About twenty-six miles to the north-east of Tumkur and eleven miles from the fine old hill-fort of Madagiri, a village called Badachaudanahalli (= the village of poor Chanda) is situated on the bank of Jayamangali branch of the North Pinnakini river. Most of the inhabitants are of the Reddi caste, which is one of the most respectable of the sixty-two divisions into which the Wakkaligar or cultivators of Mysore are divided. The farmers of Badachaudanahalli like those of the other parts of the Province cultivate rice, ragi (a kind of millet which forms the staple food of the country), avaré and other kinds of beans, gingelly seed for lamp oil, the castor oil and tobacco plants. In their gardens or rather orchards, they cultivate cocoanut, areca nuts, and the betel creeper, the leaves of the last of which all the people from the Maharaja to the street-sweeper chew and enjoy. They have also the plantain tree, the lime tree, and the bitter orange tree. Gnanasanjiva was a Reddi from Badachaudanahalli and his heathen name was Narasimha. As is always the case with Hindus, he followed his father's vocation and became a farmer communing with nature and enjoying her beauty to his heart's content. While he was yet a young man, about the year 1851 or 1852, he accom-
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parried some of the young men and maidens of his village to the heathen festival of Gubbi-appa at Gubbi, which is about thirty miles distant "across country." For a great part of the year the Mysore farmer has but very little to do. During the hot season he can take a holiday as often as he likes, and it is during this season that most of the heathen festivals and "jatres" are held when thousands of the people gather together to some ancient shrine to pay their vows, to arrange marriages, to perform their religious ceremonies, to trade and to amuse themselves. Some years ago it was usual for those who came to fulfil the vows made during sickness or in time of calamity to undergo terrible tortures; such as having their mouths locked for a certain time, or having a wire passed through their cheeks or being swung from a pole by means of hooks fastened in their flesh. Of the religious ceremonies performed during these festivals, the most prominent is that of placing the chief idol of the place in a huge car built after the form of a pagoda, and pulled to a certain distance and back again amidst great excitement, shouting, breaking of cocoanuts, and offerings of plantains. Sometimes the idols of other places will be brought in smaller cars to visit the idol at the place of the festival. On some occasions as many as ten or fifteen thousand people come together to these festivals or fairs, and men of business among the Hindu and Mussulman communities do not let pass the opportunity of making a brisk trade by selling their goods at very high prices in booths and tents put up for the occasion. In the middle of the jungle or on the top of some hill most difficult of access the jatre causes all kinds of tradesmen to assemble. Even the country jewelers may be seen manufacturing their wares on the spot with considerable taste though with the rudest of tools. They have for sale rings of various kinds, some for the upper and lower parts of the ear, or for the nose, or fingers or toes, together with bracelets for the elbow and the wrist, necklaces, golden stars for the head, ornamental chains to join the earring and the ornament on the back of the head, zones for the waist and heavy anklets for the ankles. On another side will be seen the wooden-horses of the merry-go-round ridden with great gravity by very big boys and some old men. Almost everything that can be thought of can be bought in these wonderful fairs. In fact these festivals have in them quite as much trade and amusement as religion,
and as such they have an immense attraction for the people, who readily yield to it especially as the fairs are arranged to fall during the hot weather, the season when the people have most leisure and when going from home and being in the open air all night do not expose them to the danger of catching a cold or getting fever.

One of these popular fairs is annually held at Gubbi in connection with the temple of Gubbi-appa. Gubbi-appa was an old schoolmaster and a worshipper of Siva, and he was so much revered by the people that after his death he was unfortunate enough to be deified by them, and a fine temple richly endowed was built to his glory in the town of Gubbi. About March or April in every year this jatre is held in his honour and to it about ten thousand people come, some for the ceremonies, some for trade and many for amusement and social intercourse. As people from a great distance and from almost inaccessible places gather by thousands to these fairs, a very fine opportunity is presented to the preacher of setting forth the Gospel to a large number of people to visit whom in their villages and hamlets would take a good part of a man’s life-time. As was said before, Narasimha Reddi and his friends went to one of these Gubbi fairs, and on that occasion, they for the first time in their lives saw and heard a Missionary preaching the everlasting Gospel, and this seems to have left a deeper impression upon some of them at least than anything else they saw or heard. The preacher at that jatre was the sainted Edward Jonathan Hardey. On these occasions the Missionary takes with him all the catechists and preachers that are available, together with a colporteur or two, if possible. The colporteur opens his stock of Christian books, tracts and scripture portions, reads, explains, and sells. The Missionary and native preachers select some prominent part of the open ground where the people are assembled and there preach, converse, and hold discussions for hours together, day after day until the fair is ended. At the close they, it is true, often wonder in themselves and ask “who hath believed our report? To whom has the arm of the Lord been revealed?” But we hope to be able to show from the case of Narasimha Reddi that these efforts are not as fruitless as they sometimes appear, nor as much in vain as we in our want of faith are often disposed to think. The young farmer from Badachandanahalli was much impressed by some simple truths and homely illustrations which he
heard from the tall padre at Gubbi. The Missionary re­marked that the idol to worship which they had come from such a distance was really much inferior to the dog that watched their sheep at home; for if a thief came the dog would surely bark and apprise the shepherd of the danger whereas when thieves and robbers entered the idol's temple it was unable even to hear them when they came, much less was it able to sound the alarm, to defend itself when attacked or to run away when overcome. The despised dog of the village was really better than what they foolishly and sinfully worshipped as their God.

This was a very simple illustration, but it led Narasimha to think until he felt bound to examine the matter more closely and that without delay. The first step he took towards this was to buy some of the Christian tracts together with a copy of one of the Gospels. After his return to his village, thoughts about the matter would come to him when alone in the fields and steal upon him when meditating on the banks of the slow majestic Jayamangali until at last he became thoroughly disgusted with his base idolatry and began to "feel after" the "Father of our Spirits." The native farmer seems to be ready to worship all and everything except the Supreme One Himself. He worships his bullocks and his cart, he makes offerings to his plough and drill, in his house and his field he sets up his gods of stone and wood. A complete list of the religious ceremonies which he performs in his house with his family, and in his field with his crops and implements, would indeed be a long one, and a full account of the strange feelings of superstitions under which he labours would be far more amusing than edifying. There must have been therefore a strong power at work in Narasimha's mind to induce him to break loose from these things. Oh that there had been at hand Philip to guide him to the Saviour in whom the eunuch believed!

One thing forcibly illustrated in the case of Narasimha is that the Mission agency is not complete without the living teacher to hold forth the word of life, to lead and guide the inquirer to a complete and symmetrical view of the truth. The Bible by itself is not all that God has ordained as the means of enlightenment. It is repeatedly made evident in cases occurring on Mission Fields that the Bible Society and Missionary Society must go together deeply sympathizing with one another as having one end in
view, and depending on each other’s assistance to gain that end.

The Rev. G. W. Sawday has a very interesting case to the point in a village not far from Tumkur. This man somehow or other obtained several tracts and one or more Scripture portions. As in Narasimha’s case the truth had great power with him, but as there was no teacher to guide him he made some honest but ludicrous mistakes. For instance reading the Lord’s command concerning baptism, as the Kanarese word for baptism is also used for bathing and ablution he bathed himself every day, as he said, in the name of the Father, the Son, and the Holy Ghost, and having read Christ’s word about men leaving all for His sake he voluntarily left house and friends, taking his abode in an old abandoned temple that he might, as he himself said meditate better on the marvellous God-man!

We must not forget, however, that there are cases of a different kind. The Rev. E. Lewis of Bellary gives an account of a man called Sita Ram, who, having obtained a copy of the Bible was not only brought to Christ by its sole means but became also the instrument of bringing others to Christ, thus forming a Church that was neither planted by a Paul nor watered by an Apollos!

