The Sixty-third Report of the Madras Religious Tract and Book Society has just been issued, and is so interesting as to deserve more than a passing notice. It is probable that many of our readers though aware of the existence of the above society, yet know but little of the magnitude of its work, and its strong claims on the practical sympathy of all Christian men. Like the Bible Society, its work is undenominational; it is thus the powerful auxiliary of all Christian missions. And it is the pioneer as well as the friend of mission work, for its publications go beyond the present boundaries of our missionary fields to Native States which no missionary has yet entered, into such as Dhar, Bhaunagar, and Nepal. It is well that there are such organizations in India, for though we all believe that truth is wider than our creeds, such agencies are needed, around which our sympathy may concentrate, and denominational shibboleths be occasionally forgotten in the manifestation of our Christian unity. However earnest we may be in our denominational work and however thankful for its success, we possess but little of our Master's Spirit, if we cannot rejoice when the gospel has "free course" along other paths and by other methods than our own.
The desire for the progress of Christianity is stronger in the heart of every Christian, than his desire for the progress of his own section of the church.

The total number of publications printed by the Madras Tract Society since it was founded, is in round numbers upwards of fourteen millions! It issues publications in five languages, Tamil, Telugu, Malayalam, Hindustani and English. Its sales are effected through Depôts, Colporteurs and Mission Agents. The principal Depository is in Madras, another is at Palamcottah, a convenient centre for the Tinnevelly missions, another at Neyur which supplies the South Travancore District, another is at Cottayam, and at the Book Depôt in Madura many tracts are also sold. The total income for the past year amounted to Rs. 18,855-15-3 while the expenditure amounted to Rs. 18,964-1-9. The income has exceeded that of the previous year by upwards of four thousand rupees, yet the subscriptions (Rs. 1,643) appear far below the amount which should be reached by a society which appeals so powerfully to Christian sympathy.

Our readers will be glad to know something of the publications of the society, which, as stated above, have been issued in five languages. The largest amount of printing has been done in Tamil, Telugu comes next, then English; and Malayalam and Hindustani follow in order.

Among the tracts prepared and issued in Tamil for general distribution are four on the chief Hindu festivals, the Pongal Festival, the Tool feast, the Dipavali, or Feast of Lamps, and Pilliar Chaturthi. A collection of Christmas Songs has been compiled by the Rev. J. S. Chandler, who bears the following testimony to their usefulness and the general effect of Christian song:

"An accountant of a large village who has been much interested in the lyrical tracts, The Way Everlasting, The Children’s Gracious Lord, and Christmas Songs: and who attended our last Tamil concert in Madura, declares that all the heathen songs he formerly learned he has forgotten, while these Christian songs remain in his mind."

"A catechist walking along the road heard a lad in front of him singing one of these Christian songs, and overtook him, thinking to find a Christian school-boy; but found him to be a heathen washerman’s son, who had heard some school children singing out of The Children’s Gracious Lord."

The children have not been forgotten. A considerable number of publications have been specially issued for them,
among which we observe that the Terrible Red Dwarf by
the Rev. Mark Guy Pearse, has a place, having been trans­
lated into Tamil and Telugu. Sunday School Tickets
(Telugu) have been printed in red ink, and a short child­
ren’s Tract is also to be issued monthly for Sunday Scholars.
Work among the young has not as yet become universally
organized after the Sunday School methods of England and
America, though the agents of some missionary societies
follow them exactly, yet where Sunday Schools in the
Western sense do not exist, the young are not left uncared
for. And this care is everywhere increasing, among heathen
children as well as those of Christian parents.

The greatest success of the Madras Tract Society has
been in the publication of the journal entitled “Progress,”
which is issued monthly and has now a circulation of 5324
copies. The proceeds of sales have been sufficient to meet
all expenses during the past year. It has readers all over
India, and is much appreciated by those for whom it is
specially designed. Though it does not as yet contain
much distinctively religious teaching, its religious spirit is
sufficiently marked, and has been so from the first; and
gradually, religious articles are to be increased. The fol­
lowing will show the popular estimate of its value:—

“First of all I most heartily congratulate the Society on
bringing out and so ably keeping up Progress. I believe it
is just the thing needed for Educated Hindus, and I have
done and will do my utmost to further its circulation. It is
very popular. Hindus will read English, and it is getting
fashionable to read periodicals. Alas! Bradlaugh’s National
Reformer and the Theosophist have a large circulation; but
Progress is, as far as I can see, running them in fast. Its
good pictures and excellent extracts are much appreciated,
and many a Native Christian thanks God for the high,
liberal, and loving Christian tone of the paper.”

It will naturally be asked by our readers, whether there
are any instances of good results accomplished by the
circulation of Christian literature among the heathen? We
are thankful to say that there are. Tracts and handbills
have proved again and again “leaves for the healing” of
souls in India as well as in other lands. There is no doubt
but that a goodly volume might be compiled from instances
which have transpired, of spiritual blessing derived from
these sources alone. We give one or two such instances
from the report now before us.
"In an itinerating tour," says Catechist David of Tittuvilei, "we met a Sudra that looked feeble and infirm from a late attack of fever, who earnestly requested us to give him the Tamil handbill, The Gate that leads to Heaven, to read which, he got down from his verandah and stood in our midst with sincere marks of respect and perused it with uncommon attention. When he met the words, 'the sinner and his Saviour,' he lowered his tone, shed tears, and raising his eyes anxiously towards heaven, observed 'I believe in Jesus, and pray God would guide me to the gate that leads to heaven.'"

"This man did not survive long. Within a few days we received the painful news of his death. We have reason to hope that his soul is secure in the hands of that gentle Shepherd who says, 'Other sheep I have, which are not of this fold: them also I must bring.'"

Here is another from Chicacole:

"While we were passing by Weavers' Street, an old man called me to his house, and respectfully asked me to sit on his verandah. "He then brought a tract, The True Refuge, which he received from me some time ago, and said, 'I have read this tract carefully and found that our Hindu gods are all unfit to save us. I wish therefore to have another book to know the way of salvation.' Then I gave him the Gospel of Mark to read it carefully."

The Rev. Ooman Mamen, Cottayam, writes:—

"I know two men who have benefited by the Tract, Prayer of a Hindu, by using the prayer in it daily. One has learned it by heart, and taught his children, and now reads the New Testament."

The Rev. Ruttonji Nowroji, Aurungabad, writes:—

"The circulation of your tracts and handbills is doing a good work. It is indeed a great auxiliary to our bazaar preaching. It disarms opposition, it creates inquiry, and it undermines belief in idolatry and superstition."

"I have a convert who traces his serious convictions of the falsity of Hinduism and the beauty of Christianity to the reading of tracts. From reading them, he was led to read the Scriptures, and taught by the Spirit of God he has made an open profession of Christianity. He belongs to the high caste Hindu community, and with his knowledge and excellent character he is occupying a very important sphere in declaring the unsearchable riches of Christ to his countrymen."
"I have invariably found that the little tracts prepare the way for the Scriptures. It is the tracts which create a desire for the reading of the Word of God. The Muhammadans here would not at first come near us; but since the tracts have been circulated they attend our preaching, and continually ask us for Gospels, and they are now our most attentive listeners."

