THE
Harvest Field.

A RECORD OF MISSION WORK IN INDIA AND CEYLON.

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A PLEA FOR VILLAGE WORK IN THE MADRAS DISTRICT.

Two years ago the second Conference of the Wesleyan Methodist missionaries in India and Ceylon was held at Bangalore, Mysore Province, and among the Resolutions placed upon record, was the following, \textit{viz.}:

\textit{This Conference deems the subject of Methodist extension in India a matter of the greatest importance, believing that no part of the mission field has greater claim than this land has; and warmly commends to our Home Committee the need of greatly increasing the number of missionaries in India, both for the strengthening of our old missions and for the occupying of new stations.}

The English Conference of 1881 has long since closed, the \textit{"Stations"} have come to hand, but no new men have been assigned to mission work in India or Ceylon. Retrenchment is the policy of the hour. Our mission in India is among the weakest, its results are yet scanty, its converts only a handful, still we must hold our place, \textit{and extend our operations without} that encouragement which the smallest reinforcement would certainly bring. We do not murmure because other portions of the mission field are more fortunate than our own, yet we are not free from the temptation to think that the pressing claims of India, to which other fields are second in importance, have been for the
present obscured by some occult influence. It is almost needless to say that gratitude would have been awakened even by "small mercies," and additional stimulus would have been furnished by the coming of one or two men, but the absence of these may afford us wholesome discipline. If we cannot make the progress we would, let us learn the patience we need.

The last Indian Conference looked wistfully at unoccupied fields, and since then, in answer to the prayer of the Madras District, work has been begun at Secunderabad in the territory of the Nizam. The importance of this new field is beyond question, and no regrets are likely to be cherished because our missionaries have entered upon work there, though, had it been thought that this new departure would furnish a reason for weakening the force employed elsewhere, and in an older field, such a request would hardly have been made. To reproach the Madras District now for having made the request, or the Missionary Committee for having acceded to it, would be an error. Yet the result of this new departure is, that the Madras District work proper, has now to be carried on with a loss of two European Missionaries from the former staff. We do not for a moment believe, that for this no compensation will hereafter be given, but financial circumstances permitting, we cannot too strongly urge a speedy payment of this debt by our Home Committee. In the meantime a good reason is afforded for a more earnest cultivation of our local resources, and an increased employment of native agents so far as these can be obtained. We think it is high time to advance a plea for village work in the Madras District. This district constitutes our oldest Indian Mission field, and on this account alone, presents a claim which can not easily be passed by. Work has been commenced and is carried on in towns which are leading centres of Hindu life, and at a considerable distance from each other. It is a far cry from Madras to Negapatam. Each of these centres was doubtless thoughtfully chosen years ago, by men who felt that the work commenced by them would last far beyond their own lifetime, and chosen not merely because their population was considerable, but because around them lay vast rural populations waiting to be evangelized. Shallow critics of the founders of our mission work in this district may chide them for a lack of organizing power, and say that had they chosen stations less widely apart, and aimed at concentr-
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tion in their work, greater success should have been realized ere now. But it is surely better to credit them with a strong faith in the Missionary resources of English Methodism, and to say that they chose large fields and planned a great work in this the oldest of our Districts, believing that in due time it would be overtaken, by an increase of our Missionary staff.

The mission stations in the Madras District are situated in the Government Districts of Chingleput, Coimbatore, Trichinopoly, and Tanjore. We make no reference at present to the work commenced at Secunderabad. The population of these districts, according to the last available returns is; Chingleput 938,184; Coimbatore 1,763,274; Trichinopoly 1,200,000; Tanjore 1,973,731, making altogether a total of 5,785,189, or in round numbers about six millions of people. Our work, however, is not carried on throughout the whole of these districts, but is limited to certain taluqs, and these may be regarded as peculiarly our own fields, where we are tolerably, almost wholly free, from invasion by other missionary societies. Let us look at the population of some of these. Mission work is done by those circuits which have their head-quarters in Madras, in all the taluqs of the Chingleput district. The Church Missionary Society, the London Missionary Society and the Free Church of Scotland are each doing a little work, but it is mainly in isolated places and can hardly be said to touch the mass of the population. Yet even if we make a liberal allotment of a section to these, there will still remain a country population in the immediate vicinity of Madras, which numbers three quarters of a million souls, and this, without reckoning Madras City, which contains upwards of four hundred thousand.

In Coimbatore District, Caroor and Periya Darapuram are the centres of our work, and if we divide the population of that district between the London Missionary Society and our own, we have there a country population approaching nearly a million professedly under our care. In Trichinopoly taluq we may claim a hundred thousand. Our three centres in the Tanjore district have around them a dense population, and in that district but little mission work is done by other Protestant Societies. These centres are Tiruvarur, Negapatam and Manargudi. In the Tanjore district the large towns of Mayaveram and Combaconum are almost untouched, the latter indeed wholly so, though
its importance is well known to some of our readers. A rough and by no means exaggerated estimate shows that a rural population of at least two millions lies within the limits of our circuits in the Madras District. We do not here speak of the work in the towns which usually form the head-quarters of our respective circuits, though that must be taken into account if we would fully realize the magnitude of our mission field. The number of missionaries and agents employed in our district is at present distressingly small, when we consider the work which God in His Providence has given us to do. Eleven Europeans, five of whom are wholly or in part engaged in teaching in School or College, and others of whom have more or less of English work, three East Indian Ministers, three Native Ministers, with some thirty catechists and agents sum up the whole of our forces throughout the district available in any measure for evangelistic work. The present staff is hardly adequate to sustain the work at our centres with the necessary vigour. Prior to the commencement of work in the territory of the Nizam, the supply of labourers was utterly inadequate, and since then we have had to suffer an amount of retrenchment which is not easy to bear. To friends who ask in India or England why no successes like those of Arcot, Tinnevelly or Travancore, appear in our oldest field where we have laboured for more than two generations, the reply is simple enough, viz., we have not a chance of doing the work which leads up to them. The field is all around us, desolate and neglected, but labourers are wanting to enter upon it. And this is no new discovery reserved for these days. Our predecessors have been impressed with the necessity of engaging more fully in village work, and have spent in it the hours or days of leisure which they could snatch from other toil. But never in the history of our district has this work been so well organized and continuous as it should have been. All the great visible successes in Indian mission work have been won among the rural populations, and our work has been chiefly not among these but in towns and cities. It is interesting to find that this work among the village populations deeply impressed the late Rev. W. O. Simpson, and that just as he was about to say farewell to India, alas! for ever, he strongly advocated the necessity for systematic and extensive work among the rural population. The last paper he read before the Madras Missionary Conference
was upon this subject, and that paper contains the follow­ing sentence, which is as true to-day as it was when he penned it sixteen years ago. "The unexplored tracts of the Anamallay Jungles could scarcely be more destitute of missionary light and effort, than the fertile plains and beautiful villages within a day's march of us." As Mr. Simpson's words are all the more impressive now that he has left us, we quote a few more sentences from the same paper, in vindication of the village work to which we speak. "I need not remind you," he says, "of the prominent place given to village preaching in the itinerancies of the Great Teacher. He went through the cities and villages preaching the Gospel of the kingdom. Bethany, Sychar, Nazareth, Capernaum, Chorazin, Bethsaida;—places glorified by his footsteps, lifted up to heaven by His wondrous works and teaching, were no more than villages or country towns, such as we may meet with in a day's journey from Madras. The first disciples were commanded to follow in His footsteps. We learn this duty then from our Great Exemplar." After referring to examples, in India and else­where, of men who " are searching for God's living stones in the Nazareths of the population, and, blessed be God, find and gather them" he thus proceeds. "I need not multiply instances. Without casting the shadow of a re­flection upon the churches gathered in large towns or cities; nay, regarding them as the basis of operations, and the treasury from which our agency must be drawn; we may safely say that the history of the Mission field reiterates the command of the Great Lord of the feast, "Go ye out into the highways and hedges, and compel them to come in."