Unfortunately for Narasimha’s progress in religious knowledge and peace of mind a Vedantic priest came to his village and with his subtle pantheistic doctrines so much confused the young inquirer’s mind that he became for a time a pantheist, and the teacher of pantheism in his neighbourhood had a number of young men as his followers and disciples. Indian pantheism or Vedantism is a philosophic system of error that has in it several elements which make it peculiarly attractive and alluring to the intelligent Hindu who has become dissatisfied with the absurd polytheism and debasing idolatry of the masses, but who has not sufficiently comprehended or will not follow the light of Christian truth. In the Mysore country pantheism is very prevalent which is made evident by the fact that the most popular heathen books on religious subjects are those which teach pantheistic views. Of such are the follow­ing,—The Bhagavad Gita with the commentary of Sankará-Chárya, Anubhavimrita, Guína Sindhu.

To analyse and fully understand these works is to understand one of the strongest agencies of the power of darkness among the people at least of the Mysore Province.
The great distinction between European pantheism and Hindu pantheism is that whereas the first obliterates the idea of the personality of God and by a stern logic labours to reduce worship and religion to an absurdity, Hindu pantheism though making God an impersonal Being yet manages to avoid the logical consequence of denouncing religion and worship. Therefore it is capable of being much more popular than the cold, dreamy and irreligious pantheism of Germany. In the Mysore Province there are two distinct Pantheistic sects—the *Sri-Vaishnava* and the *Smarta*. The Smarta sect is represented by the Guru of Sringiri as the successor of the famous Sankarā Chárya of the 7th or 8th century. When the Guru of Sringiri travels in state he has the privilege of having his palanquin carried crosswise so that no one else can occupy the road at the same time, and when he visits the royal city of Mysore he is honoured with a salute of 21 guns. The pantheistic school which he represents hold that God is the only really existing Being and that He has no attributes whatever, that He is distinct from Siva, Vishnu, Brahma, &c., and that to know Him is the Supreme good. The attainment of complete wisdom (gnāna), results in *mukti* or liberation from a form that is apparently apart from God, or in other words it results in re-union with the divine essence. This re-union is not moral or spiritual, but the re-union of a drop of water with the ocean when it falls back into it. (How near a great truth and yet how far from it!) But as the Supreme and sole essence is beyond man's contemplation, and as gnāna as the means of mukti is to be attained by contemplation of Him, He must be contemplated through inferior deities and sought through certain rites and exercises. Though the Smartas or the followers of this school are chiefly the worshippers of Siva, they are permitted to worship other gods of the Hindu pantheon such as Krishna, Sūrya, Sakti, Ganesha. The Sṛi-vaishnava school is represented by the Parakātsāmi of Melukote near Mysore. He is the successor of Ramanuja Chārya of the 12th century. Like the Sringiri guru he has certain privileges especially as the chief priest of His Highness the Maharaja of Mysore. All the Iyengars, who are the real aristocracy of Mysore are Sṛi-vaishnava. The disciples of this school are worshippers of Vishnu of whom they say that he is Brahma, that he was before all worlds, and was the cause and creator of all; they regard the deity
as endowed with all good qualities and with a two-fold form,—the Supreme Spirit, Paramátma, and the gross one, the universe or matter. Their theology, or rather their doctrine of the universe is called visishtádwita—the doctrine of unity with attributes. Thus, these schools agree to hold non-dualistic (adwita) views of the universe—they agree in teaching that "all is God and God is all," that there are no two distinct essences such as our God and the universe created by God—everything, every human being, is but a form of God. But they differ as to that divine essence; according to the Sri-vaishnava school He is capable of having attributes, but according to the stricter pantheistic school—the Smarta—He is not capable of any attributes. With Him there can be no knowledge—no love—no displeasure at sin—no will—no choice—no distinction of moral qualities. With all this mystic doctrine Indian pantheism admits certain rites and exercises through which the deity is to be sought, and in following these practices poor Narasimha of Chaudanahalli trudged through deep mire and mud and "felt about" in great darkness and confusion. But not in the doctrine or the practice could he find any "Balm of Gilead" for a broken-heart—any remedy for the deep wounds his soul had received by the faithful and fearful warning of that tall padre at the fair in Gubbi. At last, being wearied and without rest he turned away from the excesses and orgies of the followers of one error to the barren asceticism of another, and it was then that he abandoned his affectionate wife and beloved little children, and betook himself to a hovel in one of his fields and led the life of the hermit. But even this again failed to extinguish the terrible fire which the truth had enkindled within him. At last with a dissatisfied and heavy-laden spirit he went to Tumkur as one "feeling after God" but failing to find Him. While at Tumkur he somehow or other got near and then entered one of the Vernacular Schools of the Mission, at an hour when a poor converted old Jangamaia or mendicant priest, a convert of Mr. Sowerbutts', was teaching to a class of little boys the elements of Christianity from the first Catechism. Little did the teacher think that the simple words of truth which he was trying, seemingly in vain, to get those inattentive, restless and mischievous little lads to attend to, were to the stranger at the door, like the gracious showers of Heaven falling on thirsty land; yet so they were. Narasimha saw
in them an affinity to the words which he had heard at Gubbi about 23 years before and which had made him so uneasy ever since. When the lesson was over and the eccentric old teacher was ready to leave, the anxious heart of poor Narasimha drove him to speak and to inquire more about the truth. Both of them had drunk deeply of the bitter cup of paganism, and both of them knew the yearnings of an anxious heart. The two went together to the Rev. C. H. Hocken who was then at Tumkur. One of the first inquiries made was about the "tall padre" who was preaching at the Gubbi fair of 1852. Alas! the more than twenty years that had passed had removed many a soldier from our thin ranks and had taken away many a faithful labourer from our poorly-manned field, and among the princely warriors and noble labourers that had gone was Edward Jonathan Hardey, the Missionary at Kunigal and Gubbi in 1852. He died of cholera at Sivasamudra near the Kaveri falls in the year 1858, and now in the year 1875 after so many days some of the fruits of his labours appear. After a course of further instruction Narasimha Reddi the farmer from Badachaudanahalli was baptized and received the name of Gnanasanjiva.

In this case, the Missionary was able to adopt the wise plan of sending back the convert to his own place and to his own clan. In many cases this is impossible without endangering the life of the newly baptized. Sometimes, especially in the Mysore, where the Act XXI. of 1850 (vide Harvest Field, March 1881) is not in power, the convert is not in sufficiently independent circumstances to claim his rights. The Hindu family is according to law, a patriarchal clan where the property remains a long time undivided, and all the members of the family whether married or unmarried still remain under the same roof or rather in the same courtyard. Under such circumstances to have to leave the family, means losing all the property. Not only so, but when a Hindu becomes a Christian his people are so enraged that they consider that violence and even murder are to be preferred to the disgrace of having him among them. May God have mercy on the legislators who ought not to leave things as they are! Under the present state of things cases may occur when to give asylum and protection to the persecuted convert is a clear matter of duty. On the other hand it is infinitely better, except in such extreme cases, that the convert should go among his people and be a power
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for good in their midst. Fortunately this was feasible in the case of our friend. Sometime after baptism he returned to his wife and family a new man, and he became a lamp placed in a prominent place giving light to all. The power of his example was not without effect, for his wife, some of his relations and members of the chief families of the place followed in his footsteps, believed in the Lord their Redeemer and were received into the church by the holy rite of baptism.

Some of them had to pass through very severe trials but they stood them wonderfully well. At one time some were turned out of doors and deprived of their property, and some were separated from their wives because they had left their caste by becoming Christians. The old bully of the village was inexpressibly astonished at the bravery discovered by one of his fatherless nephews who had become a disciple of Jesus. The old man was such a tyrant that the whole village feared him and as to any man venturing to express himself as dissenting from him in any matter of opinion that was entirely out of the question. When the nephew declared himself a Christian the old uncle thought that he could easily and speedily put a stop to such liberty of action; but to his very great dismay the young fellow of 23 or 24 years of age, who hitherto had never had the courage of even expressing his opinion in his presence, spoke right out in the manliest style, declaring that he was determined to follow Christ and that though they may cut his head off they could never induce him to give up his Saviour. Such courageous and fearless confession of Christ before men, such Daniel-like faithfulness to convictions had a wonderful influence on the people and the old uncle himself was much changed and confessed that he had never seen anything of that kind before. It was no wonder that the little church under God’s smile and blessing grew and gathered strength day by day.