Not only does the Society perform the noble work of disseminating Christian truth among the heathen, and publishing the gospel in regions unoccupied or seldom visited by Missionaries or Evangelists, but it is also giving attention to the work of providing a Christian literature for our Indian churches. Owing to the large number of native Christians in South India, and the increasing spread of education, the necessity for the production of Christian books appears more and more evident. It may be truly said that no branch of the Society’s work is more important than this. Very little has been done to make this much needed provision; in Tamil, only one book a year; while in Telugu we find only three pamphlets have been produced in ten years. It will be seen therefore that the Society has a work waiting to be done which is of the highest importance, and for which much labour, will be required. If the preparation of Christian books be a necessity for the Christian Church, it is surely no less so for the native ministry. There are probably as many as a thousand ministers and catechists in South India, and these need to be thoroughly furnished for the preaching of the gospel to their countrymen. Several pages of the report are devoted to suggestions concerning tracts and books which are urgently required and which have to be prepared. Among these, are "tracts for wavers"—on Christian ceremonies, such as "marriages and funerals," contrasting them with heathen ceremonies,—"a popular exposition of the Vedas;"—one on the "Sinner," which should have reference to the Brahman custom of bearing away the sins of those who are dying;—one for Pantheists. "The Hindu and Christian ideas of a Future Life;"—"Christ and Krishna;"—"Mediation; its nature and necessity;" "Acceptable worship;" &c. With regard to books for native preachers a proposal has been made "to issue at least two volumes a year in Tamil, to be given at reduced rates to subscribers as in the case of Clark’s Theological Library." The volumes must be cheap, for the people are poor. The average daily wages in India is under
three annas (4½ d.) It is proposed that the publishing price of each volume of about 360 pp. 12mo. be fixed at 8 annas; but that the subscription rate be 6 annas. Four volumes a year would cost Rs. 1½ to subscribers.

"A few of the best Biblical scholars in Britain and America were invited to draw up lists of the books which they thought would be most useful to Native Pastors in India. Among those who responded were Professor Westcott, the Rev. G. T. Rooke, Rawdon College, near Leeds, Principal Cairns, and Professor Schaff. Both Bishop Ellicott and Dr. Maclean wrote very kindly to the Bishop of Madras on the subject, and lists from them may yet be received."

Suggestions have also been received from many missionaries in India. Much will have to be done to adapt such books to Indian readers, few if any of them would be of great value if merely translated into the vernaculars. The work of adaptation can only be done by those who are familiar with Hindu thought and life, and therefore the great burden of this must fall on missionaries who are already fully employed. That they will regard it as a labour of love is certain, still it is a labour. We cannot help thinking that there are returned missionaries who might greatly aid in this work if they could but spare a little time, and we are sure that any aid rendered by them would be most gratefully appreciated by this society as well as by all missionaries. English tracts are needed as well as those in the vernaculars, and the society appeals earnestly for these. We trust that the appeal may not be in vain. A society like this which forms a valuable auxiliary to every missionary Society—not only strengthening the missionary in his work, but often preparing the way for him, ought not to languish for lack of funds. We earnestly hope that by means of an increased sympathy it may be able greatly to extend its work until it is commensurate with the magnitude of the South Indian Mission Field.

CHRISTIAN GIVERS AND GIFTS.

It would be wrong to emphasize one Christian duty more than another, for no duty can be neglected with impunity. The neglect always entails loss, and not infrequently suffering. Thus it is equally the duty of the Christian to pray, and to meditate upon the word of God, to "remember the
Sabbath day to keep it holy," and to give of his substance "as the Lord hath prospered him;" and, in estimating his piety all these would have, with all other duties, to be taken into account. It is not difficult to find what we might call unsymmetrical Christians, men, for example, who pray much for personal blessings but who for giving, are not to be classed among "liberal souls," and others who seem to imagine that their princely liberality exonerates them from every other obligation. The robust Christian man is he who will get from God as much as possible, and then give to God all he can of his time, energy, and substance.

A gift should be the expression of gratitude or experience and when it is so, it speaks eloquently of piety. The old Hebrews gave their "tenth," and doubtless found that the giving made the psalm and the prayer sweeter and more real when they went to the Tabernacle—and never did God fail to pour out a blessing when the tithes where brought into the storehouse. Those primitive Christians too were never happier than when, "filled with the Holy Ghost" and blessedly weighted with "great grace," they laid their possessions at the apostles' feet. Themselves consecrated already to God, their treasures must be His also.

In our day, giving is undoubtedly regarded as a duty, and in multitude of cases as a privilege. It cannot but be a pleasure to every true-hearted and right-minded Christian to apportion surplus treasure to some benevolent institution or cause; and when liberal things have been devised, how easy it is to find reasons for fulfilling them! To those however, who make sacrifices in order to give, giving becomes a positive luxury, and such gifts are, above all others, blessed. Let all God's people study the art of giving—it will surprise many to discover how much more they may bestow than they do, and when in giving they reach the point of luxury, it will still more surprise them to find how ample is the reward.

The last Report of the Wesleyan Missionary Society in its one hundred and forty three pages of announcements of contributions, bears remarkable testimony concerning givers and their gifts. There are hundreds of honoured names, that have appeared year after year for handsome sums, and there are thousands of others whose names appear for smaller, but not less acceptable or appreciable sums. Can any one doubt that these contributors, as a whole, have acted in giving, upon the sense of duty? May we not
believe that many of them have enjoyed giving as a privilege? To some has not personal sacrifice made the giving a luxury?

There are a large number, however, who instead of inserting their names, state the reason for their gifts. Most frequently we find reference to loved but lost relatives. "In memory of a sainted mother"—"beloved father"—"affectionate sister"—"dear brother"—"faithful wife"—or "loving husband." In these cases generally it is the presence and power of Christ that has raised and that now sustains the affectionate remembrance. These parents and children 'departed this life' may have led to Christ those who are left or vice versa. At any rate, here are witnesses to the beauty and joy of home life and what can bring these but Christianity? No denomination has insisted on home piety, and with such gracious results as our own Methodism whose founder owed much of his position and usefulness to his mother.

Here and there the subscription lists show how "deceased" or "absent" friends are remembered. Take the following; "In fulfilment of the wish of the late Rev. J. P. Dunn," "In memory of the Rev. Calvert Spensley." "In memory of a lover of Missions." "The dying request of John Marwood." "A tribute in memory of an old Sailor." Often when ministers have been instrumental in winning souls or in imparting other blessings, the saved have expressed their gratitude in a subscription or donation. To such ministers this must be gratifying, while the gifts, at the same time, help to further the Lord's cause. Probably we all have friends who have interested themselves in our spiritual welfare; at any rate "One Friend" above and before all other may evoke liberality. It seems natural therefore to find the following on the list we are examining. "For Christ's sake, £100." "Of thine own, dear Lord have we given Thee £5."

In consequence of commercial depression and (humanly speaking) bad seasons, the Missionary income has diminished several years in succession. This has led the Missionary Committee to reduce the grants made to various districts, and this painful necessity has resulted in interrupted labour and retarded progress. When "retrenchment" was sounded forth, Missionaries looked round their circuits with deepened affection and wondered what they would have to abandon. While they were doing this, many hearts were being stirred at
home, and all along the Methodist lines the words sounded, "There must be no retrenchment." This accounts for such contributors as the following. "Mr. Y. (at 6d. per week, instead of 21s. per year) £1-6-0." "Deprecating retrenchment £1-1-0." "Extra on account of distress and need £1-1-0." "Friends, to prevent retrenchment £3." "No retrenchment £25." These generous contributors evidently felt, as did another who gave £1 under the designation "Thy kingdom come" that the Lord's prayer could not be answered if they made no effort to keep all the work and workers going in Missionary lands.

