid much physical weakness she has long worked untiringly amongst the Christian women and girls of Palamcottah. Her eager enthusiasm is as a sleepless fire within her and seems likely to consume her frail frame. It was beautiful to hear her expressions of gratitude at having been brought into Mission work, and her resolve to devote herself to it to the last. "Please God" she said "I should like to work on as I may be able, for a little while longer, and then lay my bones here, in Palamcottah, in the midst of my dear people." May God grant
to his Church in India many more women of the same calmly passionate and sustained devotion, and to Mrs. Sargent herself a few years more to stamp the impress of her own consecration on her people!

A portion of our first day in Palamcottah was very profitably spent in making the acquaintance of the remaining members of the Mission circle there. The Rev. T. and Mrs. Kember have charge of the Training Institution, at the working of which we had a brief after glance. The great proportion of the students are being trained as Schoolmasters, and a Practising School is attached to the Institution. We were glad to see a Theological class numbering 16 students, some of whom had previously gone through the Normal Class and gained experience outside as schoolmasters. The institution seems to have had a very fluctuating experience, and has only recently been settled on a permanent and well defined basis. But Mr. Kember seems to have gained the respect and affection of his young men, and has the prospect of interesting and most productive work before him.

We were sorry that, owing to Government examinations, we were unable to gain a fuller acquaintance with the Sarah Tucker Institution, which is now under the care of the Rev. V. W. Harcourt. The work done there is almost unique of its kind, and one, the importance of which, in all Missionary organization, ought to be more clearly understood. The Institution was originated 19 years ago through the generosity of Miss Sarah Tucker, a lady whose brother was at one time Secretary of the C. M. S. in Madras. Its special object is to train Christian young women as schoolmistresses by giving them a high class education; and it thus answers exactly to our own Southlands Normal Training College in England. It contained, when we were there, about 120 pupils, and it has sent out schoolmistresses to all parts of Southern India, as also to Ceylon, and Singapore. It is an incalculable advantage to any Church to possess a large and growing number of educated women; but when such women can be brought into intimate and influential contact with heathen girls all over the country, there is set on foot probably one of the most potent evangelising agencies that any Church can possess. Nor is this all. All the springs of Church life must be affected by such a movement. The marriage of these young women is delayed, of necessity, till they are fully ripe in mind and body for holding such
a relationship, and succeeding generations should be, in consequence physically more stalwart and mentally more robust. Moreover, the wider knowledge and purer tastes of these women will demand and create a higher standard in the home life, to which the men must inevitably elevate themselves. Thus high class Christian education for young women, will be to our Mission Churches, as the casting of salt into the well by Elisha, redeeming them from much unwholesome stagnation, and unfruitful waste. Christian benevolence could scarcely be more wisely directed, or secure wider and more permanent results, than by establishing in connection with every mission, some institution similar to the Sarah Tucker at Palamcottah.

Our next visit was to the ladies of the Zenana Mission—Mrs. Lewis and Miss Macdonald. The former is an old missionary, having worked first, with her husband in connection with the London Missionary Society, and since his death, alone, in Palamcottah. Long years and many trials have not chilled her warm enthusiasm; and she is toiling away to-day with the eager faith of youth. Five years ago her companion in toil, Miss Slaney, was suddenly called away by the Master, and the shock involved the return of Mrs. Lewis to England. Then came the struggle. Long service had surely earned rest. But Bishop Sargent wrote to her “Will the sympathy of friends at home, and the quiet and comfort of an English fireside, prevail over your inmost desire still to work for India and in India?” The question roused all her old convictions, retouched all her old missionary emotions, and she answered ‘No, decidedly no.’ Her heart ‘like the needle, was true to its pole, and that pole India—Tinnevelly.’ At the same time an appeal was made in Australia for some lady to grasp the sword which had fallen from Miss Slaney’s hand, and Miss Macdonald bravely responded to the call. A very short experience of India showed her the supreme importance of perfect familiarity with the language, and so she left Palamcottah to reside far away in the country, all by herself, and with no white face anywhere near her. The result has long been most happily manifest. And now the two ‘elect ladies’ are working together, stimulating and guiding the operations of a large body of Bible women, and carrying the Gospel to the ladies of more than 250 heathen homes. Few departments of mission work are more difficult, none more important, and those who pray for the coming of Christ’s kingdom in India
should reserve a special and very earnest petition for this kind of toil. The ladies have a variety of experiences, both pathetic and comical. One of the latter type indicated a strong affinity between Hindu and English women. During one visit, a dusky beauty, evidently more aesthetic than religious in her tastes, begged earnestly for the pattern of her visitor's dress!! But the ladies report much earnest attention to Christian truth, and many cheering though untabulated results.