During the year 1877, a catechist from Tumkur regularly visited the place, and in the Minutes of Conference for 1879 Badachandanahalli came to the front as a separate station bearing the name of Madagiri. At the beginning of 1878, Gnanasanjiva was made a local preacher and village teacher but his health soon began to fail rapidly, and it became evident that he was not to remain here long; but he had one desire which he was anxious to have fulfilled before his days were ended and that was, to have a temple built for
his God in the village. In the year 1878, when the Rev.
F. W. Gostick was stationed at Tumkur the good old man's
wish was accomplished. For about £20 a small chapel was
built with sun-burnt bricks and tiled roof. Mr. Gostick
took special interest in the place and it was by him that
most of the members of the little church were baptized and
it was particularly gratifying to himself as well as to
Gnanasanjiva to have a house for the Lord erected there.
It is the most prominent building in the village, and with
its gabled roof and whitewashed walls it is easily recognised
from the neighbouring villages and hamlets. Until this
time there never had been such an encroachment on the
territory of the Prince of Darkness, and the "heathen were
enraged" and their priests "took counsel together" which
resulted in a petition to Government requesting the removal
from their neighbourhood of this testimony to Christianity.
This came principally, if not altogether, from other villages
who could not bear to be reminded day by day of the truth
which they could not withstand but which they wished to
hide. Praise God the futile effort failed and the little
temple still remains. May God grant that the growth
of the church may be so rapid and so steady that a larger
house may soon be needed. Gnanasanjiva had hoped to be
able to preach in the new chapel, but before it was opened
for divine service he had gone to the great temple above
where, no doubt, he was welcomed by the sainted Edward
Jonathan Hardey as "fruit gathered after many days."
Yes, it is from the handful of seed sown broadcast in a
bustling heathen festival that all this has sprung up. "This
is of the Lord, and it is wonderful in our sight."

\[E. R.\]

\[AT WORK.\]

To gain an adequate idea of Mission work in India, we must
inquire not merely or mainly into results, but also into pro-
cesses. In some parts of the world, the inhabitants have
advanced little beyond national childhood; their minds are
virgin in regard to all serious thought, and readily impressi-
ble; and almost the first sowing of Christian truth results
in a large harvest of Christian adherents. This has been
notably the case in the West Indies, and in many parts of
Africa.
In India, however, the conditions of our work are entirely different. We meet every day with men whose minds are highly trained, and well informed; who have a definite creed and are prepared to defend it. Even the common people, who cannot think for themselves at all, know what they believe, and can give subtle reasons for it; though it is plain that their reasons have never been evolved out of their own brains, but are the outcome of the total thinking of the nation for centuries past.

Thus situated, Missionaries in this country have a double work. They must pull down, before they can build up. They must root up, not only natural weeds, but poisonous plants, that are deeply bedded, before they can sow the good seed which is to bring forth a hundred-fold. Or, to change the figure, the true note of Indian Mission work just now is not victory, but battle—fierce, though bloodless, and if silent, yet unceasing. Our business at present, and for awhile to come, is not to "sound the loud timbrel," but to keep a cool head, a sharp eye, and dry powder. Some great struggles are ahead of us, and, likely enough, a few reverses, before India shall be 'the slain of the Lord.'

It is very pleasant to write about results, and those are pitiable cynics who carp at the grateful enthusiasm which pervades such records. But if such results were to be the sole or even staple information supplied by Indian missionaries, it would be disappointing by its comparative meagre-ness, and inadequate as a representation of actual work. The fact is, our position is much like that of some Coffee Planters in Mysore and Coorg. They buy a piece of wild jungle, and the first year is occupied in partial clearings. Then small nurseries are started, from which, in the second or third year, a man may begin to plant out, in spaces previously prepared. For some time the main attention must be concentrated on these young plants, even to the neglect of further clearing; but when all that has been done, the anxious planter must wait from three to five years before he can secure any crop. Years must be spent also, in rearing and distributing suitable shade all over the estate, and there must be incessant ' handling,' weeding and manuring. Few estates begin to repay the labour and money spent upon them under seven or eight years; and even then, the rain may fail when the blossom appears, or the borer may come in and kill half the trees in a season. Now expand these years into generations; multiply the contingencies of the enter-
prise, seeing that we deal with fickle human wills, and not with settled laws of nature; think of the thick boscage of superstition, of the widespread, all-shadowing branches of custom, that must be attacked and removed; of the careful watching which our little nursery churches require, and of the certainty that some of the plants therein will prove failures, and then it will be clear why so seemingly scanty a crop is producible. Yet planters say that in spite of everything, coffee, if well worked, will pay well. And we know, that our work will; for though India were a desert it is destined to blossom as the rose. Meanwhile, till 'crop season' comes, it may give heart to those interested, to know the way in which the clearing and planting are being done, and what it is that has to be cleared away.

Putting parable aside, it seems to the writer, that this Magazine will be well within its legitimate scope, if, while it records all real results of Missions, it tries, also, to shew vividly to the reader the Missionary 'at work.' The people whom he meets with every day, in the town bazars, or under the broad shade of the village pepul-tree—what are they like? What are their creeds, how do they defend them, and in what terms? What are the common objections to Christianity, and how have they to be met? These are matters but little understood outside the circle of Mission workers and yet some knowledge of them is not only intrinsically interesting, but quite essential for the cultivation of intelligent sympathy with Mission work.

I propose, therefore, by means of random jottings, to indicate the difficulties in language, in creed, in custom, and in general bias, which the Missionary has to meet with; to show the style of attack, and the modes of defence; and to illustrate how he is sometimes outwitted, and how, more often, his opponent is beaten, though he will not confess it. The jottings are drawn from actual experience in evening lighted services or morning street discussions, and will invariably embody the popular aspects of things. The abstruser points of the Hindu systems, known to but few and understood by fewer, must be dealt with in separate articles. I desire here to catch and crystallise, as far as may be, current ideas and floating formulae; and, in general to make as vivid to the reader's mind as possible, the sort of thing the vernacular Missionary is going through every day of his life.

At the outset, it should be remembered, that the force
and the weakness, the brilliance and the haziness of a Hindu, lies in illustration. It is more to him than the most irrefragable logic, the most pregnant aphorism, or the most earnest appeal. He thinks in pictures and talks pictorially. To talk to him in the abstract is frequently to talk unintelligibly, and almost always ineffectively. The stock expressions of every-day life, are so many vignettes, perfect in themselves and very striking. Ask a villager, for instance how far you are from his village, and instead of telling you in mathematical terms, he will inform you that it is such a distance as a man can shout, or a horn be heard, or a cock crow. Where the unimaginative Englishman would speak to you about superfluous energy, he would tell you of a man who threw a great stone slab to break off a loose tooth. While we should talk stiltedly of a man’s incapability of appreciating opportunities, he would describe to you a man who turns round in a forest and declares there is no firewood. The absurd unfitness of anything is to him like fiddling to a buffalo, or like giving sugarcane to a sick elephant. An equivocator is a man who puts his lamp on the middle wall of the house, so as to be available for either side; while an unreliable man is one whose word is like a pillar fixed in mud. The more completely a man can master the ready use of illustration, and fill his memory with pictorial proverbs, the more likely is he to be effective. That it is unsatisfactory to argue by illustrations goes without saying. But it is the easiest avenue to the minds of this people, and even at the risk of a disastrous application of our own similes, we are bound to use them.