One anonymous gift of £5 is sent and described as "Restitution." Was the giver smarting, conscience-stricken for wrong done and did he fail to find peace with God until restitution, such as was within his power was made? No doubt all who are truly penitent will desire to make amends when possible and we believe this is required. Zacchæus seems to have instinctively felt this when he said, "If I have wrongfully exacted aught of any man, I restore fourfold." Reparation is not always possible or easy but where it is possible it must be effected, however difficult.

Very interesting are some of the methods adopted for securing gifts; if they strike any one as being ridiculous let that one remember that love to God and zeal for His cause have made these givers inventive—that they have resorted to these methods, perhaps, as the only available ones for assisting. In the Banbury and Kineton Circuits no less than six persons have given under the head of "Grazing of oxen," and their united subscriptions amount to over £20. Few people probably would imagine that the "sweepings of a Draper's shop" could realize anything, and fewer still would think of devoting the proceeds to charitable purposes; yet we find at least two subscriptions which together reach the magnificent sum £17-9-9. We imagine that no shops would look so clean as these, certainly they are swept to grand purpose. The following again are excellent and reveal a liberality which the Lord will honour and reward. "First fruits £1-10-2." "Counter box £1-6-9." "One penny each week day and six-pence each Sunday £2-12-1." (This latter being given in addition to a subscription of £2.) "Working Man's overtime £1-6-3." "Bushel of wheat, barley and oats £1-13-6." "Rent of Cottage £1-10-0." "An old Teetotaler £1-1-0."
"First week's earnings in the New Year by a small tradesman £15." "A servant girl £1." "Money saved from tobacco-smoking" and "Anti-tobacco" together £2.1.0 and a third who for the 30th year gives £1.6.0 "in lieu of smoking."

In the same way we find, "Apple Trees," "Pear Trees," "Canaries," "Sheep," "Horses," "Fat lambs" made, by their produce and labour to contribute to the Missionary Funds.

It would be pleasant to have more than the bare statements of gifts like these, but each one can read for himself between these lines. All classes and conditions of godly men, women, and children have given. The rich have, in many instances, given unstintingly, of their abundance. The poor have gladly given according to their ability, not infrequently beyond it—and the children have contributed by their efforts, fully one-fifth of the whole sum. Let it be borne in mind that all the subscriptions published in the Missionary Report are given after contributing the full amount required for sustaining the work of God at home. That work is constantly appealing for means of support and never in vain—but from China and India and Africa also, come the cry for help, and this is how the Wesleyan Christian people have answered it.

We should like to see our English Churches in India not only self-supporting but more than ever self-sacrificing in order to send out the light and the truth to the masses in this empire. We know some who are doing much—indeed, we think, their utmost—to get and give. One sends a donation realized by "Fancy work done in spare hours;" another a sum of money to gladden the heart of the poor and the aged widow—a third grows inventive in his desire to aid the orphan and makes the model soldier shoot half-annas into the collecting box. It is not the few however who should be found ready to give to every good cause, but the many. Our sense of duty should extend to liberality and if sometimes we are constrained to sacrifice in order to be able to give, "look, what he layeth out, it shall be paid him again."

E. R. E.

To be alone is not to be lonely when all the benefits of society are within reach. Man's enjoyment is within himself, even in heaven. Where he is, his heaven is.

G. Rogers,
I. To the North of Bangalore.

Just on the London Mission side of the line by which the territory is divided between them and ourselves, is the famous fortified hill of Nandidrug, which is the nearest point to Bangalore of the waving boundary line of the Kanarese and Telugu languages. It is about 31 miles from Bangalore, and about 4810 feet above the level of the sea, and about 1800 feet above the surrounding plain. Being a granite rock of such tremendous height, and presenting a steep precipice on every side except the western which had been very strongly fortified by Tippu Sultan, the British Army under Cornwallis in 1791 found it hard work to capture such a formidable stronghold; but the assault of October 19th was successful "the place was carried with the loss in the assault of only thirty killed and wounded, chiefly by the stones tumbled down the rock." The view from the summit is magnificent. From its neighbourhood not less than five rivers start on their journeys to the ocean, and hundreds of shining tanks or lakes are seen all over the country. At the foot of the hill is the ancient village of Nandi, with a very fine temple dedicated to Bhoga Nandiwara. They say that the village was founded by Baire Gauda of Avati, which is a very interesting and ancient village of little over 800 houses to the south-east of Nandidrug. This was the home of a family of farmers, members of which in ancient times founded the towns of Bangalore, Kortagiri, Hoskote, &c. The class of farmers they belonged to were the Morasu Wakkaligaru. It is said that towards the end of the fourteenth century a party of seven farmers with their families halted and settled here and built the village. Their leader was Rana Baire Gauda from the village of Alur near Conjeveram. A rich and powerful man of a lower caste fell in love with Doddamma the daughter of Baire and to prevent the union the family fled away in the night and eventually settled at Avati. The Morasu farmers, the class to whom they belonged are numerous in this part of the country. And we meet them in every village we go to in the part of the country north of Bangalore. One remarkable thing about them is that they had among them until a few years ago, the strange custom of cutting off two fingers of the right hand of their females after they had grown up. The story
of its origin is very curious. The Rakshasa (demon-giant) named Vrika having by great austerity obtained from Mahadeva the promise of anything he might ask for, demanded that every person on whom he should place his right hand might instantly be reduced to ashes. As soon as the boon was granted he proceeded to operate upon Mahadeva himself who fled into a thick grove and hid himself in a Tonda Pandu fruit. When Mahadeva lost sight of him he enquired of a husbandman whether he had seen the fugitive. The farmer answered in a loud voice that he knew nothing about him, but at the same time pointed out with his finger the place of concealment. By Vishnu's intervention, the giant instead of destroying Mahadeva destroyed himself by putting his hand on his own head. When the danger was over and Mahadeva had come out, the guilt of the betrayer was discussed and it was determined that he was to lose the finger with which he had offended. Just then the husbandman's wife arrived and heard the disgraceful sentence. She threw herself at the feet of Mahadeva and represented the ruin of the family if her husband should be disabled for months from attending to the farm and besought the deity to accept two of her fingers instead of one from her husband. To this Mahadeva agreed and ordained that her female posterity in all generations should do the same.

A few years ago Government put a stop to the cruel practice, but one may still see in a village congregation some elderly dames who underwent the operations before the order was enforced. On one occasion, the Rev. S. E. Symonds and myself turned into a village, and after preaching we asked some of them about this practice and remarked that it must have been a very painful and cruel custom. The male members of the community were most confident in their assurances that as it was done for the god it was not painful at all; but when we turned to the women who had actually suffered, their tone was somewhat different!

Between this place and Bangalore there is a town of about 3000 inhabitants called Devanhalli, where Malla BAire Gauda one of the Morasu farmers built a fort about the year 1501. At this place there is an inscription on a stone slab which L. Rice, Esq., M.R.A.S. refers to A.D. 1697 (vide "Mysore Inscriptions" by L. Rice, M.R.A.S. A work of great interest and value). It records that Gopala Gauda the grandson of Muddu BAire Gauda—the Lord of Avati—presented certain villages for the worship of Vishnu.
and his wives, "for the daily service and processions, for the daily oblations and illuminations, and for the distribution of food to all the officiating priests and other servants." It is rather a long inscription and the stone measures about 8 feet by 3 feet. It ends with the paragraph 'May all who come to rule the land, whether kings of my own line or of any other, maintain this gift. To them do I prostrate myself. Land given by one's self is a daughter, that given by one's father is a sister, that given by another is a mother. Whoso protects either of these increases his own prosperity.'