Village work has received a vindication which is more than ample, wherever it has been thoroughly tried. It has sometimes happened that for the purpose of raising the missionary zeal of our home churches to a higher level, or arresting its decline, the opening of a new mission field has appeared to be almost a necessity. We would offer no remonstrance to the enthusiasm which warmly greets the new-born child, we heartily join in that, but we do think that the first-born should not be asked to suffer hunger that the infant may be fed. Such a demand would indicate cruelty or incompetence on the part of the mother. We are unwilling to credit either our Missionary Committee or our churches with a practical indifference to the necessities
of an old Indian District, a district marked by the footsteps of some of the noblest of our missionaries’ fathers. But we can do nothing else than appeal against the present passing over of its urgent needs. Since the energies of our few missionaries are divided among all kinds of work in orphanage, school, and English congregation, and but the fragments of time given to vernacular labour, if the present cheerless policy be continued, decline must speedily come. How can a few men doing so many kinds of mission work win any distinctive success! Some part of it must be surrendered if help does not come.

When we consider the needs of the Madras District therefore, at the present moment, we cannot do better than commend to the Methodist Churches of England the earnest request of the last Indian Conference, that the number of Missionaries to India be greatly increased, “for the strengthening of our old missions.” Every journey into the country has deepened our regret that we are able to do so little among the villages, for everywhere the missionary is welcome and the people ready to hear the Gospel message.

Village work has its difficulties, yet when these are weighed they are less serious than those which stand in the way of success in city work. We do not for a moment advocate the surrender of our work in cities, but we think that the vigorous prosecution of village work is a necessity which cannot longer be postponed with safety.

We know that retrenchment is the cry of the hour. But it is not alone, nor even first that this call for retrenchment should be heard throughout the Methodist Missionary field. A little retrenchment in the Methodist Circuits of England would mean no retrenchment in Methodist mission work if the savings could find their way to the coffers of our Missionary Society. The present policy of doing nothing for the Madras district, may soon bear bitter fruit; reinforcement is needed for the work in hand. It is from the condition and prospects of our mission work as now carried on, that we regard a speedy prosecution of village work as a necessity. We often hear it said that the time has come for a more extensive employment of native agency, and now that financial depression has reduced our European staff in this district the opportunity might well be seized. But alas! the native agency is not forthcoming. Our existing churches do not contain
the materials from whence such an agency can be drawn. If we look at the agents now employed by us, how few of them have come from our own churches. No other testimony is needed to show the weakness of a church than the assurance that it is unable to produce men to carry on its own work. Perhaps we ought to be thankful that agents have been trained by other churches, but though not absolutely refusing men nurtured elsewhere, Methodism has been wont to produce her own. And it is only by village work, by the formation of village churches, that we shall be at all likely to obtain men sufficient for existing—not to mention aggressive work. We do not desire adventurers who shall be lured by some educational or financial premium to attach themselves to our mission, crying, "Give, Give," we trust that we have seen the last of these. Simple, earnest villagers trained as thoroughly as possible, with a genuine Methodist experience; many such, we need, but they can only come from village churches. The churches are not yet formed nor will they be until our missionary staff shall have been increased. Why victimise ourselves or others by cherishing hopes of any striking success among the masses of the people, when the conditions of success are absent? They are absent now, and always will be until men are set apart for this work. Our missionaries look with longing on the thousands of villagers in their circuits, but among them they can only spend a day or two, often at long intervals in hurried tours. Systematic work is impossible. The amount of village work now done is partially represented by the number of native agents stationed among the villages. The Madras Circuits have six or seven catechists permanently placed among the three quarters of a million of villagers under their care, but when it is remembered that this population is in villages situated throughout a large extent of country, the insufficiency of such a number will at once appear. It would be well, if while the financial crisis continues in England, making the concession of European aid an impossibility to the Home Committee, a few more native agents could be supplied from local resources for work of this kind. But we confess it is not easy to find the money, and still more difficult to find the men, for native agents of the best type are not usually unemployed.

But whatever may be done locally, it will be impossible to keep silence until this village work which we believe
God has given to be done by us; is thoroughly entered upon. We may be asked to look at our existing work and be thankful, we may be reminded that our orphanage work is eminently successful, and that our schools contain nearly five thousand scholars. For all this we are grateful to God. But the fact still remains that we are weak where we ought to be strong. Our English work is important, our schools have done a noble work, but Wesleyan Methodism should nowhere be primarily or mainly a scholastic agency. Methodism is nothing if it be not evangelistic. It was cradled in evangelism. Its history is a great record of evangelistic triumphs. The weakness of our churches, the small number of our converts, appeal to us to follow the traditions of our fathers and enter upon village work. The success of other missions does the same. After only thirty years of village work, the Arcot Mission has gathered more than six thousand Christian adherents, while after more than sixty years of work in our Madras District we have gathered only about six hundred!

It is surely needless to say more concerning this imperative want of our oldest Indian District. The hopes of former as well as present labourers await their realization and the merciful purpose of God its fulfilment through work among our villages. It may seem impossible at present to send the men, yet it is the impossible which must be attempted, and done.

G. M. C.

THE METHODIST OECUMENICAL CONFERENCE.

The first Methodist Oecumenical Conference has proved a greater success than the most sanguine could have anticipated. We are indebted to America for the inception of the scheme and at the first more enthusiasm seems to have been excited there than in England. In the latter country there were many who doubted whether anything could result from a Conference without either legislative or executive functions and from whose deliberations some of the most important questions would be necessarily excluded. The success of the gathering may teach us that hearty practical co-operation in matters about which there is already no difference of opinion is the very best way to union on questions which at present give rise to divided feeling.
The Methodist Ecumenical Conference.

The preparation for the union of which the Conference was a sign, had been going on so quietly that few could have been fully prepared for the result. Neither in England nor America had there been any previous gathering of the various Methodist bodies to prepare for the meeting between East and West. There was considerable shyness and reserve, and each community knew but little of the feelings of the rest. But the boldest course has proved the most successful. The Methodists of England have forgotten their differences in welcoming their brethren from across the Atlantic, while the American Churches have found a common centre of union in the venerable sanctuary which their founder built, and close to which he died and was buried.

The representation of Methodism was very complete. Delegates were sent from twenty-seven different bodies. Many of these divisions are due solely to geographical causes, others result from secessions. The Roman Catholic Tablet naturally objects to the use of the term Ecumenical, and there is no doubt some force in the objection that most of the members were of Anglo-Saxon origin. The coloured population of America sent a number of delegates, but on the whole, countries were better represented than races. As native churches develop, this defect will be rectified and such countries as Italy, India, and China will send their own sons to speak on their behalf.