In visits like these, and in much intercourse with Bishop Sargent, our first day in Palamcottah passed most busily. Early next morning, Sunday, we were wakened by the music of the chimes from the church close by. A new sensation crept over us. For a while visions filled us of summer Sunday mornings at home, when the long slow swishing of the scythe, and the stolid tread of the farmer's team had ceased, and no sound was heard but that of the lark, as it voiced forth its happy variations to the sober time of the church bells. It was a sweet dream, and brought something of its own peaceful brightness to the minds that cherished it. But it could not be prolonged, for the hour of service drew near.

We had been previously to look at the church, which is as usefully adapted and modestly pretty a building as one could well imagine. It stands in a commanding site, and has been three times enlarged, yet without spoiling it. A gallery has been erected at one end, and there is now sufficient accommodation probably for 1,400 people. What there is of ornament in the church is alike simple and tasteful and has been chiefly provided by the liberality of the Native Christians. So with the furniture. Every man who was not content to sit on the floor during the service, bought his own chair and placed it permanently in the church. The lectern, the baptismal font and a good brass lamp, were likewise the gifts of members of the Native Church. After a few days we came to see that this principle of self help in relation to all Mission affairs, had been drilled into the people everywhere most persistently and successfully.

The memory of that Sunday morning's service will long be cherished by us as a rebuke to faltering faith, and a tonic in despondency. In a heathen land and more especially in India, to worship on an ordinary occasion, with over 1,000 Native Christians, of whom 700 were adults, was something to compel the heart to a glad 'Te Deum.' Yet in Tinnevelly
this is not rare. At the village of Megnanapuram there is an average congregation of 1,500 people; and there are many congregations only a little smaller than Palamcottah. It was noticeable that the great majority of those present seemed able to read; and the Tamil prayers and responses were gone through with a decorous heartiness that would have shamed hundreds of English congregations. The prayers were read by the Native pastor, the lessons by the Bishop's Chaplain, and Bishop Sargent preached. Being Kanarese men ourselves, we were unable to follow the whole course of the sermon, and leisure was thus afforded for watching its effect on the congregation. From the moment the text was announced, the attention of the people seemed to be riveted. The Bishop appeared to speak Tamil with as much ease, and with a fluency as unfaltering, as he talked English to us at his own table; added to which there was manifest unction in his sermon. One of his methods was noteworthy, and might profitably be adopted in most native services in India. Several times he interrupted the course of his sermon by asking questions; and the instant and general reply formed capital evidence of his complete hold on his hearers. We thanked God for the sight of that morning; and all the more so, because it was to us a prophecy and prevision of what shall yet, and ere long, be common in India.

But congregations like that at Palamcottah, are no sufficient gauge of the influence of the Gospel in Tinnevelly. It has permeated all classes in a very remarkable manner, and the evidence thereof turns up again and again in the least expected fashion. Thus, during the third enlargement of the Palamcottah Church, Rs. 100 was the gift of a Hindu, who on his dying bed, said to his son—"We must send an offering to Jesus." They were almost the last words that he spoke, and the son sent the money with its history. The truths of Christianity have been preached with great plainness and constant reiteration for long years throughout the district, and it is little wonder that the people, especially in times of disaster, turn to them for hope and comfort. This we believe will partially explain the large accessions to Christianity immediately after the famine. Many, no doubt, joined superstitiously; many others, from the hope of gain; and still others for no other reason than that their neighbours were becoming Christians. But when all this has been said, we believe there was a large residuum of those in whom
disaster startled into commanding power, convictions that quieter times had permitted them to ignore.