It must be understood that there will be no attempt made to render the following jottings consecutive. They are intended to be quite miscellaneous, but it is hoped they will be none the less instructive.

While preaching in the crowded market of Harihar one day, a fat Lingait merchant, whose God most evidently was ‘his belly,’ came up and stood listening for a while. Presently he interrupted me, and after throwing out a brief complement to the Christian religion, begged to know how much we were willing to give if the people would join it. Taking up a common proverb, I said ‘Who ever asked wages for the privilege of eating sugarcane?’ It was quite enough, and the man was subdued into silence amid the laughter of the crowd.
Sometimes, however, the laugh is turned the other way. A Missionary was preaching in the streets of Mysore City on the folly of idolatry, when a man made the following explanation:—A child's first step to knowledge is the alphabet. Till he has mastered that, it is impossible for him to advance far in learning. In matters religious the mass of the people are mere children. They cannot yet comprehend the spiritual nature of God, and idols are the alphabet to lead them on to this knowledge. 'Ah' replied the Missionary, 'but a nation's childhood does not last for ever. Your forefathers may have been children in religious matters, many of them; but you are surely men, and you ought now to leave your alphabet, and go on to the Ramayana and Mahabharata.' 'True,' replied another, 'but however far you may proceed in the Ramayana, you never dispense with the alphabet. And so we cannot, on any account, put away our idols.' Retreating altogether from the illustration, the Missionary could only remark on the strange fact, that, while here and now idolatry was thought necessary, the early fathers of the race, who composed the first, and best hymns, were entirely free from it—a fact which no illustration could explain.

Often enough, an illustration is turned so adroitly against one, that the only resource is to assert that illustrations are not arguments, and then proceed to a more abstract statement and proof. Thus, on one occasion, I was discussing with some Adwitas on their particular tenets. It may be explained that these are Pantheistic Brahmans, whose pantheism is of the higher spiritual type. They believe in one sole existence and no second. They hold this universe to be the shadow of God—unreal, springing from His Being, nothing apart from Him, Himself. It seems real to our consciousness, but it is only seeming, for we are enveloped in a state of Māyā, or delusion. We are, as it were, in a dream; rejoicing, sorrowing, loving, hating, acting and resting, as men do in dreams; but by and by we shall wake up to the consciousness that it was nothing other than a dream, and that we are ourselves one with the Sole Existent. It was on this question of Māyā that we were conversing, and in order to illustrate the absurdity of it I said to the old shastre whom I had known well for some time, 'you have been good enough to admit me to your house now and then, and I have some idea where you keep your jewellery.'
It would interest my friends in England if they saw it. So one night I will cause it to be stolen. Of course you will keep quiet, and not have me apprehended, for the theft will be all Māyā.’ ‘True enough’ he replied, but I shall certainly put you in prison, and then you can console yourself with the reflection that that is Māyā also.’ The illustration was two-edged, and I had to fall back on the question. ‘How do you know anything about Māyā? That knowledge must also be a delusion; Māyā itself must be Māyā, and everything is nothing; and there can be no great One’—an argument which was less easily disposed of.

Among the less instructed classes, a common request after a sermon is, ‘Shew to us the Jesus Christ whom you have been describing.’ The following conversation generally ensues and sends the man away quieted for once:

‘Do you believe there is an Empress of India?’
‘Yes.’
‘Have you ever seen her?’
‘No.’
‘Why do you believe in her existence?’
‘Because you, and many others, have told me you have seen her, and I believe you speak the truth. But nobody living has seen Jesus Christ.’
‘Will you believe in nothing but what somebody now living has seen?’
‘No.’
‘To-morrow you may have a very violent headache, and when you go to the doctor he says ‘I shall not give you any medicine. I cannot see your pain. Nobody ever saw a pain. I don’t believe you have one. Go away.’ Now what would you say about such a doctor?’
‘That he was a fool,’ candidly answered one man, and he did not wait for the application of his own judgment.

This same illustration of pain was used against the writer only a short time ago in the Shivrampet School, Mysore City. Every Wednesday evening, we have a heathen service there, which is generally crowded, the greater part being Brahmins. Hitherto we have allowed discussion at the close of the sermon; but we always insist that the disputant shall come out of the crowd, and address them and us from the table, as we ourselves do. This invests the proceeding with a certain air of dignity and responsibility. On
At Work.

the evening in question a young Brahmin came forward and in the course of his remarks, suggested that there were other means of salvation from sin than through Christ. I asked him to name one, and he instanced frequent ablutions at holy shrines. In reply I quoted a line from one of their own poets which says "If by cleansing your skin you lose your sin, what is sin? Is it mud?"

"That proves nothing" said he.

"No. It only shews what one of your wise men thought about it. But to the question—where is your sin? Is it in your body or your soul?"

"In my body."

"How?"

"If you beat me, I feel pain. That is in my body."

"Yes, and if you strike a corpse, that feels pain, does it not?"

"Of course not," said he.

"Why not? The bruise on the flesh will be just as apparent there as on your body. Why is there no pain?"

"I don't know," he replied reluctantly, "except the pain belongs after all to the mind."

"Just so," I answered "and your sin has tainted that which no waters, holy or common, can ever cleanse."

In the case of most objectors, who desire victory rather than truth, we find it most satisfactory to put them at once on the defensive; and most of them are glad to retreat before they have committed themselves very deeply. Sometimes, however, we come across men who are very chary about being driven into that attitude. We had one very striking instance of this. Away in the Mysore Malnad, hidden in the bosom of grandly clad hills, and on the banks of the sacred Tunga, lies Tirthalli. One evening, a Brahmin logic chopper, a very old acquaintance, came up to us as we sat on the rocks in the river bed, and a discussion began. Pursuant to our usual tactics, my companion soon assumed the aggressive by saying, "You talk largely about Brahmins; now what is a Brahmin?" But our friend was not to be outdone in fencing, and he replied, "There is a previous question to that, which I must beg you to answer. What is what?"

Vernacular Missionaries find a constant difficulty in dealing with the people, arising from the fact that the most
common words used in preaching, convey an entirely differ­
ent idea to that which the preacher wishes to enforce. Thus, by a Hindu who has had no contact with Christians previously, such cardinal words as salvation, regeneration, redemption, and heaven are completely misconstrued. For instance, the word translated salvation, rakshanè, simply means, to the majority of people, food and clothes; and if you try to be more specific and speak of the soul’s salvation, atmadarakshanè, they interpret it to mean the care which the supreme soul, Paramalma, takes to provide them with food and clothing. Regeneration means to every body going from one birth to another—transmigration; rédemp-
tion is the cessation of such births; and heaven is absorp-
tion into Deity. Thus, all the way through, we are liable to misinterpretation; and unceasing reiteration of defini­tions, with copious illustrations, is absolutely essential. Hence it will be at once realized, how incomprehensible a book the Bible is to most non-Christian people. It is a translation in which, as in other translations, idiom has had to be sacrificed to literalness; in which many expressions, altogether foreign, occur; and wherein many words have been used into which an ethical meaning, unknown before, has of necessity been imported. Two simple examples of ordinary difficulties may be given. The Bible Lesson in the Girls’ School the other morning was from the 6th Chapter of the Acts of the Apostles. In the 2nd verse we came on the sentence, “It is not reason that we should leave the word of God, and serve tables.” “What is it to serve tables?” was the question asked, and the reply given with quick assurance was, “To make puja (worship) to them.” I was startled; for the difficulty of the expression had never occurred to me before. All the girls gave the same answer, and the master, an intelligent Brahmin, when appealed to, confirmed it. The difficulties related to two points. The word sèvè (service) is commonly used among the people with a religious meaning. A man on his way to the temple, if asked where he is going, replies that he is going to make sèvè. Hence the answer given. The other difficulty lies in the fact that tables are uncommon articles of furniture, never used but by the richest, and by them only to write upon. Naturally enough therefore the children could see nothing in the expression, unless it meant pro­stration before a table, as they prostrate themselves before idols.
An instance occurred in Shimoga some time ago which shows how difficult it is to lead people to see an ethical meaning in a word which has hitherto had none. On going into the Boys' School one morning, I found the teacher, a heathen man, solemnly expounding the early verses in the Sermon on the Mount. I bade him continue his lesson a few minutes while I listened. "Blessed are they that mourn"—that was the passage. This was his interpretation; "Those people who have plenty of sorrow, are sure by and by to grow very rich!" How he would have proved his proposition I cannot tell. In the Kanarese version the word translated 'Blessed' is bhagyawantanu, which means to everybody a rich man and the teacher, like others, had got no higher idea of blessedness.