Nothing seems to have struck the outside public so much as the vastness of the constituency represented at City Road. No one indeed can do more than guess how many there are in the various churches which have sprung from the Methodist revival. Estimates seem to range from sixteen to twenty-three millions. The number of members of society—that is of those who attend the weekly class meeting—is about four millions and three quarters. In England it has been usual to compute the number of attendants at Divine Service as about five times the number of members. This calculation gives the highest estimate, viz., twenty-three millions. But perhaps even in England this is an outside computation, while in America, where membership is less strict, it is probable that a lower multiple is nearer the mark. Dr. Edwards, who read the paper bearing on this subject, believes that eighteen millions is a fair estimate, while if we remember rightly the Edinburgh Reviewer makes the number to be nineteen millions and a half. We
may safely conclude it is under twenty millions, rather than over.

About three-fourths of this number are found on the Western Continent. In the United States, the Methodist Church is the largest, and in Canada it holds a strong position. Those who believe in Methodism as a great power for good should be thankful that it has struck its roots most deeply in those countries whose greatness is still in the future. Australia and South Africa should be included in the number.

An opinion has somehow gone abroad that although Methodism is flourishing in the New World it barely holds its own in England. The Record, the organ of the Evangelical party in the Church of England, in one of its articles on the Conference has given expression to this belief. We are of opinion that the mistake is entirely due to the mode of numbering which obtains in Methodism. Members of Society only—that is those who meet in the weekly class meeting—are included in the annual returns. Several proposals have been made that the number of Communicants should also be taken, but they have been rejected.

Now it is universally acknowledged in Methodist circles that of late years attendants on Divine Service have increased out of all proportion to members of society. There has indeed been an increase in the latter. In the Wesleyan Methodist Societies there are about 120,000 more than there were twenty-five years ago, while Primitive Methodism has, we believe, in proportion to its size made still greater progress. But it is obvious that, although Methodists themselves may regard this kind of membership as the best index of true spiritual growth, we cannot when forming a comparative estimate of progress adopt a standard which exists in no other denomination of Christians. The last Wesleyan Methodist Chapel Fund Report shows that 23,480 additional sittings had been provided in England during the year and the other Methodist bodies probably made proportionate progress. No doubt Ritualism in the Church of England has aided this advance; when Evangelical Churchmen are driven away by ritualistic innovations they find the Wesleyan service most congenial. Of late years the additions to Methodism from this cause have been very large.

We have thought it well to correct an impression which may have a injurious tendency, but we share in the gene-
ral feeling of the Conference that we should not make too much of mere numbers. There could be no possible gain in Methodism becoming conterminous with Christianity itself except in so far as it should indicate the progress of vital religion. In the reports of the Conference there is much to encourage, although there is not a little to cause anxiety. Everywhere there are signs of spiritual life and activity, but at the same time there was never more danger arising from the love of the world and the things that are in the world.

In promoting union the Conference will have the happiest effects. It has already produced cordial relationships between the several Methodist bodies in England. There have been some most interesting manifestations of brotherly feeling. Thirty years ago the last and most serious secession from the parent body resulted in the formation of the United Methodist Free Churches. We have a very vivid and painful remembrance of the disturbance which that secession occasioned. The Church was distracted and its power for usefulness paralysed. The feeling on both sides was intense and bitter, and any kind of union was utterly out of the question. But at the recent Conference the Free Churches were fully represented. One of the delegates was the Rev. W. Griffith, the only survivor of the leaders of the secession. This minister gladly accepted an invitation to preach in the chapel where he had ministered forty years ago, and in an address of much feeling at one of the sittings he declared that he would rather have made the journey on foot from his home in the west than have missed attendance at the Conference. It had been previously determined that there should be no discussion of organic union and hence there was not very much expression of feeling at City Road Chapel, but in the provincial meetings that followed, speakers were hampered by no restrictions. At Newcastle, there seem to have been the most enthusiastic gatherings, and if local union had been practicable without interfering with the integrity of the several connexions, we are disposed to think it would have been agreed upon there and then.

There is very much to be said on the side of organic union. There are no doctrinal differences of any account in the several communities, and their modes of working differ but slightly. They are also approaching one another more nearly in church government. In the villages and smaller towns there is a grievous waste of labour resulting from
the want of union. Three sermons are often preached when one would do much more good. On the other hand there are difficulties not easily surmountable. The parent body glories in being non-political. Its ministers are expected to keep aloof from party politics. While most of its members are liberal, there is an influential conservative minority whose opinions and feelings are scrupulously respected. The younger bodies are much more political and democratic. Then the financial difficulties would also be very formidable. Still union is not absolutely impracticable. Both in Canada and in Ireland it has already been achieved, and in England the desire for union may grow so strong enough to surmount all barriers.

In the United States results are likely to follow more quickly. The Conference has tended greatly to heal the breach between North and South. After a paper on 'Scriptural Holiness' had been read by Dr. Newman of New York, Dr. Marshall of the Southern Church said, 'There was no more intense patriot on the side of the Northern people than Dr. Newman and I do not suppose I was behind any man in desiring the independence of the South. We were opposed then on politics, we are this day one on this great theme. It is, this doctrine that makes us one, both North and South.' At Birmingham, Dr. George of Chicago said that of one thing he was sure, viz., that the Ecumenical Conference had made possible a practical union of the Methodists of the United States. At the same meeting, held in the Town-Hall, General Fisk of the United States Army, a personal friend of the late President Garfield, heartily shook hands with Dr. Harrison, Chaplain to Congress, a Democrat from the Southern States. At Newcastle also a Northern Minister predicted the speedy union of the Northern and Southern Churches, and his remarks received a hearty response from a Southern Minister.

Besides promoting a cordial feeling between the two great territorial divisions of the Church, the Conference has probably done a good deal to lessen the distance between the white and coloured races. The African bishops produced a profound impression. They seemed to be the most eloquent speakers in the Conference, and they could tell of marvellous success. One of them presided in his turn over the deliberations of the assembly. The coloured representatives seem to have been much touched by the
sympathy they met with in England and the effect will not be lost on the American Churches.

One cannot help feeling that in a large, catholic charity, the Protestant Christianity of the present is immeasurably in advance of what it was even fifty years ago. One would fain hope that the age of schism is past and that in the future the process of reunion will go on apace. Of this we may rest confident, that as the tide has so completely turned it will need a very strong current from the opposite direction to neutralize its influence.

The Conference offers so many topics for consideration that we may recur to the subject another month.

J. H.

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KRISHNA'S SPEECH TO ARJUNA.