It is said that it was at this place that the great Haidar Ali first distinguished himself. His son Tippu was born here. The present fort which was built by Haidar is one of the best preserved in the country. The place is a good centre for Mission work, and is regularly visited by the Rev. E. P. Rice, B.A. of the London Mission. The Rev. F. W. Gostick, (Karur) and myself in returning from this place, at one time, halted at the little village of Jala near which we found some Cromlechi and Cistveini. When we approached the hill near which they are found we were delighted with the sweet strains of the skylarks that abound there. We saw a large number of cist-veini. Those we saw were below the surface of the soil, their position being indicated by a circle of stones or crom-lech (Welsh crom-crwn = round, circular, lech = llech stone) we measured one of these and found that it measured 49 paces.

The cist faen (Welsh cist = chest, faen, maen = stone) is a real structure consisting of a large flagstone of granite at the bottom with four similar slabs all hewn and made to fit, forming a stone chest, the cover being a large slab of granite. It is remarkable that the stone forming the eastern side of the cistern has generably an opening towards top, of about 1 foot 8 inches diameter. Gostick and myself entered one of them through this round hole. The chamber measured 9 ft. 6 ft. by 5 ft. But they vary in size. One is said to be 11 ft. long, 5 ft. 8 in. in breadth, and 4 ft. high, another 6 by 4 by 4. One capstone was 12 ft. 3 in. by 8 ft. and 1 ft. thick. Inside some old pottery is found. And we thought that we found ashes and bones in some of them; no doubt they are memorials of very ancient times and they are said to be found in almost all parts of the globe. There is an ancient village close by into which we entered and preached and in the conversation which followed the people gave us their views of the Cromlech and cist-
or rather they told us the tradition concerning them. They call them Pandavara gudi, the temple of the pandavaru. We thought that they referred to the Pandavaru five brothers, of the Mahabharata; but no, they were not Arjuna and his brothers but a race of fairies very small but enormously strong, and pointing to tremendous balancing or rocking stones on the top of the rock close by, they assured us that the race of pigmies, the pandavaru, had put up all those stones without any appliances. They told us moreover that the cistvaen we had just visited was used by them as a kacheri or public office.

The Masti-kallu may also be found about this part of the country. They are probably memorials of less ancient times. Masti-kallu, that is maha-sati-kallu (maha = great, kallu = stones) are supposed to mark the spots where the widows became sati by burning themselves on the funeral piles where the dead bodies of their husbands were burnt. They are slabs or pillars of stones about 4 feet high, what is sculptured upon them is a pillar or post with a human arm projecting from it. The hand is stretched out and pointing upwards holding a lime between the thumb and forefinger. And under this a man and wife are sculptured. The following quotation is a description of the mournful events that are commemorated by these ancient monuments. “The Kanarese, in the early part of the last century, used to dig a shallow pit, ten feet by six feet, which they filled up with logs of wood, placing erect at one end a ponderous piece of timber, weighing 500 pounds or thereabout, to which a cord was attached. When all was ready, oil and clarified butter were poured upon the wood, and the corpse, decently shrouded, was laid in the middle of the pile. A torch was then applied by the nearest male relative of the deceased, and, as the flames leaped up, the devoted widow took leave of her friends and acquaintances, and with cheerful countenance walked once or twice round the blazing heap, scattering flowers and repeating a form of prayer or invocation. Suddenly she would spring on to the burning logs, amidst a tremendous din of discordant music, and the frantic shouts of the bystanders. At the same instant a Brahman pulled the cord, and the erect beam fell heavily upon the living and the dead, cutting off all means and hope of escape.”

“At times, of course, the hapless victim would shrink back at the last moment, appalled by the fierceness of the flames;
but it was then all too late for second thoughts. The sur-
rounding Brahmins would thrust her back with long poles,
while her agonising shrieks were drowned in the uproar of
drums, trumpets, and cymbals, heightened by the multi-
tudinous yells of the spectators. Such instances of natural
timidity were, however, of comparatively rare occurrence,
for when there was reason to suspect a premature collapse
of resolution, narcotics were previously administered, and
the stupified victim fell upon the pile.”

Let us thank God that this state of things has passed
away.

———

**LIFE'S CRUCIBLE.**

See in the crucible
The mixture boiling,
Will the result appear
Making—spoiling?

Watch how the vapours rise;
Sink heavier metals,
Until the residue
Firmly settles.

Though when the heat is great
All may be turmoil,
The end shall justify
Ferment and toil.

Glad the Refiner
If there be taken
Gold from his crucible:—
All else forsaken.

Thus in our life-long test
The worthless should fly;
Only the good—the best,
Solidify.

Then die of us what should!
Live the divinest!
Fearless in the furnace we,
Since Thou refines.
No one who is at all acquainted with our English Work in India will be surprised that those who are engaged in it should devote considerable attention to the consideration of the spiritual interests of the soldiers. Their very vocation, their position and circumstances in this country, their peculiar and powerful temptations—these things, and not these only, mark them out, not merely as forming a community entirely distinct from the rest of our congregations, but as having also special claims upon our sympathy and pastoral care—this is being increasingly felt year by year not only by those ministers who come directly into contact with the soldiers but by our whole Wesleyan connexion. Two years ago an attempt was made to obtain a complete return of the number of declared Wesleyans in the Indian Army. The result was tabulated in the "Minutes of Conference" for 1880. The total in the three Presidencies is:

Declared Wesleyans.................. 2,367
Members of the Wesleyan Society..... 49

In the "Minutes" for the current year, separate Army returns are furnished from three stations only, in India. One of these (Chakrata),* having 47 declared Wesleyans of whom 20 are members of society, does not appear in the returns of the previous year. The numbers reported from the other two stations as given below are very encouraging.

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We have also obtained statistics from Madras as follows:

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It is to be regretted that these returns cannot be procured and published from all our foreign stations year by year.

* Probably a misprint in the Minutes of Conference for CALCUTTA. Ed.
with as much regularity as they are from the circuits in Great Britain. This indeed is almost impossible where there is no minister appointed to take charge of the troops but in some cases we perhaps need to pay a little more attention to the Standing Orders of the Conference on this subject. [Vide, Min. of Conf., Sec. V. paras. 10 and 18].

If in Great Britain it is the duty of the Christian minister to do everything possible to promote the spiritual welfare of the soldiers, surely it is doubly his duty here in India. The British soldier on a foreign station has the strongest claim upon the sympathy and help of the missionary. For who are these men that compose our army? Especially who are those amongst them who are declared Wesleyans? In many cases they are the lads of our Sunday Schools, of our Village Chapels and Town Mission Halls. How many of them if they were but frank enough might tell a touching story of early impressions neglected, of bright hopes dashed to the ground, and good resolutions early broken! Or even if they have never been directly associated with us, even if they have never had any real interest in religion, if from their very childhood their lives have been godless and prayerless, surely that fact should encourage rather than repel our sympathy. For if they have had little or no religious restraint in England, what is likely to be their condition here? They have left home and friends behind. Some of them doubtless felt the parting as keenly as ever any missionary did. Others probably have felt it more since they left than they did when leaving. But all alike have left home with its restraints, and the quiet village where every one knew them, or the city where they were surrounded with Christian light and influence. They have come hither where their surroundings are irreligious, their temptations are terrible, and moral restraint is dangerously relaxed. Under these circumstances if the heart of the missionary does not warm towards them, if his hand is not stretched out to help them it is strange indeed.