H. H.

AN ENGLISH LECTURE TO HINDUS.

On a recent Sunday evening an opportunity of attending one of the Lectures for Native gentlemen, presented itself. It was a cheering sight for a young Missionary to see a large room filled with thoughtful Hindus who, if not actually seeking "more perfect knowledge of that way" were at least willing to give respectful attention to religious truth. From reports of the audiences which gather week by week it would appear that these Lectures are highly appreciated, and though impetuous earnestness would like to make stronger appeal to emotion and youthful ardour longs for a nearer way to the heart than the present system seems to offer, yet it cannot be that such great moral principles and divine truths as were enunciated on the occasion referred to shall be taught without results. It was felt that the lectures of that evening in order to be rightly valued ought to be put into permanent form, and the present writer would have been glad to see the whole of it published in these pages (as also some others recently delivered) if the MSS. could have been obtained for that purpose. Failing that, however, and failing the lecturer's permission for anything more than "an account" of the meeting, it is thought that the best possible report will be an outline of the lecture which is here given accordingly.
THE PRESENT LIFE A TIME OF PROBATION.

Synopsis of a Lecture to English-speaking Hindus delivered at the Wesleyan High School, Bangalore, July 10th 1881, by Rev. Ellis Roberts.


Introduction § 1, 2, 3. The World-plan.

§ 4. Various Theories. (a) Absolutistic Theory. (Leibnitz). (b) Moralistic Theory. (Kant). (c) Eudemonistic Theory. (Steinbart). (d) There is a union of the truths of these theories in the scripture doctrine of the establishment of the Kingdom in which all things are made one in Christ. (Eph. i. 10. ἰδιωματικόν). The disciples thought that the final glory of this kingdom was immediately to appear.

§ 5. To correct their error and expand their views the Parable of the Pounds gives emphasis to the doctrine that a state of glory in the ultimate future is preceded by a period of probation. Hence, The present life is a period of probation.

§ 6. The doctrine of probation includes the following points:—

(a) Future destiny depends on present conduct.
(b) Man in his present state is subject to two kinds of moral influences.
(c) Man has a power of self-determination by which he determines his action and by repeated acts of self-determination forms his moral character.

Rem. According to the above analysis the subject in its principles and bearings will open up almost the entire field of ethics and theology, therefore in this paper, we shall have to narrow our field of vision and attend only to those parts of the subject most prominently set forth in the Parable of the Pounds. (Explain the Parable).

I. The first proposition illustrated in the Parable. That the present as a time of probation is a period of difficulty, trial and temptation.

A. Element of trial arising from limitation of knowledge.

1. (a) Nature is like a Parable hiding as well as illustrating higher truth.
(b) Revelation is not universal.
(c) The evidences of Revelation are of such a kind and limit as to try the moral character of seekers after truth.
(d) The matter of Revelation is limited. Many things are not revealed.

2. The tendency of this trial of knowledge is

(a) To develop Faith—that power by which man realizes the existence of the unseen and future; and thinks, feels and acts with reference to such objects with as much earnestness as he does with reference to the visible and present.
(b) In case man fails to stand the trial it tends to develop Worldliness—that state of mind and character in which he feels and regulates his conduct with reference to the visible and present—the tyranny of the present and temporary.
B. Element of trial arising from the prevalence of wickedness giving it the power and prestige of example and custom.

1. Man is a social creature.
2. There are some persons to respect whose wishes is a dutiful act, and an act that is made pleasant by natural ties.
3. Society's power ought to be on the side of the right.
4. But the prevalence of wickedness makes the example of society one of the strongest elements of trial. "The World."
5. The former was trial from within, but this is a trial from without and lasts when the other is conquered.

II. The second proposition illustrated in the Parable. That the effect of this trial is not to take away man's obligation to do the right; but to test his faithfulness to duty and develop his moral character, thus preparing him for a future period of retribution. (The servants in the parable were still the nobleman's servants, and what had been entrusted to them was still the master's property).

A. The principle, which, in its application to man in relation to his neighbour, is the principle of the right of property, in its application to man in his relation to God is the basis of the moral in relation, giving endless permanence to the obligation to do our duty.

(a) What I produce is mine to the extent I am my own.
(b) God is my Maker, therefore I am His.
(c) I am His absolutely, as He is an independent Being.
(d) If I am His, His will is my Law.
(e) My relation to God as my Maker is based on a fact and not on circumstances under which I may find myself at any period during this life of probation.

(f) Therefore the trials, difficulties and temptations of this life of probation cannot remove man's obligation to discharge his duty.

B. On the other hand the trial of the present life tests and develops man's moral character:

1. By continually bringing Him face to face with the great distinction between right and wrong.
2. By repeatedly pressing Him to an act of self-determination by which he decides for the right or for the wrong.
3. Such a moral act has a tendency to produce a disposition to choose and act in the same way again.
4. Hence a repetition of the act of self-determination to which man is pressed by the trials of the present life tends to develop and confirm his moral character.

5. This has something similar to it in physical nature. Hence the troubles, difficulties and trials of this life are an essential part of the great economy of life. They come not without a cause, they are not sent without a purpose, and we should not let them pass without making us better.

(a) This view of the present state should restrain us from being impatient of suffering and privation.
(b) In this view of the present state we have the real solution of the problem of inequalities.
The "Six Years' Party" in Travancore.

Inequalities of the present life have been accounted for in various ways.

1. The difficulty of the phenomenon is in its relation to the Government and Justice of God.
2. The theory of transmigration strives to account for it by supposing a former probation, thus making the present life a period of retribution in its relation to the past and also a period of probation in its relation to the future.
   (a) This is of little philosophic value as it is altogether hypothetical. It requires other hypotheses to rest upon.
   (b) Its distinctive element—that of explaining the present by past probation—is unnecessary, inasmuch as the problem it labours to solve is really solved by the idea of present probation alone.
   (c) Our view of probation should reconcile us to the brevity of the present life.

The crisis of man's being is in that act of self-determination by which he chooses the right and accepts God's mercy, or rejects God's pardon and does what is wrong.

Hence (S) Were our period of probation a thousand times as long as it is we should end with exactly the character with which we shall end this briefer one.

The length of our probation may affect the extent to which our moral character is developed but not its (nature) kind.

W. H. J. P.

THE "SIX YEARS' PARTY" IN TRAVANCORE.

Foremost among the names of the old European Missionaries in Travancore, who were sent out to reform the ancient Syrian Church established there, are those of Baily, Fenn, and Baker. These missionaries, after their labours continued from 1816 to 1837, proved unsuccessful, severed their connexion with the Syrian Church and directed their attention to fresh 'fields and pastures new' with the avowed object of proselytizing the heathens around. Many converts were made by various missionaries and among others the Rev. Joseph Peet of Mavelicara, in South Travancore, converted a Brahmin family consisting of a mother and six sons. These astute and intelligent young men, who were good Sanscrit scholars well versed in the Hindu Shastras and Puranas, were considered a real acquisition by the missionaries, who evinced the greatest solicitude in their welfare, and eventually ordained and posted one of them—Justus Joseph—to the C. M. S. church at Kannit, also in South Travancore; and made catechists of the others. Nothing extraordinary, however, marked the first few years.
of the ministerial career of Justus Joseph, but after some time his eloquent sermons, powerful appeals, and pathetic addresses began to bear fruit in outward manifestations on the part of his congregation, which he in no way discouraged. Similar results attended the preaching of his brothers, whose knowledge of Sanscrit tunes, which enabled them to compose and sing hymns suited to the occasion, became a powerful weapon in their hands. Thus the flame lighted at the church of Kannit gradually spread to the Syrian and other churches round about. This transition state was viewed by the missionaries as a spiritual revival highly to be applauded, and Justus Joseph and his brothers were considered the Moody and Sankey of Travancore, and their followers at this stage were known as the "revivalists."