_Bhagavad Gîtá, Cap. II._

Wise are the words that tremble on thy tongue,
But not the grief that rises in thy heart.
They who in age or youth by sickness fall,
Or flashing sword, ask, need not any tears.
And for the living brave, or happy dead,
The wise man has no grief. These warrior kings
For battle waiting, I and thou, have seen
The gloom and glory of all vanished years.
And since the coming ages all shall be
A spectacle to us, what room for grief?
Shall wise men moan because the living soul
Now flesh-enshrined has run the gentle round
Of change from wondering youth to weary age,
Or that as gently she will yet assume
Another body in her forward flight?
The elements which touch thee, bringing pain,
And pleasure, heat and cold, these come and go,
O Son of Kunti! and shall vanish all.
Endure them then, O Bhárata! for he
Who bears unmoved this elemental touch,
And greets cold pleasure with no passing smile,
Nor welcomes fervent pain with falling tear,
But 'mid all movements of external change
Stands moveless, he, O best of men! is meet
For the immortal freedom from all change.
As never in the gulf of nothingness
Can being vanish, so from empty void
Can nothing come: nor common destiny
Await the changing and the permanent.
They who clear-eyed can now distinguish these,
See onward to the true and final goal.
And know that That from whence this universe
Sprang, and is springing still as smoke from fire,
Abides for ever, stranger to decay,
Exhaustless source of all which none can ruin.
These bodies have their day, and disappear
As clouds which wait the bidding of the wind
That they may vanish. Fight then Bhárata!
For of the spirit which transcends all space
And time, and foes of which all time is full,
These bodies are the chattels to be used,
Or laid aside in battle or in peace.
The spirit dwells supreme above all change,
And they who deem it mortal, or affirm
Its power to slay, dream but an erring dream.
For deathless ever, it can never kill,
And dying never, it is never born;
And since without beginning in the past,
Beginning in the future cannot have.
Unborn, unchanging in all time, or past
Or future, this existeth ever; when
The body falls, the spirit is not slain.
O Son of Prithá! he who truly knows
The soul, knows there can be no death to man.
As garments worn by sun, and rain, and years,
Are laid aside for others, so the soul
The worn out body leaves for fairer form.
The soul decays not: weapons cannot cleave
Its subtle texture; it remains unscorched
By fiercest flame, unwhelmed by rising wave
And all untouched by dew, or driving shower
Unfanned by breeze or silent zephyr's breath.
Such is its nature—firm, immutable.
No land is distant from its rapid flight
And in the rock, or in the yielding air
Alike it finds a home, the while untouched
By any change, whate'er the robe it wears.
No eye hath seen it, none can comprehend
Its nature; far above all thought it is—
Above all pity. Why then should'st thou grieve?
If with the body's birth and death thou deem'st
The soul co-eval, grieve not mighty one!
All that is born waits death, and what is dead
Awaits another birth as watchers wait
The rise or setting of the certain sun.
Grieve as thou wilt these certainties thou canst
Nor quicken nor delay. Thy grief is vain.
All things existing are invisible
In state primeval—in their solemn march
To the eternal goal, are visible:
That reached, they disappear from sight. Why grieve
If such transitions are the fate of all?
To him whose subtle thought for ever runs
In widening circles seeking aye to grasp
The mystery of soul—such strife is vain.
And in the teaching of all sages lies
This mystery profound—in darkness shrined.
And though all creatures disappear in death,
Grieve not: the soul for ever is—unharmed.
If still thou waverest, then recall thy name—
A Kshatriya thou, thy duty—lawful war.
O happy warriors! for whom such gate
Of battle open caps, and who fighting fall.
They, dying, find a path to Indra's heaven.
Thy duty, and thy glory are not twain
But one, and that thy crown: if thou dost shrink
From battle—then no crown but foulest crime
Is thine. In generations yet to come
Thy infamy shall biss from man to man.
Such infamy is deathless, and to souls
All noble, worse than death on battle-day.
And if from battle thou dost turn away,
These waiting warriors watching thee recede
Shall deem thee smitten by the breath of fear.
Contemptuous words shall chase thee, and their sneers
Of lofty scorn prove sharper than their swords.
How wretched then! If conqueror, the world
Is thine; or heaven, in fight if thou should'st fall.
Arise O Son of Kunti! Gird thy mind
For battle, counting gain or loss, defeat.
Or victory, or pain or pleasure—one.
From battle fleeing not, no stain of sin
Or shame shall dim the glory of thy name.
THE EIGHTY-ONE YEARS' PARTY IN TINNEVELLY.

We published last month, an account of the "Six Years' Party" which shows one of the dangers to which the young Indian Church is exposed, and now reprint the following from a correspondent of the Madras Standard. It will be seen how easy it is for a misguided but energetic man to withdraw many from the simplicity of their faith to follow the absurdities of his uncultured imagination, yet it must be remembered that these dangers are by no means peculiar to the Christian Church of India. The best safeguard against them, is surely an intelligent acquaintance with Scripture. The Indian Church must become the resting place of divine truth, so will it also furnish a continual manifestation of it.

"Having heard so many strange stories about the 81 years' party, I made it a duty to witness every thing going on there. I shall now record the results of my visits for the information of your readers. Elanjunei is a petty village situated on the sea coast about 6 miles east of Edyengudy, Bishop Caldwell's station, containing a few houses of some of the influential Nadars. Like Courtallum, Cape Comorin and Culasagarapatam, Elanjunei also is a sanitarium. The European missionaries of the S. P. G. and the C. M. S. occasionally resort to this place during the hot season for the benefit of their health. There are two bungalows there, one belonging to the S. P. G. and the other to the C. M. S. Of the two, that of the S. P. G. is larger and more commodious. The bungalow of the C.M.S. was lately sold to the Elanjunei Nadan for a ridiculously cheap price.

I arrived at the place at about 6 o'clock in the morning of Wednesday, the 7th ultimo. I met an old woman and a boy of about 13 years old—both seemed rather happy—they said they belonged to the 81 years' party. No sooner had I ended my conversation with them than the little boy ran into the C. M. S. bungalow to report my approach. Every one of the party fully believes in all what Samuel Nadan, the leader, says. They have seven men as deacons; four prophets—three young men and a girl of about ten. They are strictly prohibited from communicating anything that takes place in the bungalow. On approaching the bungalow, I gave the man at the door my card, intimating that I wished
to see the leaders and have a short conversation with them. No sooner was this message taken to the bungalow than the members began their morning prayers which lasted till 8-30 a.m. Then began the dedication of the bungalow and its surroundings. It was a very ludicrous sight indeed. The leader—Samuel Nadan wore his robes of office. He played the part of a Bishop. The choir boys—a dozen in number—followed him, singing songs composed by the leader. They came round the bungalow three times—then prayers were offered. I happened to overhear a short prayer offered by them in the south-eastern corner of the bungalow—which ran as follows:—"O Lord God! Thou didst send your angels and broughtest a few children from Sodom: now we understand that so many men are coming round the bungalow just like a regiment to carry back such children! Send thy destroying angels with their swords and destroy all those standing round the bungalow, &c." The ceremonies were over by 11 o'clock that day. Subsequently I had a conversation with the leader, Samuel Nadan.

He said: "the Spirit gave us order to have the places dedicated two or three days—but as we put off the work, He sent a severe headache the whole of yesterday. Then I made a vow that I would have the work done this day. So now, after finishing the work, I feel all right. Hence we are led by the Spirit of God in a wonderful way. Everything is done according to His directions." There is a respectable Government subordinate of the Forest Department, Coimbatore, here. He is the chief support of the party. Sundram is an intelligent young man, but appears to have been quite taken up with the 81 years’ party and has brought all his family and settled down here. Another native Christian, once a dresser, has also joined the party as gate-keeper. A few respectable people are here from Sheally, Tranquebar and Tanjore. Mrs. Mead, the wife of the late Rev. Mr. Mead of the Lutheran Mission, Travancore, is here. Many paupers, young widows, and children have joined the party. Men from Edyengudy, Nazareth, Pathiamputoor and Christianagram, Suntancottei, Tanjore, Coimbatore and Travancore have joined. As a rule, they hand over all their money to Samuel Nadan. Some have sold their houses, some their sheep and cattle; others their household property—a few their jewels: one and all handed over their money to Samuel Nadan. These are all well fed and clothed: all the women are clad in white cloths.
They said that they were ordered to hold watch-night services.