Moreover one need not be long at a military station before learning that the influence of the soldier either for good or evil is by no means trifling. Let it be granted that the present system of large barracks does to a very considerable extent separate the military from the civil population, yet still the fact remains that the moral influence of a regiment of soldiers upon the civilians around them is immeasurably great. And alas, how
frequently does this influence almost entirely tend to evil! Surely it is obvious that theatrical entertainments, balls, &c., whether given by officers or men cannot be carried on without affording great temptations to young people, and indeed to some who are no longer young, of both sexes. But what shall be said of the number of public houses and houses of ill-fame which owe their existence to the British Army? The mere mention of the fact points plainly to a very powerful influence in the wrong direction. The soldier has several hours at his disposal every day. How does he spend this leisure time? He may spend it in those ways and at those places to which we have just alluded. Most certainly if he does so he will not do wrong alone. Or if he is of another disposition, he may seek for social and family pleasures, and will try to make friends with the civilians whom he meets with at places of public resort or perhaps at Church. In one home or another he will probably gain a footing. Thus evening by evening until gunfire, he wiles away his time in aimless gossip. If in the family where he meets with this kind reception there should be young females he is all the better pleased. He likes their company, their conversation, and it is well for them if all his converse is of such a character that they are edified thereby and not injured. It is dangerous ground, however, as many a girl has learnt too late.

Nor is it only the English Pastor who is concerned about the influence of the soldier. The Missionary in the Native Church and in his work amongst the heathen feels it and often dreads it too. The soldier who is irreverent, regardless of the Sabbath, untruthful, immoral, is a stumbling-block in the way of the Hindu "anxious enquirer." Nay, even the more educated and advanced native Christians, who have learnt not to regard every European as a Christian, may yet be excused if they stumble at the instability and inconsistencies of some of the professed Christians among our military brethren.

But suppose all this influence changed. Suppose it turned into the right direction. Let our soldiers become new creatures in Christ Jesus so thoroughly that they shall frequent the sanctuary rather than the ball-room. Let them be men who shall delight in the songs of Zion; let their voices be frequently heard in our prayer meetings and fellowship meetings; let their conversation be of things divine; let their leisure time be spent in doing good, and
what an influence would they exert! What a mighty work could be wrought by a company of such men! What new zeal would they stir up in our too feeble English Churches! With what different feelings should we regard their visits to the homes of the people round about! What a powerful example would they furnish to the Native Christians! Does this seem so far from the actual facts of the case as to be little better than an idle dream? "Things are not what they seem." Thank God such soldiers have been and are still. They are very few perhaps; but they live, and by their lives they illustrate the principle that the soldier thoroughly converted may exert an influence for good as powerful as that which formerly he exerted for evil.

The call for work among the soldiers is a loud one and a piteous one. It comes to the European Missionary as the call of men who are his brothers not only in nationality but many of them in sanctuary associations—men who will either be his right-hand helpers or a constant hindrance to his work. For unless the gospel makes progress among the military in India in a proportion somewhat adequate to its progress among the Eurasian and Native communities, the army will certainly be the great drag upon the wheels of the gospel chariot.

The difficulties of army work are tremendous, even in the view of one who has had so limited an experience as the present writer and when these difficulties and hindrances are fairly weighed there can be little wonder at the comparative paucity of results from this branch of labour. This part of the subject, however, must be deferred. Probably some of the discouragements together with two or three of the encouraging features of the work may be glanced at in a future paper.

W. H. J. P.

NATIVE CUSTOMS AND CEREMONIES.

(Translated from the Kanarese).

I. THE BRAHMAN.

There are many classes of Brahmans but with respect to giving and receiving in marriage, and taking food they may practically be regarded as one. Their religious observances
vary in different countries, but the following statements will refer to the practices adopted among the Karnatic Brahmans.

**His Dwelling.**—It is decidedly best that the Brahman should live in the Brahmans' street, but if for the purpose of performing his duties\(^1\) he find it necessary to live elsewhere, then the Kshatriyas' quarter of the town is preferable to the Vaishyas', while the Shudras' quarter is least desirable of all. If he be obliged to build a house he will first of all examine, according to the regulations laid down in his sacred writings, the land that has been appointed to him by the king or by the heads of the Agrahāra\(^2\) as suitable for the purpose. He will then dig a small well and notice its water and determine whether there is likely to be an abundant supply or not. After this he should mark out his foundations and indicate clearly the positions of the following:—The front and back yards, the cooking room, the central hall, the store room, the apartment for worship, the inner court with its altar-like structure on which the tulasi plant is grown, the verandah, the spare rooms, the bathing room, the well, the drain, the entrance passage, the raised platform outside and the out-houses for the cattle. Thus should he build his house and do it in the most convenient spot remote alike from the main thoroughfare and from narrow crowded lanes. If some five or six houses are thus built in close proximity then that part can be regarded as the Brahmans' quarter.

**His Daily Duties.**—It will be well to give a very brief statement of the daily ceremonies observed by these Brahmans. In the eyes of such the twenty minutes which precede the dawn is a most important time. Then it is that all living creatures begin to wake up. At that time accordingly the Brahman will arise from his couch, wash his hands and feet, and with water freshly drawn from the well rinse out his mouth and bathe his eyes and praise the Divine name. Then let him take the tender leaf of the mango or the stalk of the racemiferous fig tree and having washed it with water let him twist it up and clean therewith his teeth. Then rinsing out his mouth and cleansing\(^3\) his tongue let

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1 *e.g.* Such as acting as parohita (household priest) or instructing the young.

2 Agrahāra is the name given to the village or quarter of the town in which Brahmans are permitted to reside without paying the ordinary rent.

3 *i.e.* Rubbing it well with the two forefingers.
him wash that hand and again with fresh water clean his face. The next thing for him to do is to leave the house and proceed to bathe at some river, tank or reservoir that may be near the town. If that be impracticable, let him bathe at home in water that has been warmed in a cleansed vessel, or in cold water that has been freshly drawn. After bathing he should wring out thoroughly the upper cloth which he has worn and doubling it up in fourfolds should wipe the whole body with it. Then laying aside the wet lower cloth which he has also been wearing he should tie on in its stead this wet upper cloth. After this he will come out of the water and will put on as an upper cloth one that on the previous day he had washed and either put out to dry on a bamboo or rope or else folded up and placed in a woollen or silk bag or in a rattan box. After he has thus dressed, his next duty is to take his back hair and shake out all the water from his juttu and tying a small knot in the end of it let him spread out the hair as much as possible that it may dry well. He will next take his seat cross-legged on a flat board or on a seat made either of kusa grass or of tiger's skin, or of variegated carpet, or of deer's skin and say his prayers. But first, that his forehead may not be unadorned, let each apply to it the ashes, the white clay, the yellow ochre or other holy pigments according to his holy custom.

They will next go regularly through their prayers, on concluding which the Vaidikas remain at home and give instruction to their disciples while the Lankika Brahmans will go out to their respective employments.