Elated by the success that attended him as the author of this 'revival' among his own flock, as well among Christians of other denominations. Justus Joseph began to entertain notions of attaining celebrity by founding a new religious sect and thus placing himself on the same level as the Christian fathers of old. With this object in view various doctrinal and other innovations were introduced into the church; and, subsequently, either by a pre-concerted arrangement among themselves, or under the influence of a religious frenzy or delusion, one of his staunch adherents, who subsequently became the 'chief prophet' of the sect, confided to him the secret that he had a vision to the effect that the second advent of Christ would take place after the lapse of six years. Knowing full well that this was contrary to inspired writings, and, therefore, too bold to be easily divulged, the champion of the revivalists and his intimate friends and followers met in solemn conclave, and after satisfying themselves as to the weak and plausible argument that it is nowhere to be found in the Scriptures that the time of the second advent may not be made known, published it to the world under the heading of a 'Divine Proclamation,' a translation of which is subjoined. "Certainly there are only six years more from May 1875 for the glorious manifestation in a cloud of fire, of the Great King Jesus of Nazareth. As the seventh year in which the true believers will be transformed is ordained by Jesus as the year of rest, the kingdom of heaven is at hand—repent ye therefore." From this circumstance they are named the "six years' party." They are also called Josephites, after their founder—the Rev. Justus Joseph.
Soon after this, the missionaries, with the aid of the sirkar, ejected them from the church at Kannit for their heterodox opinions, whereupon, nothing daunted, they erected temporary sheds here and there for divine worship, and even held their meetings under the shade of trees. We have now come to the most important period in the history of this sect—a period when it attained the highest pitch. Their numbers now increased by thousands. Numerous so-called prophets are among them. Visions and dreams and divine revelations became of frequent occurrence. Public confession of sins was rendered absolutely necessary, Justus Joseph himself taking the lead by making a clean breast of his past life. Tithes were instituted. Ornaments of no kind whatever were to be worn by men, women, or even children, but to be given up, ostensibly for the benefit of the community at large, but really to enrich the private coffers of Justus Joseph, so that if he is to outlive the prescribed term of ‘six years,’ he will be quite a different man from what he was, and be in easy, independent circumstances—the summum bonum, perhaps, of human existence according to his present altered views. Marriages were performed by the mere joining of hands at the bidding of the ‘prophet.’

It has been already stated that divine revelations are very common among them, but their mode of receiving the same is very curious indeed. In the course of one of their spirit-stirring hymns—when men, women and children begin dancing about—up jumps one with a loud demoniac scream, and walks rapidly round and round the table always placed in the centre of the shed erected for public worship. This is no other than the ‘prophet,’ and at a particular sign from him, their animating and lively tunes, rendered still more so since the appearance of the prophet on the scene, are hushed all on a sudden, when, with peculiar gesticulations and violent contortions of his body, he utters some idle gibberish which is eagerly jotted down by the so-called scribe to whom alone is this prophetic language intelligible, and this done, the prophet falls, a sign that the spirit of prophecy that had hitherto possessed him has left him, and a dead silence prevails. He soon comes to himself, when these jottings are read out for his delectation, for be it understood that he was all the while in an ecstasy, and therefore unconscious of what he was saying or doing and after mature deliberation, the prophet and the principal
members of the sect put their own interpretations upon them agreeably to the purpose they are intended to serve.

To turn now to their decline. It is mainly due to their prophets who were on the safe side so long as they surrounded their revelations with a halo of mysticism, so to speak, but when plain language was resorted to as a medium for making known the same, they were treading upon dangerous ground; for the non-fulfilment of the prophecy that on the 3rd August 1878 and the two following days there would be total darkness on the face of the earth was a serious blow to the cause of the "six years' party." There was then a great falling off though they tried to explain away the inconsistency by saying that the darkness spoken of was a spiritual darkness imperceptible to non-believers, in the face of the glaring precautionary arrangements they had made by way of supplying themselves with torches and matches against the expected days, which in itself clearly shewed that their deeds belied their words. Another cause is the death of the 'chief prophet' who was believed to be immortal. Again the fruitless endeavours of some of the junior prophets to perform miracles went a great way to shake the faith of their poor misguided followers. Finally the formation of a faction among them bitterly opposed to Justus Joseph, in that they deny him the title of Jehovah—which he recently arrogated to himself—a faction headed by a prophet who is stigmatized as the brazen serpent of the Old Testament by Justus Joseph, who is in his turn denounced by them as antichrist, added to the latest prophetic effusion that public worship is no longer necessary but that each house-holder can play the priest in his own family circle, clearly shews that their ruin and final collapse is not far off.

Now that their six years are over, they have fixed an early date for the glorious manifestation, viz., the 2nd of October 1881, but fearing that this might also turn out like the prophecy about 'darkness,' they have armed themselves with the explanation that the 'glorious manifestation' will only be visible to the spiritual eye of the true believer. Such is a brief summary of the doings of the remarkable Brahmin converts who have almost turned the little world of Travancore upside down.—Madras Standard.
A recent number of the Church Missionary Record contains some notes of Discussions with Muhammadans, by the Rev. M. G. Goldsmith, M.A., which are so interesting that we should have reproduced them had space permitted. We give the following extract. The place referred to is in the Mysore Province.

Aug. 19th, Closepet, 27 miles west of Bangalore.—The Rev. E. Roberts, my brother Henry and myself left Closepet in a samán bandy this morning for Channapatna, 7 miles distant on the road to Mysore. The country is very pretty, being well wooded and on both sides there is a back ground of massive rocky hills of granite. We walked through the long street of Channapatna (the “handsome city”) to the Traveller’s Bungalow, visiting a flourishing Girls’ School on the way and talking to some of the Musalmans in the bazaar. After breakfast a Catechist called on us and took my brother and myself to visit some of the leading Muhammadans. The first place we went to was a fairly spacious but simply-built mosque, which also seemed to answer the purpose of a rest-house. It was entirely covered in, in this respect differing from similar buildings in Madras, of which only a small portion is roofed over. There were no architectural adornments such as minarets, but the floor on the kibla-side (i.e., westwards) rose a step higher further in. We were invited to sit on some beams of wood on the entrance side (East), and a mat was spread over them to add to our comforts. In a few minutes a great many people came round, and one of the leading men, Syed Jalal, approached. On seeing him most of those present went forward, and very humbly bowed down and touched his feet one after another. He welcomed us affably and took his seat on the beam near us. Two other much older men afterwards came up, each of whom was treated in the same respectful way, and they took their seats on the step inside. The rest sat on the floor or stood outside behind us, while we opened with our message. We explained that we wished to bring forward the Way of Salvation as revealed in the Bible, through the Sacrifice and Atonement of Christ, and gave a summary account of the Gospel History, closing with the Second Advent, when He shall come to judge all men according to His Book. These Musalmans belong to the Mahdavi sect, and are called Daiva-walas (i.e., sectaries) by the orthodox party. Their peculiar doctrine is that they hold that the Imam Mahdi, who is to come as the forerunner of Christ at the end of the world, has already come and is not to be waited for, as the others consider. They have made themselves obnoxious to other sects, and have been persecuted in consequence. Lord Harris is said to have had compassion on them and to have settled them in this place. It seemed natural to expect that the Second Advent would be a subject of interest and they listened attentively. To our surprise Syed Jalal Sahib admitted that Christ became a sacrifice. This is contrary to Quran teaching, but he went on to make out that Muhammad too became a sacrifice; so it appeared that he was taking the expression in a lower sense. He was therefore referred
to Gal. iii. 13, "a curse for us." To this he altogether objected, as being unworthy of a holy Prophet, but it gave us an excellent opening for explaining the ground of a sinner's hope. It was now time for the Friday prayer, so we took leave after giving him a copy of Imaduddin's "Manana" (on the Divinity of Christ). A man accompanied us, who urged us to call on another of their chief men, Míáž Miýán by name. He led us through several back lanes, enlarging by the way on the patience of his sect under their persecutions by the orthodox party.