On the 29th ultimo, at about 6 p.m., when I was making arrangements for leaving Edyengudy for Elanjunei, on a second visit, I was astonished to see about ten people from Tranquebar, who were informed by one Cornelius, that he had a dream when he saw angels who showed him a brass plate on which the following words were written:—"It is sure that I come to Elanjunei on the 30th: make haste and be there before that time." When he gave out this dream, his poor mother made arrangements and came to Edyengudy on the 29th, en route to Elanjunei. I also left with a few of my friends and arrived at the S.P.G. Mission bungalow about 8-30 p.m. On enquiry I ascertained that Samuel Nadan had caused it to be made known that at 2-30 p.m. on Wednesday, the 28th September he heard a voice from heaven. On Thursday, the 29th, at about midday, he said "there is a regular war going on between our Lord's angel, Michael, and Satan!" Then Aroomaudam said, "Our Lord has left the 3rd heaven." At once a celebration of Holy Communion by Samuel Nadan took place, before which he washed the feet of those present. This celebration included children! At about 9 p.m. that day, the prophetess Coil Pillai, daughter of Alleivethy of Nazareth said the heavens have "broken." From that hour till daybreak the people were singing and praying the whole time, very anxiously expecting the Messiah.

At about 6 a.m. on the 30th the leading men began to say that they had two crosses from our Lord, indicating that they had much tribulation and affliction on account of those children who have joined the company without the consent of their parents, &c. Further, they said, that the Lord would positively come that day and that they would have only one meal that morning as they would have manna in the evening! They gave orders that nobody should go to the Post office or elsewhere but that they should always be ready, as the Lord would come of a sudden! At about 9 a.m., the prophetess said that the Lord had descended and was within four miles of the village!! Then all the people began to be exceedingly joyful and happy. But at 12 o'clock noon, Samuel Nadan said that the reason of the delay was owing to a want of 'union' among the party: hence they all joined together and waited till 2 o'clock p.m. When they saw a cloud of a peculiar colour, the people
began to put on their clothes. But in a few minutes time, the cloud disappeared and their disappointment was very great.

At about 3 p.m. they were about to take their food, when a woman from Suntancottei swooned away and cried out—"Oh! Lord; thou comest! hasten, hasten!" There was a great deal of fuss about this for some time and food was subsequently partaken.

About 4 p.m. the prophets said that the Lord would come in half an hour: they arranged everything!

At 4-30 p.m. some women fell down bewailing thus: "Oh Lord! our Saviour! What is all this? Thou didst say that Thou wouldst come down and take us away alive to heaven. Oh! son of David, put us not to shame, &c."

At 5 p.m. there was a cloud again close to the sun, when all came out with joy—but the cloud vanished and disappeared in a few minutes! During the evening they said that as there are some people among them who doubt and did not fully believe in all the Lord had said, therefore He put off his coming!! Then they began to join in prayer with one accord.

There was a 1st class constable waiting at the bungalow the whole night. On Saturday morning, the 1st October at about 6 o'clock, the station officer of Puthoo Tharooovei came there with a constable. He sent word to Samuel Nadan—but he would not see him. Subsequently the Nadan said that "the Lord would come on the 10th instant, and up to that time there will be tribulation, affliction, chains and fetters, &c. It is true we expected him to see in September, but now only he has revealed to us the exact time!"

A great many men, women and children were sent away to their homes by the police. One would naturally be surprised to see these people, their zeal, their boldness, their devotedness, &c. When sent out of the bungalow, some cried out, "O Lord, my Lord! Now come, come! &c." Some said, "Oh ye men that send us away, ye shall have destruction soon, very soon!" Others said, "No! I will not go! though you cut my throat, though you beat me, you fetter and chain me, though you kill me on the spot, I will not stir from the place."

Whereas some sensible women and others said, "Well, we have been wandering for a year or so—but we have had no gain or profit: hence, we will not stay here a minute
longer," &c. Some, though sent away, came back to the place, refusing to accompany their relatives homeward.

There are now about 31 men, 25 women and a few children in this place. They are duped by the leaders. Perhaps these men don't like to go back to their homes because they have sold their houses, fields, cattle, jewels, &c., and given away the money to the chief of the party! Unless the Government take some notice of these proceedings, the public peace will be disturbed and many will again leave their homes and join these impostors!"!

WILLING WORKERS.

Among the busy toilers in this great city who hurry to and fro, there is a class of persons well deserving of our sympathy and interest, of whom we rarely, if ever, think. I mean the little band of English ladies who are working here as Zenana Missionaries. These have given up home and country, friends and kindred, to devote the best years of their lives to downright hard work.

In a climate such as we have in Madras, where ladies as a rule excuse themselves on the plea of physical weakness and weariness from all active employment, dreaming away their days in the "dolce far niente," in such a climate, do not the unselfish efforts of these lady workers especially deserve our admiration? Day after day they spend hours in the close atmosphere of the Zenanas, with mothers, wives, and daughters of the natives; befriending them with kindly intercourse and sympathy; teaching them reading and sewing, and above all opening their minds to a sense of a Heavenly Father's love and care; and all this, remember, goes on steadily with but little sympathy either felt or expressed, and the remuneration which these toilers receive is but scanty when compared to their labours.

Is there not something grand in this unobtrusive labour of love? Is it not indeed Christianity in a very practical shape, to devote a life to such work, to carry the brightness and love of English hearts and homes to their Indian sisters, who from the peculiar trammels of Oriental manners and customs are doomed to perpetual seclusion?

From the very nature of the work it is one from which we must not be too impatient for results. The sowing is theirs, the reaping will come by and bye: but there can be
In Hassan, Mysore.

no doubt it is a good work, and deserves our warmest support, not in money only, but in hearty sympathy and earnest prayer.

But it is not so much the outward form as the inward spirit of such lives that we chiefly admire, not the minor incidents and the trivial details of their efforts as the general aspects and intention of the whole. When we see our dreamy ideal of a noble life reduced to practical reality, and the seemingly impossible actually achieved, and that too, not in spasmodic jerks, but as the calm steadfast purpose of a lifetime, we must admire those whose stronger faith has produced stronger power than we have ever yet attained.

"Christianity does not so much exalt woman as exalt service; by making of those lowly offices it is the lot of woman to exercise, a work as high as Gabriel's—"doing the pleasure of God." The conventional refinements which tend to deprive woman of work, deprive her also of dignity."

IN HASSAN, MYSORE.