The Women.—While the men are thus attending to their duties the women having risen at dawn wash their faces and prostrate themselves before the older members of the

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4 It is customary to wear a cloth while bathing.
5 The name given to the long tuft of hair allowed to grow at the back of the head of nearly all Hindus. Called in some parts the kudumi.
6 This is of great importance: if he omit to tie the knot he is ceremonially unclean.
7 Saivites apply ashes to the forehead: Sri-Vaishnavites mark the two sides of a trident with white clay and the inner line with some other colouring substance, while the Vaishnavites draw one perpendicular stripe of yellow ochre. In some cases, however, other substances and other marks may be used in addition to these.
8 Vaidika and Lankika are simply adjectival forms of Veda and Loka ("the world") respectively. The Vaidikas are those Brahmans who occupy themselves exclusively in religious duties, while the Lankikas are engaged in "worldly" employments such as government service, &c.
household. The younger children first engage their attention and when they have quieted them they sweep the front entrance, the inner courtyard, the verandah and other outside places, smear them with cow-dung and ornament them with lines of white clay. After enquiring concerning the welfare of their friends they then change their cloth. The cooking vessels used in the preparation of the food of the preceding evening they then wash, and sweep and smear the kitchen and the central hall. As soon as the kitchen is thus smeared they carefully arrange in it all the vessels they have washed. They then do what cooking may be necessary for the morning meal of the young children, and calling them all together distribute to them their food. After this they wash the children’s hands and mouths for them and immediately after get the fire ready for warming the water for the baths of the elders. It will then be about 8 o’clock and they commence making preparations for cooking the food that God has supplied. Then having warmed in the bathroom a large cauldron of water they bathe and again change their garments, and proceed to cook the food.

J A. V.

WESLEYAN METHODIST NOTES.

—The New Theological Institution at Birmingham was opened last month.
—Two men are now to be sent to India, one to Lucknow, and the other to Mysore District. We assume that both are designated for English work.
—The Mysore City Girls’ High School is the subject of an earnest appeal by Mrs. Wiseman, which is published in the Methodist Recorder. We trust that it may be successful.
—We are glad to learn that a United Communion Service is likely to be held at the beginning of the New Year for Tamil Native Christians in Madras, and trust it may be heartily supported.
—The annual meeting of the Catechists employed in the Southern section of the Madras District, has been held, but we regret to say that no particulars concerning it, have come to hand.
—It is stated, on good authority, that the writer of the article on “Methodism” in the Edinburgh Quarterly Review,
is the Rev. Frederick E. Toyne, formerly a Wesleyan Minister.

—Two students, now in training at the Headingley Institution, have offered themselves for mission work in China, volunteering at the same time to support themselves wholly or in part. We wish that their noble example could be followed for India.

—At their October meeting, the Wesleyan Missionary Committee passed the following resolution:

"That directions should be given to all districts where there are native Ministers, that immediate steps be taken for the formation of a local Auxiliary Fund. This has been done already in South Africa by a first charge of 5 per cent on Native Circuit income."

—We are glad to know that efforts are now being made to reclaim fallen native women in Madras but they are as yet circumscribed for lack of funds. If any of our readers can aid this noble work, we will gladly hand over contributions to those ladies who are engaged in it.

—It may interest some of our readers to know that the Rev. W. Page Roberts author of "Law and God," &c. and now incumbent of the Church which was the scene of the ministry of the Rev. F. Devisson Maurice, spent three years in Richmond College as a student for the Wesleyan Ministry.

—At Caroor, on November 10th the Rev. Henry Little, delivered an address on "A Visit to Hyderabad," to an audience of Educated Hindus, who were greatly interested in the lecture. The lecturer took occasion to give a Christian application to his remarks, and the lessons left on the minds of his hearers were highly impressive.

—There is considerable need for a good text-book of theology adapted to the requirements of our Indian districts. Would it not be well to have one prepared in English, which after having been accepted by the various districts might be translated into the vernaculars now used? We commend this to the consideration of the approaching District meetings.

—We have received the prospectus of a New Monthly Magazine which will be issued on January 1st 1882. It is to be called The Indian Monthly Witness and will contain from 50 to 60 pages of printed matter. The subscription will be Rs. 5. The projector is the Rev. J. Small, F. C. S. Mission—Poona. The enterprise has our hearty wishes for its success.

—We are glad to see the continued and able protest of
the Indian Christian Herald, the organ of the Bengali Christians—against the growth of that exclusiveness which prevents the freest mutual communion between Christian men in India. It is well that this plant which God hath not planted, should be destroyed in the very beginnings of its growth.

—We regret to see in our Methodist Episcopal contemporary the Indian Watchman, an article entitled "The Missionary" which ought to have been relegated to the Editor's waste-paper basket. So entirely does it exceed the limits of good taste, that it is unfit for quotation, and unworthy of a reply. We trust that the writer may soon be delivered from his unhappy state of mind.

—Fourteen orphan boys, hitherto under the care of the Rev. Mr. Chowryappah in the Trinomallay Baptist orphanage have, at the request of Mr. Baynes, Secretary of the B. M. Society, been handed over to the Rev. H. Little for admission into the Karur Orphanage. We believe that a generous donation will be given for their support by the Baptist Missionary Society.

—As one result of the recent Methodist Ecumenical Conference, it has been resolved to form a union of the various Methodist bodies in Birmingham. At a representative meeting of the Wesleyans, New Connexion Methodists, Primitive Methodists, and Methodist Free Churches, just held, a provisional committee has been appointed to draw up a basis of union. When this has been adopted, it is proposed to request the various quarterly meetings to elect representatives.

—The Bombay Guardian thus reports of our Bangalore High School under the management of the Rev. J. A. Vanes, B.A. "We should not omit to speak of the visit paid to the Wesleyan High School under the direction of Mr. Vanes. There are close upon 450 scholars in attendance upon this Institution, mostly taught through the medium of English, with a class of about 70 candidates for matriculation. They are accommodated in a handsome and suitable building, and it seemed to the visitors that nothing could be better than the disposition of classes and the arrangements generally. Some of our party addressed the students who listened apparently with much interest. The school is highly favoured in having an accomplished scholar and earnest missionary at the head of it."

—The Bombay Guardian, writing of the South Indian Con-
ference held at Bangalore says “the members of Conference were most hospitably entertained, the Wesleyan missionaries, among others, freely throwing open their doors to them and displaying the utmost cordiality and good-will. On Saturday evening, on the invitation of the Wesleyan brethren, the members of the Conference were entertained by the English brethren and sisters at tea, and the occasion proved to be one of much social enjoyment and spiritual refreshment. Mr. Hudson, Chairman of the Wesleyan Mission in Mysore, gave an admirable address of welcome, referring to the Ecumenical Conference recently held in London, when twenty-seven divisions of Methodists met to show their essential oneness, only two of which were here represented. The floodgates once opened, the stream of eloquence, shall we say?—of sympathetic utterance flowed forth for an hour or more. English, Welsh, Irish, Canadian, American and Indian Methodism found some to speak for its various nationalities, and congratulate one another upon the privilege of labouring unitedly for the amelioration of India.”

Shimoga.—On Tuesday, November 22nd, 1881 our new Girls’ School was opened by Colonel Tredway G. Clarke, District and Sessions Judge of the Nagar Division, and prizes were distributed to the girls by Mrs. Clarke. The school is built on an excellent site given to the Mission by the Shimoga Municipality, and is the prettiest building in the town. It consists of two light airy rooms placed in the form of a cross. The larger room is 44½ feet by 14½, the smaller one 22 feet by 14½. They are divided by large folding doors, and will afford ample accommodation for many years to come. The opening of the school was attended by nearly all the Europeans, Eurasians, and educated natives of the Station, together with many of the parents of the girls. The proceedings were opened with prayer by the Rev. D. A. Rees, after which a brief report was read. Speeches were delivered in English by Colonel Clarke, and Mr. Venkataradayangar, Deputy Commissioner, and Mr. Raghavendra Rao addressed the meeting in Kanarese. The prizes were then distributed by Mrs. Clarke and each girl was presented with a parcel of sweetmeats by Mr. Raghavendra Rao. The meeting was brought to a close with three cheers for the Maharajah of Mysore, and another for Colonel and Mrs. Clarke.