Aug. 21st, Closepet.—At 6-15 this morning a little Musalman boy called to tell us that Abdul Azīz Sahib, the Master of the Hindustani Department of the Government School, had unexpectedly returned from a holiday and would be glad to see us. We accordingly set out and found him in a house "that joined hard to the Mosque." He invited us into a good-sized room, in which were two articles that served as chairs and on which he seated us, while he himself took up what was evidently his customary seat behind a desk on the floor. Many others came in and sat around in different positions. After a few preliminaries about his school, which, owing to the failure of the silk trade through disease amongst the silk worms and the consequent poverty of the Musalmans who formerly carried it on very briskly in this place, is not so flourishing as he would like, we got upon the subject of Salvation through Christ. He asked whether He was the Son of God. The passages were shewn which stated it. He immediately objected that they were abrogated or corrupted. In reply to the abrogation we reminded him of the 131 verses of the Koran that are about the Bible and all more or less in its commendation. In reply to the charge of corruption we shewed a Greek Testament and explained the difference between variations in the translations and in the original: that in the original no doctrine had been proved to be affected by the course of ages: one intercessor for sinners was enough, and the Lord Jesus Christ was hereinstated to be the living appointed Intercessor for all, who also bore the curse due to sin, &c. He declared that Muhammad was stated in the Quran to be an intercessor, and when plied for a proof (of which we denied the existence) he spoke of the Maqám-i-Máhmu’d (place of honour) mentioned in the Quran, to which we objected as being altogether too indefinite for the point at issue. He said Muhammad was somewhere called in the Quran the "intercessor for sinners," this we absolutely denied and demanded the text, which he promised to hunt up for us. With regard to the Divinity of Christ, my brother used an argument given in Arnold's "Islam and Christianity," and which has several times been very useful. "You admit that He is the Word of God," as "mentioned in the Quran?" "Yes." "Can the Word of God be separate from God in eternity of existence?" "No." "Christ, the Word of God, is therefore from everlasting to everlasting." All this in its bearing on the salvation of sinful men, who could not save themselves, was pointed out. Abdul Azīz Sahib was very friendly and we parted on good terms. Later on in the day he called over at the Traveller's Bungalow and we had another talk on the same subjects, but in the course of it he made some statements about miracles performed by Saints and about the miraculous death of an English gentleman and lady who dared to approach the shrine of a very holy man at the Cauvery Falls with
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their shoes on, which shewed that he, like most other less educated men, has a mass of rubbish to escape from before he can be expected to appreciate the simple Truth of God.

The above are among the chief discussions that have been held, for those that take place almost daily in the streets are seldom conducted with much system and order. Both kinds seem necessary, for the latter lead to the former. In conclusion it may be noticed (1) that Muhammad and the Qoran are almost ignored on these occasions, which is as it should be, for our subject is to hold up the Truth rather than to attack any particular form of error. (2) The controversial books of North India, such as Immaduddin's Hidayat ul Muslimin, seem to have done much to clear the way, for we believe the old points of attack are now to a great extent given up, (3) The weapons ordinarily used now are identical with those used by the Jews of old, "contradicting and blaspheming" in the bazaar before the gentiles (Hindus); and as the Pharisees suggested that the miracles of the Lord Jesus were by the power of Beelzebub, so with strange similarity Moulavies to-day declare that our Jesus who died and rose again is another Jesus to Him in whom Muhammad professed belief. Under such circumstances can Islam stand?

M. G. G.

WESLEYAN METHODIST NOTES.

—Special religious services were conducted at Black Town Chapel, Madras, during last month by the Rev. R. Maplesden and others.

—The Ecumenical Conference commenced its sittings in London with a breakfast given by the Religious Tract Society in Exeter Hall. Its proceedings, however, took their formal beginning by a religious service held in City Road Chapel on Wednesday morning, September 6th. We hope to present our readers with a summary of the proceedings in a future issue.

—Our Soldiers, Bangalore.—We have commenced a Bible Class at the Cantonment Chapel exclusively for soldiers, on Thursday at 10-30 A.M. Not so many attended as was hoped and expected but we have had excellent meetings, and the men have evidently enjoyed a free conversation on some portion of God's Word. This class has resulted in a more extensive circulation of the books of the large library connected with the Chapel.

—We learn from the report of the North Ceylon Tamil District that there have been 48 adult baptisms during the past year, and 56 additional candidates for baptism.
contributions towards one native pastorate have averaged eleven shillings per member. There has been a small increase in school attendance, and the Boarding Institutions which are doing a noble work, have increased in popularity. Twenty-five students are in the Training Institution. We regret that this report which possesses a special interest for many Indian readers, has only just reached us, by a circuitous route.

—The Anniversary services in connection with this school were held on Sunday, the 25th September, in the Wesleyan Chapel, Negapatanam. The Rev. T. F. Nicholson of Manargudi, preached both morning and evening. (The morning service was specially for the young and was held during the usual school hour, 7 a.m.), special hymns were sung by the children and the attendance at both services was very good. We learn that the school was opened on the 19th September with 19 children, and, notwithstanding several withdrawals during the year, entirely owing to removals from the station, there are now 48 on the roll, including a Bible Class for young men which was opened the Sunday after the Anniversary.

—Girl’s Day School, Bangalore.—On Thursday, September 8, the Teachers and Scholars spent a delightful afternoon at the Lal Bagh. There was a presentation to Miss Whitwell first of all. The scholars gave her a beautiful silver necklet, &c., as a token of their regard for her personally and their appreciation of her efforts as their head-governess. Then all drove off to the “Red gardens” where they enjoyed themselves in various ways until 5 o’clock when they sat down to a capital tea in the Picnic house. This school has increased in numbers and usefulness during the year. The teachers taking great pains. Mr. Grievison, Government Inspector was, we believe, well-satisfied when he examined the school recently.

—Tumkur.—Last month we had a visit from the Rev. Henry Goldsmith of Madras—we had two meetings for Musalmans in one of the school-rooms. Both were well attended, and were marked by an absence of the bitterness and cavilling spirit that are usually manifested at such times. We trust much good will result from these services. The prizes have lately been distributed to the pupils of the Girls’ Schools which are in a very satisfactory state. Our anxieties have been removed by timely showers of rain, and the boys of the orphanage are busy with farm work. In our Evange-
listic work we have been endeavouring to carry the Word to the regions beyond, and have been much struck with the eagerness with which many who have never heard the Gospel before, have listened to the good news of salvation. We are longing for an outpouring of the Spirit that will cause the seed that has been sown for many years on every hand, to spring up to the glory of God.

—The usual quarterly meeting of the Mysore Circuit was held on Thursday, the 22nd September, in the Chapel. The returns showed an increase of two members on the quarter, with 29 on trial, while the contributions amounted to over Rs. 66. One adult baptism, that of a mechanic, was reported. The most interesting feature of the meeting was the examination of a local preacher to be received on "full plan." So far as is known, this is the first time a local preacher has been examined in Kanarese in this way, and admitted to the privileges and duties of a "full and accredited local preacher." The young man, Gnánasanjiva, went through the ordeal fairly well and to the satisfaction of the meeting. The reports from the out-stations, Hunsur and French Rocks, were encouraging. After the meeting all the members had tea at the mission-house, and in the evening a temperance meeting was held. Several brethren delivered addresses, and after the meeting several took the pledge.