An interesting individual instance of the way in which trouble compels these men to seek comfort in what they have long understood and as long ignored, was related to us by Bishop Sargent. A heathen man was convicted of murder and sentenced to death. Years before, he had heard and read the ten commandments, and portions of the gospel, and was fairly well instructed in the leading doctrines of our religion. A few weeks before the execution, he told these things to the jailer, and asked for a few Christian books and tracts with which to occupy his mind before he died. This was granted, and in his solitude, he pored over one of the Gospels for a few days. Then he asked to see a Native Clergyman, who was accordingly sent for, and found him in great concern about his soul. Two or three other interviews resulted in a request that the Bishop would visit and baptize him. About this the Bishop naturally felt some reluctance, lest it should be afterwards reported that the man became a Christian on a false promise of reprieve. After much importunity, however, he went to see the man.

"Why do you wish to see me?" asked the former.

"I wish to be baptized into the Church of Christ before I die" replied the man.

"Are you aware that baptism cannot stay your punishment?"

"I am."

"Do you acknowledge your guilt, and accept your punishment as just?"

"I do."

"Then why do you desire baptism?"

"Because I have confessed my sins to Christ, and sought his pardon."

"Do you, with all your heart believe on the Lord Jesus Christ for the salvation of your soul?"

"I do believe."

"Then" said the Bishop, placing his hands on the murderer's head, "thy faith be thy baptism."

Prostrating himself on the floor, the man clasped the Bishop's feet, and with tears of joy streaming down his cheeks, he cried, "Potham ayya, potham, 'Enough, Sir, enough,'" and at the appointed time went cheerfully to execution.

Space will not permit us to record all that we saw and
A visit to South Indian Missions.

heard during our week's stay in Palamcottah. The Bishop laid his large stock of experience at our feet, and encouraged us to take and use whatever might be of value. Besides satisfying to the fullest extent possible all our own inquiries, he directed our attention, in many instances to points of which we had not thought. He not only dealt with the general affairs of his mission, but entered carefully into minute details of finance, administration and discipline. Had we been his own sons, and connected with his own mission, he could not have conveyed to us more unstintingly the ripe results of all his long experience. Here, however, we can only touch on a few subjects in the most brief and general fashion.

Tinnevelly is divided, for the purposes of the Church Missionary Society into eight districts, within the limits of which there are about 48,000 Christians. Each district contains several pastorates, to which ordained native clergymen are appointed for the special help and supervision of the Native Churches. In addition, each district is mapped out into small sections, which are again sub-divided into little circles containing from five to eight villages. These circles are placed in charge of Catechists, who are made responsible for their thorough evangelization. Such an allotment to each man of a definite limited sphere secures an efficiency in evangelistic operations, which hardly any other method can command. Each Catechist keeps a journal of his work, showing where and when he preached, what about, and to how many people. At the head of each Section is a visiting Catechist, who is a sort of superintendent over the local catechists. He goes the round of each circle periodically, inquires into the work in the villages, examines the schools, summarizes the reports, and presents them to the chief pastor of the district. Once a quarter each district holds its Church Council, which is composed of Pastors of Churches, visiting catechists, and chosen laymen, and usually presided over by the Bishop. To this Council are brought the reports of each Church, the accounts of all funds, and the reports of the superintending catechists with reference to evangelistic work and schools. From these councils are sent delegates to the annual council at Palamcottah, which answers exactly to our Annual District Meetings.

Thus then the native Church in Tinnevelly is really self-governing. The only European who takes part in the Councils is the Bishop himself. True he told us that nothing
A visit to South Indian Missions.

had ever been passed in such meetings contrary to his expressed desire; but he also told us that in nearly everything, he insisted on the freest discussion without any reference to himself. Doubtless Bishop Sargent is an autocrat (using the word in its best sense)—but he is such by sheer force of character, and length of experience; and the Church in India needs such men, and will do so for a long time to come. His rule is indisputable, but it is guided by robust common sense, tender love, and unfailing tact, and his measures, on the whole, seem to have been wise and far-seeing. He is like a father, meeting everywhere with his own children, who, though robust like himself, are nevertheless subject unto him. But if another Bishop of less local influence, and less intimate knowledge of the work, should succeed Dr. Sargent, there might spring up great danger from factions. As it is, the system works admirably in the Bishop’s hands.