On the evening of the same day, the Rev. D. A. Rees
gave a Magic Lantern exhibition to the girls. By arranging that all gentlemen should be excluded, several of the educated natives were induced to send their wives to witness it. At the close some fireworks were let off, and all went home highly pleased.

The mission is much indebted to F. J. McLaughlin, Esq., for drawing up the plans of the school, and to Thomas Inman, Esq., for superintending its erection. The building was commenced in March and completed in August, but to prevent all risk from dampness, and for other reasons, it was thought desirable to delay entering into it. It is sincerely hoped that the opening of this new school will mark the commencement of a bright and prosperous era in the history of Female Education in Shimoga.

NOTES OF OTHER CHURCHES AND SOCIETIES.

—A series of English lectures to Educated Hindus at Salem have been completed. They were given in connection with the London Missionary Society there.

—The Rev. R. Maplesden has resigned the pastorate of the Madras Baptist Church, and will enter upon vernacular Mission work in the coming year.

—A large party of agents of the English Baptist Missionary Society has also arrived including three single ladies for Zenana work.

—The Annual Conference of Missionaries connected with the Baptist Missionary Society met in Calcutta on Tuesday November 22nd. The opening meeting was one of welcome to A. H. Baynes, Esq., Secretary B. M. Society.

—The Lucknow Witness reports that the United Presbyterian Mission in Rajputana are expecting a large accession from Scotland shortly, a party of ten, including four ladies.

—We learn from the same paper that the Rev. Alfred Burnell, a son of the Rev. T. S. Burnell of the American Madura Mission, is about to sail, with his wife, for South India.

—The Rev. Mr. Waterbury of the American Baptist Telugu Mission, and the Rev. Mr. Burdett have arrived in India. The former is designated for work in Madras the latter for work in Ongole.

—We learn that steps are being taken to open an institution for the theological training of native missionaries in
India to be supported by the whole of the Presbyterian Churches represented in this field.

—In connection with the Methodist Episcopal Church in Bangalore, Sunday School work progresses. A letter in the Methodist Episcopal Watchman reports an average attendance of more than a hundred. These are taught by twelve teachers.

—We are glad to learn that the Rev. Dr. Chamberlain of the Arcot Mission, who a few months since was obliged to take a voyage to Australia for the benefit of his health—has quite recovered, and will shortly return to his sphere of labour.

—The Churchman says that the Church Missionary Society has decided to occupy the Hazara district on the North-West Frontier permanently. A native catechist is stationed at Abbottabad, and a European missionary will be posted at Haripur, the chief native city of the district.

—Progress is clearly being made in the direction of widow marriage in Bengal. One, which was also an intermarriage—the bridegroom being of the Bania, and the bride of the Kaista, caste—took place recently at Dacca. The father of the bride is, says the East, an old orthodox Hindu gentleman.

—The Hindu Patriot charges the Calcutta missionaries with disseminating the gospel by means of a placard denouncing idolatry, and headed “Abominable Idolatries.” We are inclined to believe that this is not the work of any Christian Missionary.

—A missionary party are on their way to labour in India under the auspices of the Free Church of Scotland. Rev. G. C. and Mrs. Cooper returned to Nagpoor; Mrs. Dawson rejoins her husband at Chhindwara; Miss B. Small rejoins her father at Poona; and Miss Claesson proceeds to Kamp-tee to be married to Mr. P. Mordfors.

—A specially interesting series of services have just been held in connection with the anniversary of the American Marathi Mission. They were followed by a United Communion Service, at which 650 Native Christians were present, besides Europeans and Americans. The Rev. George Bowen gave the address.

—The Eurasian and Anglo-Indian Clergy Society, have addressed a letter to the parent Missionary Societies in England and America concerning the employment of Eurasians as Missionaries, and Clergymen. Among other things
the letter asks that some of the causes may be mentioned which prevent their extensive employment in missionary work.

—The corner stone of a new M. E. Church has been laid at Secunderabad. Nearly all the members of the Methodist community were assembled on the occasion, as also members of other churches, and several visitors from Chudderghaut. The Rev. D. O. Fox of Bombay, and the Rev. Mr. Davies took part in the proceedings.

—The following ladies are expected in connection with the Foreign Missions of the United Presbyterian Church, to engage in Zenana Mission work in India:—Miss Young, Edinburgh; Miss Miller, Glasgow; Miss Anderson from Jamaica; and Miss Flett, Leith. The following Missionaries are also returning to India:—The Rev. William Martin, Rev. William Robb, and Dr. Husband.

—Last month, an interesting conversational meeting took place at the house of Chunder Sen. There were present, nine Christian gentlemen, European and Native, and a number of Brahmos. The discussion turned on the subject of salvation. The interchange of thoughts was free and frank on both sides. At the conclusion, Mr. James, B. M. S., sang two striking Bengali hymns on Christ.

—The following large mission party reached Calcutta per S.S "Eldorado" on Wednesday, November 23rd. New Missionaries—Revs. J. G. Potter, W. Thomas, A. Jewson, E. Ellison, J. Kerry, and L. Tucker, M.A. Returned Missionaries—Rev. Mr. and Mrs. Hallam, Rev. Mr. and Mrs. Jordan, Mrs. Hobbs. Zenana Missionaries—Miss Bourne, Miss Nieve and Miss Hallam. All these are in connection with the Baptist Missionary Society.

—At the Annual Native Christian Conference recently held in Calcutta, one of the speakers remarked that the adoption of European costume operated as an obstacle to Christian usefulness, by making it inconvenient for ladies and gentlemen so clad, to visit the poor and associate with them. He recommended adherence to the national costume, so as to admit of one's being quite at home on a mat, which was all that a poor man had to spread for the reception of his visitors.

—The South India Conference of the Methodist Episcopal Church met at Bangalore on November 3rd, and adjourned on the evening of the 9th. The Rev. George Bowen was elected President, and J. A. Northrup, Secretary.
General Intelligence.

four preachers received appointments for the ensuing year, and three members of the Conference are absent from the country. One minister was granted a "location," at his own request, and one ministerial probationer was discontinued on account of ill-health. The Rev. A. G. Fraser, D.D., formerly a missionary of the Free Church of Scotland was admitted into the Conference, and nine young men were received on trial for the ministry. Five preachers were assigned to exclusively vernacular work, and two others give the chief part of their time to the same work. The statistics showed a slight increase in membership, and a decrease in Sunday Schools and Sunday School attendance. A large reduction had been effected in debts due on church property. Five new places were added to the list of Conference appointments.

GENERAL INTELLIGENCE.