Hassan is a town of six or seven thousand inhabitants, 114 miles to the west of Bangalore and forms the headquarters of the Hassan District. At the District Meeting of 1876 the Rev. A. P. Riddett was appointed to commence Mission work at Hassan. It appears that an agent of the Basel Mission was stationed there at one time, but at present the field is left clear for the Wesleyan Mission, and a fine field it is in many respects. It would be difficult to find anywhere in the country a place surrounded by so many villages within a morning's ride. The people are a fine race of men much less enslaved by Brahminism than those of other parts of the Province. Mr. Riddett's chief work has been

IN THE ORPHANAGE

where there are two or three hundred of the brightest Hindu boys and girls one could see anywhere. Mr. and Mrs. Riddett saved these dear children from the clutches of the terrible Famine of 1877: when they came they were dying with starving and disease—miserable objects! but to-day the great majority of them are strong and healthy and all very cheerful and
happy. By their behaviour, and cheerfulness, and by the unfeigned interest they take in their lessons and religious devotions, they show beyond question the very diligent patient and affectionate care Mr. and Mrs. Riddett have taken of them. It is perfectly astonishing to notice their familiar and accurate knowledge of Christian truth. Their answers would put to shame many and many a Sunday School in England, and all this in four short years! Many of them though young in years are old in experience. Poor Honni for instance will tell you how she and her mother and sisters were together at home when the famine came and brought with it starvation, sickness, and death, how when the first of her sisters died and she and her mother had to take her themselves, to be buried—one carrying the dead body, the other the mamah spade. And so it happened to sister after sister until the only surviving daughter had at last to bury her own dear mother before she left the old home to face the disgrace and dignity of the Government Relief Kitchen. Many of the children were in such an advanced state of disease when they entered the Orphanage that a very large number died soon after their arrival, and some lingered for even three years. The circumstances under which some of the latter ones died were most touching. Some gave unmistakable proofs of knowledge of the Saviour and love towards Him. Some of them, quite of their own accord, knowing they were dying, would desire to see some of their comrades, boys and girls would beg them to forgive them any rudeness they might have shown and then would distribute among them their little treasures, marbles, coins, &c. Mr. and Mrs. Riddett could fill quite a volume of such little incidents. The last departure in the course of instruction has been in the direction of

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in which the orphans have made an excellent progress. I saw them mastering in ten minutes a tune which they had never seen before, and the harmony they produce is simply enchanting. One may safely say that Mr. and Mrs. Riddett will never forget their dear orphans neither will the orphans ever forget them. But this is not all the work that goes on at Hassan, I was very glad to witness during my visit a Baptism of a young Hindu of good caste
and respectable connections. He received his first impressions of the truth at the Royapettah School, Madras, while he was one of the Rev. W. Burgess' pupils. Every effort was made by his enraged relatives to dissuade him from giving himself to Christ and to his people, but they all failed, for the true fire was undoubtedly enkindled within him by the Spirit of God. I meant to say something of Mr. Riddett's hopeful prospects in

THE OUT-STATION OF CHIKMAGALUR

the resort of the planter's community of Kadur, where H. Groves, Esq., Executive Engineer, and others have rendered such valuable aid with the Girls' school and chapel, and where the native gentlemen have shown such remarkable interest in Female Education as conducted by the Mission; but my limits are reached.

E. R.

HINDOO FEMALES.

We present our readers with an Extract from a work recently noticed by us, entitled, "The Hindoos as they are;" by Shib Chunder Bose. The writer though not himself a Christian, manifests throughout his work a clear perception of India's needs, and a strong sympathy with the sufferings of the women of India.

"When a female is born no anxious inquiries await the mother—no greetings welcome the new comer, who appears an intruder on the scene, which often closes in the hour of its birth. But the very silence with which a female birth is accompanied forcibly expresses sorrow." In almost every stage of life, from infancy to old age, her existence presents a uniform picture of gloominess, uncertainty, despondency, and neglect. Freedom of thought and independence of action—the natural birthrights of a rational being—are denied her not by her Creator but by a selfish, narrow-minded and crafty priesthood. She is treated and disposed of as if she were entirely destitute of the feelings and ideas of a sentient being. She dare not emerge from the unhealthy seclusion of the closely confined undarmahal, or female department, where suspicions and jealousies, envy and malignity are not unfrequently brewing in the boiling
Hindoo Females.

caldron of domestic discord. Born within the precincts of an ill-ventilated zenana, and cooped up in the cage of an uncongenial cell, she is destined to breathe her last in that unwholesome retreat.

A European lady can have no idea of the enormous amount of misery and privation to which the life of a Hindoo female is subjected. In her case, the bitters far counterbalance the sweets of life. The natural helplessness of her condition, the abject wretchedness to which she is inevitably doomed, the utter prostration of her intellect, the ascendancy of a dominant priesthood exacting unquestioning submission to its selfish doctrines, the unmerited neglect of an unsympathetic world, and the appalling hardships and austerities which she is condemned to endure in the event of the death of her lord, literally beggar description. All the graces and accomplishments with which she is blessed by nature, and which have a tendency to adorn and ennoble humanity, are in her case unreasonably denounced as unfeminine endowments and privileges, to assert which is a sacrilegious act.

If she is ever happy, she is happy in spite of the cruel ordinances of her lawgiver, and the still more cruel usages and institutions of her country. Manu, the greatest fountain of authority, has expressly inculcated the doctrine that no man other than a Brahmin should receive the blessings of knowledge, and much more severely was the rule enforced in the case of females, who were held to be naturally unfit for mental culture! It was worse than a blasphemy to attempt to educate a female; she was born in ignorance, she must die in ignorance. All the horrors of a premature and certain widowhood were pictured forth to her eyes, were she to make an effort to enlighten her mind. How shamefully contracted were the views of the Hindoo lawgiver in respect of the progressive development of the human intellect! His prohibitory injunction was and is now more honored in the breach than in observance.

From the moment a female child is brought into the world, a new source of anxiety arises in the minds of its parents, which becomes more and more intense as it advances in years. The thought of educating the child is not what troubles their heads, it is a thought which is at the furthest remove from their imagination; but the idea how to dispose of it in the world continually preys on their minds. The child, perfectly unconscious of the fate that
awaits it, begins to handle the playthings set before it, and as nature in almost every case works intuitively, it soon learns to make a miniature kitchen with earthen pots and pans resembling that in the midst of which it has to spend the greater portion of its existence. It is a noteworthy fact that a Hindoo lady even when placed in affluent circumstances does not consider it beneath her dignity to occasionally take a part in the _cuisine_, or at least in making preparations for the same, though the family has professional cooks in its employ, the principal object being to feed her husband and children with extra delicacies prepared with her own hand. Instead of idle and unprofitable talk and scandalous gossipings, reflecting on the characters of others, such an occupation is deserving of commendation.*

When six or seven years of age, the mother endeavours to initiate the girl in the first course of simple _Bratas_ or religious vows, which are destined, as has been already shewn, to exercise a vast influence on her mind. The germs of superstition being thus sown so early take a deep root. Meanwhile the anxiety of the mother for her marriage increases with her growth. Numerous proposals are received and rejected, till at length a selection is made according to the rules stated in a former sketch. In this manner, persons are married with as much indifference as cattle are yoked together, they are disposed of according to the judgment of their parents, without the parties, who are to live together till death, having the slightest opportunity of seeing each other, much less of studying each other's disposition.