Self-support is almost hand-in-hand with self-government, and the Society at home have begun to deduct one-twentieth of every year’s grant to the Tinnevelly Native Church Fund. It must be admitted that the pay of the Native Clergymen and Catechists seems low in comparison with the scale adopted by other Missions. But the principle—not to give more than the Native Christians can themselves raise, provided it be enough for ordinary comfort and respectability—is undoubtedly a sound one. The majority of the Tinnevelly Christians are poor, and the evidences of liberality amongst them were very remarkable. Whilst we were there, a Christian man came from a remote village, complaining that there was neither church, nor school, nor agent near him, and asking that a Catechist might be sent. “How is he to be supported?” asked the Bishop. The man said he had only two large paddy fields of his own; but if a Catechist were sent, he would make over one to the Mission entirely, and the Catechist would be able with that and small school fees to live comfortably. The Bishop assured us that this was quite an ordinary case.

Our last day with Bishop Sargent was spent out in the country. He started the day before, and at 10 o’clock on the night appointed, in the cold glare of the moon, we settled ourselves in a transit for the journey. The roads were beyond expression execrable, and we had a lively journey of it. Poets are ever sensitive, and he whom the west winds had wafted into ecstasy, was now jolted into wrath! We need-
ed all our ingenuity to dodge danger in the shape of a black eye or a damaged poll! By 4-30 in the morning we reached Nallur and found the Bishop greatly disturbed in spirit by mosquitoes, 'the tiny trumpeting gnats' and consoling himself dozing at intervals in his Madras chair in the verandah. Weary with travel, we tried to emulate his example, but found that the pests respected our Presbyterian orders, quite as little as his Episcopal ones. The event of the day was the consecration of a new village church about a mile beyond Nallur. Two years before the people had asked for one, and the Bishop had told them to find the means. Within that time, poor though they are, they had raised Rs. 700, out of a total required of Rs. 1,500. The new building was plain and substantial, and capable of holding nearly 400 people. The place was filled for the service, which was quite as interesting as the Sunday one, and which terminated in the baptism of two adults from heathenism.

That evening we said good bye to the Bishop and resigned ourselves once more to the miseries of a common transit on a bad road. We carried away and still cherish a very full souled gratitude for all we had learnt of the good Bishop and the work of which he is the head. The memory, will long live with us, for our enheartening assuredly, and most probably too, for guidance. We had meant to reserve a special paragraph for Mrs. Sargent's work amongst the women, and more particularly for her model Girls' Boarding School—for its superior we have never seen. But we must withhold. Tinnevelly was not the end of our tour, but it was the climax; and if the account of it has affected our readers as cheerfully as the sight of it affected ourselves, they will be glad that the impression should be left untouched. We returned from our long tour thankful for what we had seen, thankful for much intercourse with many noble men, thankful that we, too, were Missionaries; and determined, even in the teeth of clenched antagonisms, to grip the sword—the bright, sharp, killing, healing sword—until our Captain bids it drop.

H. H.

WESLEYAN METHODIST NOTES.

—The Rev. G. W. Olver, F.A. has been appointed one of the Secretaries of the Wesleyan Missionary Society.
A course of Lectures on the Revised New Testament has been delivered by the Rev. J. A. Vanes, B.A., in the Cantonment Chapel, Bangalore.

The Rev. J. S. Banks has been admitted into the ranks of the Legal Hundred. We congratulate him on having attained this well merited honour.

The Rev. G. Osborne, D.D. has been appointed President of the Conference. He likewise continues to hold the office of Theological tutor at Richmond College.

Though a number of additional Missionaries for India have been asked for, chiefly by the Madras and Bangalore Districts, the list of Stations does not show that any are this year to be sent.

On Wednesday Evening, Aug. 10th, a Service of Song was given in the Wesleyan Chapel, Black Town, in aid of the Day School Funds. There was a good attendance, and the singing was admirably done.