—BANGALORE ENGLISH CIRCUIT.—The Quarterly Meeting was held on September 23rd. The Rev. J. Hudson having been invited, kindly attended and presided. The Circuit Ministers and a good number of the members of the Committee were present, all manifesting considerable interest in the spiritual and financial condition of the circuit. The membership was found to have increased from 70 (last January) to 80 notwithstanding the breaking up of a soldier's class of 11 members meeting in another station. There is also a Catechumen class of 15 young women which has been formed by Mr. Picken at St. John's Hill. It was generally felt that the congregations on Sundays and week evenings are most encouraging. It is hoped that arrangements may be made for holding special services during the coming quarter and the Committee unanimously resolved to do their utmost to secure success.

Reference was made to the recent purchase of a house for the minister at St. John's Hill. The house and situation are admirable and Mr. Picken has taken possession, much to the gratification of all, especially those on the Hill. The
scheme for thoroughly working the English Circuit is now complete and we feel sure our English Congregations will appreciate the efforts made in their behalf. The Financial Statements read were most gratifying, all the funds having been well sustained throughout the year so far.

At the Colar Mines matters are not so satisfactory—in fact there has been considerable disappointment. Still, the few members there are grateful for the services held among them and mean to influence the many among whom they live, if possible, for good.

NOTES OF OTHER CHURCHES AND SOCIETIES.

—The Methodist Episcopal Church of South India will hold its Annual Conference in Bangalore in November.

—Several additional missionaries are expected to arrive in India in connection with the C. M. S. and it is stated that the Oxford Mission, Calcutta, is to be strengthened by the coming of a few Sisters.

—'I. M. T.,' the Rev. Dr. Thoburn, we suppose, writing in the Lucknow Witness, says "thus far the effort to induce the ordinary membership (of M. E. Churches) to engage in direct missionary work has not been at all successful, and most people look on it with quiet incredulity."

—The brethren of the New Dispensation have issued the following address:—

"To our Native Christian brethren in India, our affectionate greetings. We accept your kind words and cordial good wishes with unfeigned gratitude. You are our brethren in Christ. Nay you are unto us the visible tabernacle of Christ in India. Therefore, we love you, and we honour you. And though we differ, you are our brethren. First, because you are our fellow-countrymen and kinsmen in the flesh. Secondly, you are kinsmen and co-heirs in Christ Jesus. Therefore, you are doubly dear to us, and we are mutually bound in the lasting bonds of fraternal alliance and spiritual fellowship. We only trust and pray that the Merciful Lord may strengthen our attachment, and so adjust our mutual relations that we may co-work in advancing His cause and establishing His kingdom in this land. The New Dispensation is verily a Dispensation unto you as well as unto ourselves. In it the living Christ will unite with the Prophets and Saints of India, and fulfil in wondrous ways the prophecy of a Euro-Asian Church. You are right in welcoming this Dispensation as a light from heaven, which is drawing India towards Christ and God. You are also right in holding that we "have not quite found the truth yet." Truly, we are yet very far
from the kingdom of heaven, and see as through a glass dimly. You complain, brethren, of our metaphorical language. As we have been brought up in the school of Christ, and have learnt literature at his feet, we cannot possibly renounce the habit of talking in parables and indulging in the sweet poetry of faith. Not our language, but our thoughts and ideas are a stumblingblock unto others, and if they do not understand us, they will do so hereafter as they get familiarized with our ideas. We do not mystify others. Our critics dream: we do not nod. In the next place allow us to observe that truth is not exclusive but all-inclusive. Christ includes Chaitanya. Hence the impossibility of separating the one from the other. We belong to Christ, and not to any body of Christians. Therefore we abjure the Christian name and prefer to call ourselves Christ's Hindu disciples, and not Christians. We have all things in Christ, all Scriptures and all Saints, and therefore, we deny exclusivism. It is true, beloved brethren, that we are reluctant to "follow the beaten track." Our originality is of the Lord, and if He will take us through new ways and fresh fields we must follow Him. It is not our judgment that we follow, but the guidance of the Holy Spirit. God grant you peace.

—A correspondent writes "The necessary arrangements are now being made to open a Normal school at Trichinopoly by the S. P. G. Mission for encouraging the higher education of girls. The need of such an institution in connection with the S. P. G. has been felt for a long time, and it is hoped that the attempt now made to meet the wants of the native Christian community in the southern districts will be successful. Trichinopoly being situated between Madras and Tinnevelly, and on the line of rail, is undoubtedly the best place for establishing such a useful institution. Mr. Grigg, the Director of Public Instruction, on his late visit to Trichinopoly, carefully discussed the proposed scheme with reference to this "Normal School" and approved of it. From this circumstance it is inferred that Mr. Grigg will ask the Government to give the scheme the support it deserves. Suitable arrangements for supplying food and attending to the domestic comforts of the pupils are being now made. Each girl will be expected to pay Re. 1 a month and to bring her own clothes and also her own eating and drinking vessels and books. Her first set of secular books will be provided for her by the managers of the school and her train charges will also be paid from the station from which she starts to Trichinopoly. The girls will receive a good education and will be taught fancy work and music—if they show any aptitude for either. Fifteen girls will attend this new "Normal School" at Trichinopoly from Mrs. Caldwell's school, under the charge of a matron. It
will be chiefly a school for girls of Native Christian parents, and it is hoped that they will avail themselves of this opportunity and send their girls to the new institution."

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GENERAL INTELLIGENCE.

—The (Loudon) Standard is responsible for the following:—Further intelligence has been received from Zanzibar respecting the outrageous proceedings of the Church Mission at Mombasa. The Superintendent acknowledges having flogged the servants of several Arabs to make them confess having bought some stolen property from natives belonging to the mission. On their confession they were liberated. He also acknowledges having imprisoned an Arab of good family. It is reported on the best authority that the superintendent has made an apology and offered an indemnity, which have been accepted. It appears, further, that the British Consul-General deputed his assistant to visit Mombasa in ship of war, and that the official investigations of the latter greatly compromise the missionaries. Floggings are the rule with them—floggings such as raise large wheals upon the skin, together with sentences of three months' imprisonment. Married females are subjected to these outrages as well as males. The apology for these glaring infringements upon the Sultan's authority has been accepted by the people this time; but it is said to be coupled with the condition that the missionaries referred to shall be removed from Mombasa.

—Some painful illustrations of the animosity existing between the Roman Catholic and Protestant natives of the Loyalty Islands, and of the one-sided administration of so-called "justice" by the French authorities who have charge of the Islands, are furnished by the Rev. J. Jones, a missionary of the London Missionary Society, labouring in that part of the world. Mr. Jones shows, by detailed facts, the Roman Catholic portion of the population are systematically encouraged by the Governor of New Caledonia in deeds of outrage and violence against their Protestant fellow-subjects, while the Protestants have been visited with severe penalties for acting in self-defence. We hope to hear that an enquiry concerning these things has been instituted by Government.

—A new course of "St. Giles Lectures" is announced for the coming winter. The general subject is to be "The Faiths of the World," which are to be treated of by some of the ablest men in the Scottish Establishment, including Principal Caird, Professors Flint and Milligan, and Drs. Matheson, Lees, and Maegregor. The Free Church is also arranging for an important course of Sabbath evening lectures, to extend over three winters, and to be delivered first in Edinburgh, then in Glasgow and Aberdeen. The general title of the course is to be "The Evangelical Succession," and it is intended to take up the history of the Christian Church from apostolic times to the present day. When to these are added the promised series on "The Christian Evidences," under the auspices of the United Presbyterian Church, it will be seen that the churches are really bestirring themselves to meet the wants of the times.