If a female child possess, as is very rarely the case, finely chiselled features, embodying the ideal of a Hindoo beauty, the breast of the mother is freed for a time, but for a time only, from perturbation or internal agitation. It may be she is congratulated on the birth of so beautiful a child, and it is but natural that she should indulge in plea-

* The late Baboo Rajbullub Roy Chowdhry, of Baripore, a very wealthy zemindar, south of Calcutta, need, it was said, to bring up the girls of his family, which was almost a small colony, in the art of cooking all sorts of native dishes, from the highly spiced _polowya_ to simple _dhall-bath_ and vegetable curry; he also taught them to bring up water for culinary purposes from a tank inside of the house in silver _ghara_ or pots. Though he possessed the most practical of all worldly advantages,—the power of a curse,—yet he did not hesitate to initiate the girls in the art of cooking, that they may be fully prepared to perform the duty in case of necessity. I can easily cite other instances of a similar nature, but I believe they are not necessary.
sant delusions about the future of her offspring. She looks forward to a match at once desirable and happy. Fed with such hopes, she cherishes many a fond idea of the wealth of joys in store for her daughter. But how often are our brightest hope blasted by the ruthless hand of fortune.

If, on the contrary, the girl be deficient in beauty, the bosom of the mother is perpetually disturbed by gloomy forebodings, which no worldly advantage can effectually remove, no reasoning can sufficiently suppress. The reassuring admonition of congenial minds may sustain her spirits for a time, but whenever alone or disengaged from the toils of domestic duties, her mind almost involuntarily reverts to the future destiny of the girl. As day by day she grows older, and her features begin to assume a more distinctive form, the deformity, which was but faintly perceived at first, becomes more striking. The mother herself, perhaps, being a living illustration of how fruitless were the attempts of her parents to secure for her a desirable match, naturally feels a strong misgiving as to the good fortune of her child.

WESLEYAN METHODIST NOTES.

—We learn that only 28 of the 689 foreign Missionaries now in India are physicians.
—A Fancy Sale is to be held at Christmas in aid of funds for obtaining a new organ for Sudder Street Chapel, Calcutta.
—We hear that the Rev. G. Baugh, Chairman of the Calcutta District, will probably visit England in the beginning of next year.
—It is stated that the task of preparing Dr. Punshon’s memoirs has been undertaken by the Rev. F. W. Macdonald at the urgent request of the doctor’s executors.
—We acknowledge with thanks the receipt of Rs. 23 from “Friends in Bangalore” for the Calcutta Flower Mission, which we have duly forwarded.
—Our brethren in Calcutta have started a new monthly called The Bengal Methodist, the first number of which has come to hand. We trust they may be able vigorously to sustain it, and that it may meet with a kindly welcome on all sides.
—The Calcutta Bengali Church is showing cheering signs of self help, and also an interest in the work of evangelization. At a meeting recently held the Bengal Methodist informs us, that many new monthly subscriptions were promised, and among the gifts presented, were a gold ring, a gold watch guard and a gold medal gained at the Oriental Seminary while the children promised eggs, a duck, the fruit of a plaintain tree, &c.

—We are glad to hear that at Newcastle and other places an effort is being made, partly as the result of recent meetings in connection with the Ecumenical Conference, to bring about harmonious working among the different Methodist bodies, and to substitute brotherly co-operation for what has sometimes proved unfriendly and unprofitable rivalry. In some places valuable labour is wasted by several Methodist agencies being devoted to a certain district which might be productive of much good if the different churches would arrange each to take a certain part of the field.

—The Catechists employed in the Madras circuits underwent their Annual Examination in the first week in October. They met on two successive days at Royapettah Chapel, on the first of which they gave accounts of their work, and showed only too plainly the great difficulties which hinder the acceptance of Christianity by many of the people among whom they labour. On the second day, a suitable sermon was preached by the Rev. P. J. Evers from Romans, xii. 1. The sacrament of the Lord’s supper followed, at which the Rev. Henry Little Chairman of the District presided. The whole of the Madras ministers were also present.

—On Saturday October 30th a Fancy Sale was held in the School Room, Madras, English circuit in aid of the Ragged School Funds. The sale was successful and realized a considerable sum. The same evening the Annual Meeting was held in the Chapel, at which the Rev. W. Joss, L. M. S. presided, and addresses were delivered by the Rev. J. Blackstock, M. E. Church, and the Rev. T. F. Nicholson, Manargudi. The Report which was read, showed that the school, both in numbers and finances is in a highly satisfactory condition.

—The Committee of the Foreign Missionary Society at its first meeting, for the current year, was greatly encouraged by the statement that four generous friends of the society have given £500 each, and have also promised a further gift of £1,000 each, provided that the sum of £20,000 he
raised without delay in order to assist the society in its remaining difficulty. Two other promises have been made of £1,000 and £500. Although no public appeal can be put forth by the committee, says, the Methodist Recorder, yet there can be little doubt that others will be willing to respond to a challenge so unexpected and so noble.

—Our excellent contemporary the Lucknow Witness characterizes the Rev. Dr. Rigg's remarks on the Rev. William Taylor and the South Indian Churches as "a most unfortunate and ill-timed attack." He further charges him with being "wildly inaccurate and with having made a serious misrepresentation." Such epithets hardly befit that calm wisdom and rectitude which belong to a good cause. In connection with Dr. Rigg's remarks, we would mention with pleasure, the appointment of a committee at the suggestion of Bishop Peck and the Rev. E. E. Jenkins to make some suggestions to the Missionary boards, with regard to our mutual Missionary work.

—Madras, Royapettah: The Quarterly Meeting of this circuit was held on October 22nd in the Chapel, Royapettah. There were present three ministers of the circuit the Rev. Messrs. Cooling, Evers and Coopoosawmy Row and nine office bearers and members of the Royapettah Church. The Steward, Mr. DeMonte presented a statement of accounts which showed that the total Church contributions for the preceding quarter were Rs. 82-13-8. The number of members in Society was reported as Royapettah 119, Taiyur 18, Total 137, a decrease of 7 in the quarter though an increase of 8 since the beginning of the year. The spiritual condition of the Church was very fully reviewed and a resolution passed to hold a week of Special Prayer commencing October 24th to be followed by a week of special revival services.

—The Special Services referred to in the preceding paragraph began on October 24th. Prayer Meetings which were well attended were held in the Royapettah Chapel each evening during the week and were marked by an earnest desire on the part of all for an outpouring of the Holy Spirit. The Special Services of the following week were conducted by the Revs. M. A. Coopoosawmy Row, P. J. Evers and C. Parinbanayager of Ceylon, Mr. C. Young of St. Thomas' Mount, Mr. Wesley Abraham and Mr. DeMonte. At the close of the Sunday morning service in response to an appeal from the preacher nineteen persons old to young
came forward to the communion rail seeking the pardon of their sins. On the Monday evening there was a good congregation and several seeking pardon. The setting in of the North-east monsoon rains interfered with the attendance on the remaining evenings of the week but at each service the power of God to awaken and bless was manifestly present.

NOTES OF OTHER CHURCHES AND SOCIETIES.

—The Methodist Episcopal Mission is making satisfactory progress in Burmah, and the Chief Commissioner has granted the mission a piece of land for building a school for boys and a grant of ten thousand rupees.

—The Rev. J. P. Ashton, M.A. and Mrs. Ashton are returning to Calcutta, the Rev. Edwin Greaves has been appointed to Mirzapore, the Rev. G. H. Macfarlane to Vizagapatam, and Miss Billing to Berhampore. These Missionaries are all in connection with the London Missionary Society.

—The Rev. J. Fordyce of the Anglo-Indian Evangelisation Society, a meeting in connection with which was recently held in Simla, purposes making an evangelistic tour during the cold season in the Madras Presidency. We understand that another missionary will soon be despatched to India in connection with the above society.