The Rev. Henry Little has been appointed Chairman of the Madras District. The Rev. E. Strutt has been transferred to the South Ceylon District, where he will do the work of the late Mr. Rhodes.

The Report of the Committee for the Revision of the Book of Offices has been adopted so far as regards the Lord's Supper, and the Marriage and Burial Services; but the Baptismal Service has been recommitted for further revision.

The Revised New Testament has found favour with Conference and may be said to have been practically adopted by it. It is creditable to our denomination that it has been the first religious body which has given to the New Version a hearty acceptance.

The Chapel Committee's Report states that 141 new chapels have been completed during the year at a cost of £299,912 giving an additional provision of 25,852 sittings. Thirteen Ministers houses, 26 school-rooms, and 14 organs have also been erected.

The interesting debate in Conference on the Book of Offices will show to the outside world that in Wesleyan Methodism there is greater diversity of opinion than some may have dreamt of, and that mutual forbearance is found in our ministry as well as freedom.

After considerable discussion, the proposal of Government to pay a certain sum per head as seat rent for soldiers who
attend our chapels, has been accepted by Conference. We suppose that application may now be made by our English churches for the money allowed for this purpose.

—The Recorder pays a graceful and well merited tribute to the ex-President for the masterly way in which he has dis-charged the very heavy and often melancholy Presidential duties of the past year. His public utterances have been characterized by a beauty and felicity which could not well be surpassed.

—Our readers will peruse with pleasure the brief memoir of the Rev. W. O. Simpson from the pen of the Rev. R. Stephenson, B.A., which appears in The Christian Miscellany for September. We take this opportunity of heartily thanking Mr. Stephenson for transmitting to us an early proof, and so rendering its publication possible in the present number.

—No Candidates for the Ministry have been accepted by the Conference this year. Forty-five of last year's accepted candidates have not yet been to any of the Colleges, and the total number on the President's list of reserve is seventy-seven. From these, fifteen have been accepted for the Mission field, and the total number of students in the Home Colleges is 155.

—The conversation on the state of the Work of God was this year remarkable as showing how revival of religion have taken place among different classes of people, and by methods of working. God has granted success, alike to long and short services, to Ministers of circuit who have sought the revival of this work, and also to strangers who have come to the aid of the ordinary Ministry.

—The arrangements for the OEcumenical Conference are now complete, and the proceedings cannot fail to be of great interest. The full programme is published and contains a long list of eminent men who are sure to throw light on the subjects to be considered. Yet from the number of these subjects and the small space of time allotted to them, they are more likely to receive a suggestive than an exhaustive treatment.

—Methodism has been brought into considerable prominence of late by a clever article in the Edinburgh Review, which has been followed by articles in the Times and Saturday Review. The article in the Edinburgh has the following sentence regarding the Rev. W. H. Dallinger: "Rumour also asserts that the only Wesleyan Minister who has ever achieved the
slightest distinction in the scientific world is debarred from the same (Fernley) lectureship through a suspicion that he leans to the doctrine of evolution." We shall need stronger testimony than that of rumour before we can accept a statement like this.

NOTES OF OTHER CHURCHES AND SOCIETIES.

—The Rev. T. R. Stevenson has resigned the Baptist Church at Colombo, and returned to England.

—There has been an interesting work among the "Garos" of Bengal. The Rev. W. Bion (B. M. S.) reports that he has recently baptized fifteen Garos at foot of the Garo hill.

—The Rev. Francis Tucker, M.A., and the Rev. W. Kerry (son of the Rev. G. Kerry, Calcutta) have been accepted by the Baptist Missionary Society for Mission Service. This makes an increase of six new men to the Indian Staff of the Baptist Missionary Society this year.

—One of the members of the Oxford Mission in Calcutta has adopted the native dress. The Sunday Mirror admires his moral courage, (sic), other critics appear to regard the adoption as verging on the ridiculous. Perhaps it is only fair, that as in Calcutta the Babu approximates to the Englishman in his dress, so the educated Englishman should approximate to the Hindu, and repay the compliment of his Eastern brother.