—A curious case is described at some length in the columns of the Calcutta Gazette. On the 9th March last a party of fanatics—twelve men and fifteen women—forced their way into the sacred temple of Juggernath at Pooree. They were naked but for bark ropes worn round the waist. They said they had come all the way from the Central Provinces, and they boldly avowed their intention of burning the famous idol of Juggernath, in order to show the unregenerate Hindoos the futility of their religion. As there were something like a thousand other pilgrims in and about the temple, the attack on the idol never got beyond a scrimmage, in which one of the fanatics was killed. The rest were seized and handed over to the police, and eventually punished with three months’ rigorous imprisonment. When the news of the arrest reached Sumbulpore, from whence they came, a second party started with the same pious object in view, but were interrupted by the police. The Chief Commissioner of the Central Provinces was requested to find out what he could about this singular sect of iconoclasts. He says that the Kumbhas patias, as they are called from the bark ropes they wear in lieu of clothing, are spread throughout thirty villages in the Central Provinces. They were converted by a mendicant who appeared amongst them in
the year 1864, and revealed himself as the incarnate god Alexhswamy from the Himalayan heights. He died a short time afterwards, leaving sixty-four chief disciples, who with their followers now worship him as a god. They do not believe in images, or in medicine, the only physic they take being a little earth and water. Their habits are filthy but ascetic, and they are pledged to a rigid celibacy, which has led to a split in the sect. One of the chief disciples was too intimate with one of his female devotees, but he told his scandalized followers that she was going to give birth to Arjun, "who would root out all unbelievers." Unfortunately the child was a girl, and many of his followers left him on her birth. He convinced the rest that it would be this girl's duty to destroy all unbelievers by means of her charms; but as soon as they were easier in mind the girl died, and many more of his followers departed; the residue being able to believe everything regarding him with greater fervency than ever. "He has," says the Chief Commissioner, "erected an altar, over which he and his wife sit in the morning. His followers worship them, and move round the altar until the time for their morning meal arrives, when their feet are washed with milk, which is afterwards drunk by their adherents." The rest of the sect have taken another Master, by whom they are kept well in hand, and if they break any of the sect rules, tell a lie, or commit a crime, they are forthwith excommunicated. The tahsildar of Ungul in Cuttack has turned their belief to a practical account, by contriving to have a criminal class called Pans converted to the Kumbhapatiau religion, and are told that the crime in his jurisdiction has thus been considerably reduced.

---The Foreign Mission Fund of the English Presbyterian Church bids fair to show a deficiency this year of something like £2,000. There is a threatened deficit of £600 in the Sustentation Fund. Mr. Hugh M. Matheson thinks the time has come for some of the larger congregations of the Church to undertake each the support of a missionary.

The Free Church of Scotland Sustentation Fund for the five months shows a deficiency of nearly £600.

The most powerful Presbyterian Church in the world is that of America. It has 5,598 congregations, 5,080 ministers, and 581,401 communicants, while its income last year was £1,840,000. It is also a growing Church. Comparing its position in 1881 with its position seven years ago, it shows marked progress. It has now 600 more churches 389 more ministers, and 75,367 more members.
NOTICES OF BOOKS.


This pamphlet deals not with missionary topics, but with social and political matters. Yet every thing which relates to the progress of India is of interest to the missionary, and we may find a reason for noticing Mr. Digby's letter, in the fact that India does not belong to a political party. There are probably no more earnest students of the social condition of India than can be found among missionaries, and were witnesses needed, not a few could bear testimony to the truth of Mr. Digby's picture of the present state of the country and people. This pamphlet should have the effect of calling speedy attention to some of India's needs. "Forty millions of people insufficiently fed" show that reform is urgently needed somewhere, and it is only too well known that the benefits of our present mode of government, imperfect as that is, hardly reach the masses of the people. There is nothing which Englishmen so much need as correct information concerning India, and the lucid statement of notorious facts which Mr. Digby has given, should do much to correct popular misapprehension. The suggestions for the amended method of government, appear simple and practicable enough, and if adopted would ensure economy with no loss of efficiency, while the welfare of the people would be greatly promoted.

We are glad that Mr. Digby has found an audience worthy of his knowledge of Indian affairs, and trust that he may soon see those beneficent changes which will be so congenial to his sympathy with the people of this country.

Conference Addresses: being a selection from addresses delivered, at the Annual Conferences of the Pastors' College.

By the Rev. George Rogers.

This little book of addresses by Mr. Rogers comes before us with a warm recommendation by the Rev. C. H. Spurgeon, who says "For me to commend my venerable brother, the Rev. George Rogers, is for Timothy to commend such an one as Paul the aged"...I experienced intense pleasure in listening to these Conference addresses, and I believe that the feeling was shared by all the ministers and students present; all who heard were pleased and profited. We were like a family at home, and our friend used a greater freedom than he might have done had he intended his addresses for publication." Mr. Rogers has recently retired from the office of Theological Professor in the Pastors' College, in which he has laboured ever since the College was founded, and we are sure that those hundreds of students who remember "the old man eloquent" will rejoice to have this memento of him. We hardly think the book will be necessary to remind them of the admirable counsels which these lectures contain, for once heard, only a dullard could forget them. The subjects of the lectures are, "The Preacher's Shadow;" "The Manhood of Paul;" "The Apostleship of Judas;" "Lawful Plagiarism;" "Frames and Feelings;" "Ministerial Encouragement;" "Love of Nature;" "Evangelistic Services;"
"College Friendships;" "I yet not I;" "Ministerial Individualities;" "Christ also." Happy were the men who listened to them, they are so racy, and vigorous, and sparkling throughout with genial humour. "Though the utterances of an old man, they have the freshness of a spring morning, and have come from a heart that can never grow old. Mr. Rogers speaks as if he were looking out on nature and truth for the first time. We wish we could give more space for a few extracts from this excellent book. We give one or two. Here is one from "Lawful Plagiarism":

"What may we borrow? We may borrow words. We cannot make them, and we cannot work without them. Some affect originality by making them; but such Carlylism is not to our taste. Words ready made and worn by use are most effective. Everybody knows they are not our own, and yet no minister can work without them. Were he to invent his own words, he would become a barbarian to his hearers, and they would be barbarians to him. Words are the common property of all men. Get a good stock of them, and especially of old Saxon words, and get them whenever and wherever you can. Beg! borrow, or steal them by conversation and reading and hearing, and by writing and speaking as frequently as possible make them your own. A minister's vocabulary is all borrowed from others." "Ideas! may we borrow these? Where else can we get them? We brought none into the world, though we may hope to carry many out...What is education but lending and borrowing ideas? What are colleges for? What are tutors for, if ideas are not to be borrowed from them?..... Let even Baptist pastors become independent preachers. Be not afraid of thinking too much. There need be no fear of the softening of the brains by religious studies. It is far more to be feared from mental indolence, and is nearly as soft as it can be already." On page 213 there are a series of playful allusions which are most admirable to those who have the key. The whole of the addresses are radiant with the truths of the Gospel. Here is another passage. "Upon no other principle than that of substitution could a heaven be provided for the guilty and condemned. Ye believe in God, believe also in me. Why that also? In my Father's house are many mansions; if it were not so, I would have told you. Where I am, there ye may be also. The one also cannot be without the other. We cannot be where he is also, without first believing in him also. There is no heaven for man in God only. The heaven of man is in the Christ also, but as the whole of God is in Christ only, God becomes a double heaven to us in him. It is Christ who prepares heaven for sinful men, who brings them there, and who ever abides with them there. Were he to leave them for one moment to themselves heaven would be no heaven to them. God might be there, and angels might be there, and thrones and crowns and harps might be there, but if Christ were not there, it would he no heaven to man. Our whole heaven is in him, because our whole salvation is in him. This is evident in the aspect he assumes to his redeemed, and in which he is loved and glorified by them. It is that of a substitute, of one who has taken possession of heaven in the name and as the representative of others in whose nature he appears; and as having purchased for others at a price which has left indelible tokens of its costliness upon him. "I beheld," says John, "and lo, in the midst of the throne, a Lamb, as it had been slain."