—The Lucknow Witness has an interesting account of the eleventh series of special Dasahra services held last month at Lucknow. Sixteen English sermons were preached during the five days. Services were also held daily in Hindustani, and Meetings for the children. The whole of the services were greatly blessed, and as many attended from distant places, we may hope that they went back with increased spiritual energy to their homes and spheres of labour.

—The Simla Baptist Mission reports eighteen conversions and Baptisms from among the heathen during the past year.

We deeply regret that Colonel Olcott, the Theosophist, has seen fit to visit Tinnevelly, and make what has been described as "a regular Anti-Christian demonstration." He initiated a few influential men into the mysteries of his creed for the trifling acknowledgment of ten rupees, and, a creed containing the truth, and nothing but the truth, for
ten rupees, is cheap enough, certainly, but we fear the homely proverb, is applicable to this; viz; "cheap and nasty."

—We learn from the Church of Scotland Missionary Record, that the Missionary Staff, Madras District, are as follows:—Rev. Henry Rice, Mr. David Sinclair, M.A., Rev. G. W. Legate, M.A., Mr. Charles A. Paterson, M.A., LL.B. The Institution in Madras has 600 pupils, there are also male and female branch schools. Special evangelistic work is said to be done among educated youth. The Madras Native Church, has 100 communicants, 70 adherents and 89 children. The three schools at Vellore and Arconum contain 792 scholars. There is also an ordained native pastor, 30 communicants, 9 adherents and 20 children.

—Interesting glimpses of the condition of the Christian Church in Tinnevelly are given in the Journal of Bishop Sargent, C. M. S., which appears in the Church Missionary Record. The growth of a Missionary spirit is evident from their resolution to send agents to the north of the Godavery among the Kois, and also to support them. Four agents have volunteered to go as Evangelists. At Megnanapuram, all the women attend at least one service daily, in addition to which many of them keep up family prayers. The following incident is well worth recording: "At Nallur a man came up, an old man, with a bundle under his arm, and on my dismissing the previous speakers he said, "I suppose you don’t remember me Sir?" I said, "No, who are you?" "Thirty years ago a servant came to Pavur and engaged me with my pair of bullocks to take you on to this place, Nallur, and it was on this very spot you alighted, paid me my fare, and sent me away and I was pleased. When I was driving the bandy from Pavur, you spoke to me about the Veda and about Jesus; but I was a very bigoted man, and though I tried to forget what you said it nevertheless rankled in my mind for years after, but I could come to no decision. About two years ago I lost two of my children, and in my distress I sought in vain for any consolation in my own worship. I then thought of what you had said, and of the happiness of knowing the Saviour, so I determined to become a Christian. Some months ago, I was baptized, and now hearing that having been so very ill, you have come back in recovered health, I determined to come and see you. My family has always
been devoted to the worship of our idol goddess. Here are the offerings of three generations" (opening the bundle he took out three cloths). "This was my grand-father's, this my father's, and this my offering to the Sami. To dye this with the figures of the goddess on it, I paid 14 Rupees, the other cloths cannot have cost less; but they are now to me nothing. Do with them as you like"; and so saying he cast them at my feet. I was, I confess, somewhat uncertain how to accept all this statement of the 30 years ago; so I looked at the Catechist and said, Is this all credible?" "Yes," he replied, "the man told me years ago of this conversation with you." I looked at the man and said, "Well now what do you want, what can I do for you?" The old man seemed hurt at my suspicious question. "What do I want? I want nothing from you. I am going home at once as night is setting in. Only I thought in coming to you, you would hear what I had to say, pray with me and send me away with your blessing." Evidently then this was a genuine case, and I had done the old man wrong in suspecting his motives. I thought that, probably, he had got aid from us in famine and might now be expect-by this means to get further aid; but on enquiry I found he was too well off to claim aid in the late famine, and really expected nothing of worldly good from me. This incident suggested to my mind the words of inspiration, "Cast thy bread upon the waters, for thou shalt find it after many days."—Eccles. xi. 1, and also the 6th verse, "In the morning sow thy seed," &c. His name is now Gnanamuttu, (pearl of wisdom). May he be indeed the finder of the "Pearl of great price."

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**GENERAL INTELLIGENCE.**

—An edict has been published by the Chinese Government extending to Protestant Christians the exemption from assessments for the benefit of heathen ceremonies which was accorded to Roman Catholics in 1862.

—Professor Max Muller has announced a curious discovery of Sanscrit manuscripts recently made in Japan by two of his Japanese pupils at Oxford. The work is the text of the celebrated "Diamond Knife, forming part of the Sacred Canon, or Bible, of the Buddhists, but hitherto known only through Thibetian and Mongolian translations, the original being supposed to be irrecoverably lost.

—A letter received from the Rev. J. L. Green, of Tahiti, announces that the terrible massacre of native teachers, with their wives and children, in New Guinea, has not quenched the zeal for missions. The
committee of the Papuan mission having asked for new teachers to fill up the gaps thus made, the volunteers were so numerous that choice had to be made by lot, which fell upon three natives respectively of Tahiti, Rurutu and Raevavae, who set forth on their voyage of 3,000 miles, accompanied by six students from Raratonga and Niue.

—The Edinburgh Presbytery of the Established Churches of Scotland recently had to listen to some very plain speaking by the Rev. Mr. McFarlane, a missionary of the Church just returned from India. Dr. Phin candidly confessed that he wished Mr. McFarlane had not entered into tabulations of pennies and farthings, for it was not very pleasant to hear of some districts contributing as low as one-third of a penny per member for foreign missions, and of the average contributions over the whole Church being only 2½d. per individual. This, too, in the face of the fact made clear by Dr. Phin's statistics, the inaccuracy of which it would be dangerous to question, "that whereas other communions were decreasing the Church of Scotland was rapidly increasing.

—King John, of Abyssinia is proceeding with the conversion of his kingdom to Christianity upon the Islam principle. He is a Coptic Christian and has forbidden his subjects from visiting the missionaries on the frontier, under the penalty of having one leg and foot cut off, and has in several instances inflicted the punishment. He prefers to carry on the work of evangelisation himself, and by his order all the Moslems and pagans of his kingdom have been baptized in the Christian faith.

NOTICES OF BOOKS.

THE BENGAL METHODIST. No. 1.

This new monthly hails from Calcutta, and is intended, we believe to furnish a general medium for Methodist communication in Bengal. It will also deal with subjects which relate to personal and Church life, as well as furnish intelligence regarding the progress of mission work. We heartily wish for it long life and prosperity.


The opening article on preaching to Muslims by the Rev. E. M. Wherry, Ludiana, is one of great value to the missionary. The writer has had much experience and can give good counsel. It is most cheering to find him regarding it as his "decided opinion that the Muslim is a much more favourable subject for missionary effort than is the Hindu of any of the three higher castes." We trust his appeal to missionaries "to make more of the Muslim hearer" may not be in vain. Among the other articles the visit to the northern parts of the Khassi Hills is highly encouraging from a missionary point of view. The article on the Calcutta Preaching Case will be of permanent use for reference. Our Calcutta brethren have had the most hearty sympathy of all missionaries in their recent conflict. The Editor in his Notes endorses the proposal for a General Missionary Conference next year, and urges the speedy preparation of a programme. We think the proposal will meet with general acceptance.