—On the occasion of a recent visit of the Dewan of Travancore, to Nagercoil, addresses were presented to him by the Native Christians of the L. M. Society and the students of Nagercoil Seminary. To these the Dewan replied in suitable terms, promising on behalf of the Government attention to the construction of irrigation works, and sympathy with the work of the Seminary. He also intimated that the public Service would be open to those Christians who should be qualified to enter it.

—Under the name of the Benares Missionary Conference a new organisation has been formed by a union of all the missionaries of the several Protestant Missionary Societies stationed at the sacred city of the Hindus. "Its object is to impart mutual help and encouragement by their carrying
on their mission work with a common understanding and manifest good-will, notwithstanding the different sections of the Protestant Christendom which they represent. Similar Conferences appear to have worked successfully in the great English centres of life in India, Calcutta, Madras, and Bombay, and there seems to be no reason why the Benares Conference should not be equally successful. The Secretary, who is to be elected annually, is for the first year the Rev. John Hewlett, M.A., of the London Missionary Society.”

GENERAL INTELLIGENCE.

—The United Presbyterian Church, having recently organised a new mission to the Zenanas of India and China, is now about to carry it into active operation. A meeting of ladies was held in Edinburgh last month to bid farewell to Miss Pretty, the first of a band of Zenana agents about to proceed to the East. Her destination is Manchuria. Others are expected to leave towards the end of October.

—The Free Church Mission on Lake Nyassa, in Central Africa, is very successful. Its schools are established and attended by 120 boys and girls. Those in the oldest classes read and write in English, can read and understand the Bible as well as children in this country. Some of the older boys are now teaching the younger their A B C’s. The missionaries are hopeful, and have had no collisions with the natives, and say that Europeans soon learn to like the African character, and that the feeling is reciprocated.

—Mr. Samuel Sharpe, the Egyptologist, and Reviser of the Scriptures, an excellent, and generous man, is dead. Mr. Sharpe had a keen and earnest interest in Scripture revision, and worked heartily at it for many years. A banker at one time, and a wealthy man, he was very generous in his benefactions to University College, and School, as well as to many objects promoted by the Unitarian body of which he was a member, and also to other religious denominations. Mr. Sharpe was the nephew of Samuel Rogers, the poet.

—The Foreign Mission Committee of the Established Church of Scotland have received elaborate instructions for the guidance of their missionaries in East Africa. Here is an extract:—“You must keep always in view the fact that you are labouring to found and build up a Christian church, and not laying the foundation of a British colony or of a small state. In seeking to convert the heathen to Christ, you are endeavouring to make them better subjects of the state to which they already belong, by supplying them with nobler motives and a better life. One of your first duties must be to teach converts to obey and respect the laws of their country as far as Christians ought to do. You must be careful to avoid doing violence to these laws yourselves; and while using your influence with the chiefs to improve them, you must observe the greatest circumspection, so as to avoid even the appearance of interfering in native politics.”
We take the following table of the Mecca Pilgrimage of 1880, from a recent paper in the *Fortnightly Review* by Mr. Wilfred S. Blunt:

**Table of the Mecca Pilgrimage of 1880.**

<table>
<thead>
<tr>
<th>Nationality of Pilgrims</th>
<th>Arriving by Sea</th>
<th>Arriving by Land</th>
<th>Population represented</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ottoman subjects including pilgrims from Syria and Irak, but not from Egypt or Arabia Proper</td>
<td>8,500</td>
<td>1,000</td>
<td>22,000,000</td>
</tr>
<tr>
<td>Egyptians</td>
<td>5,000</td>
<td>1,000</td>
<td>5,000,000</td>
</tr>
<tr>
<td>Mogrebbins (&quot;people of the West&quot;), that is to say, Arabic-speaking Musulmans from the Barbary States, Tripoli, Tunis, Algiers, and Morocco. These are always classed together and are easily distinguishable from each other</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arabs from Yemen</td>
<td>6,000</td>
<td></td>
<td>18,000,000</td>
</tr>
<tr>
<td>Arabs from Oman and Hadramant</td>
<td>3,000</td>
<td></td>
<td>3,000,000</td>
</tr>
<tr>
<td>Arabs from Nejd, Assir, and Hasa, most of them Wahhabites</td>
<td></td>
<td>5,000</td>
<td>4,000,000</td>
</tr>
<tr>
<td>Arabs from Hejaz, of these perhaps 10,000 Meccans</td>
<td></td>
<td>22,000</td>
<td>2,000,000</td>
</tr>
<tr>
<td>Negroes from Soudan</td>
<td>2,000</td>
<td></td>
<td>10,000,000</td>
</tr>
<tr>
<td>Zanzibar</td>
<td>1,000</td>
<td></td>
<td>1,500,000</td>
</tr>
<tr>
<td>Malabari from the Cape of Good Hope</td>
<td>150</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Persians</td>
<td>6,000</td>
<td>2,500</td>
<td>8,000,000</td>
</tr>
<tr>
<td>Indian British subjects</td>
<td>15,000</td>
<td></td>
<td>40,000,000</td>
</tr>
<tr>
<td>Malays, chiefly from Java and Dutch subjects</td>
<td>12,000</td>
<td></td>
<td>30,000,000</td>
</tr>
<tr>
<td>Chinese</td>
<td>100</td>
<td></td>
<td>15,000,000</td>
</tr>
<tr>
<td>Mongols from the Khanates included in the Ottoman Haj</td>
<td></td>
<td></td>
<td>6,000,000</td>
</tr>
<tr>
<td>Lazis, Circassians, Tartars, &amp;c. (Russian subjects), included in the Ottoman Haj</td>
<td></td>
<td></td>
<td>5,000,000</td>
</tr>
<tr>
<td>Independent Afghans and Beluchis, included in the Indian and Persian Hajs.</td>
<td></td>
<td></td>
<td>3,000,000</td>
</tr>
</tbody>
</table>

**Total of pilgrims present at Arafat**: 93,250

Total: Census of Islam...175,000,000

It is said that the Revised New Testament is now regularly used in the pulpits of at least twenty leading Presbyterian churches in New York.
According to the latest returns there are about one million Presbyterian communicants in Scotland, showing that three-fourths of the population are in Presbyterian families.

NOTICES OF BOOKS.

The Evangelical Review for July opens with an article on The Sunday School in India, by the Rev. T. J. Scott, D.D.

Dr. Scott advocates the plan of setting apart a man specially for work connected with the establishment and more successful working of Sunday Schools, one who shall do for the Sunday School Union of India what Dr. Murdoch does for the Christian Vernacular Educational Society. We fear that the work is as yet insufficiently advanced for this, but it is highly gratifying to find that Sunday School work is already so deeply rooted throughout India.

Dr. Murray Mitchell contributes a paper on the rendering of Important Scriptural Terms in Bengali and gives a list of more than a hundred words, with their equivalents. He pleads for a closer approach to uniformity of rendering, wherever terms are drawn from the Sanskrit. The paper is sure to command attention.

The Editor furnishes an interesting paper on the Primacy of the Bishop of Rome, which, as the Romish controversy is ever and anon appearing will prove extremely useful. We give the closing words

"though attempts were being made by the Bishops of Rome to place themselves over all others, these attempts were not submitted to, but strongly resented, especially all over the East and South, and even in Gaul, whose Christianity was received direct from the East and not from Rome; and Leo the Great expressly disclaimed the authority of "ordaining" the Gallic bishops. It is clear, therefore, that previous to the Council of Chalcedon a Catholic could find nothing on which to build his argument for the supremacy of the Pope of Rome."

Article IV. consists of Historical Sketches of Primary Education in the Madras Presidency by the Rev. James Cooling, B.A., which have been reprinted in a pamphlet form by the Madras Missionary Conference. These sketches are timely and show only too clearly how far the educational provision has been from keeping pace with the population.

A paper on the Great Commission follows by the Rev. D. Downie, which criticises from the Baptist stand-point an article in a previous number of the Review by the Rev. John Clay. Another on India's Immediate Conversion, shows the belief of the writer to be that it will not take place immediately. An Article on Santal Kherwarism in Chutra Nagpore follows and one on Modern Spiritualism by an English Medical Missionary closes the series.

We are sure that all readers will pronounce it an admirable Number.