A BICYCLE TOUR IN THE MYSORE.

Bicycle touring is more practicable in the Mysore Province than in most parts of India and the state of the roads and the large number of Travellers' Bungalows offer facilities to the bicyclist which are often wanting elsewhere. The following is an account of a fortnight's tour from Bangalore to the famous Falls of Gersoppa by way of Chittaldrug, Harihar and Shimoga, and back again through Shimoga, Arsekere and Tumkur. The total distance is just over five hundred miles, but the hundred miles from Kumsi to the Falls and back, I rode with a companion in a tonga. Though the time was part of my Christmas holidays I was anxious to make it as missionary in character as possible and availed myself of all favourable opportunities for preaching and tract distribution. Many will doubtless think that missionary operations so extensive and so hurried can be of little value, and with such I perfectly agree that as a general principle missionary work should be concentrated and systematic. Still there is very much to be said in favour of occasional lengthened tours through parts that are seldom visited by missionaries. Those who are familiar with the history of missions in this country will know how many a flourishing mission station has sprung from the casual visit
of an itinerant Missionary who has found in some out-of-the-way spot an anxious seeker after the truth. In India more than in most countries there are individuals who are dissatisfied with the popular faith and who are wandering about the country seeking in one way and another rest for their souls. For such one sermon or one stray tract may be enough to point out a new and unfailing remedy for the disease of their souls. Many instances there have been of single tracts finding their way into remote hamlets and there directing to the truth those whose hearts have been yearning for guidance or who have been trying to be obedient to the voice of conscience in the midst of the darkness of heathenism. In the light of facts like these it would be wrong to despise as useless every occasional and unsystematic attempt to visit hurriedly the outlying towns and villages. Three quarters of the tracts distributed may be torn up, but if the remaining fourth succeed in awakening thought or prompting enquiry or even only in showing some bigoted heathen who has never dreamed that there can be anything wrong with his religion that there is another side to the question, then the work will be abundantly repaid.

On Saturday, December 10th, after settling up all school accounts and making arrangements for drawing up the school order for the year, I was able to get away from Bangalore by half past 9. Fortunately the day was cloudy and an hour and three quarter's steady riding took me over seventeen miles and brought me to the Travellers' Bungalow at Nelamangala. Of course my equipment was very light and my tracts and a few clothes and some tea constituted the greater part of my luggage. On reaching the Bungalow I was disappointed in finding half of it set apart for the use of some Government official who had locked it up and gone out in the District, while the other part was occupied in such a way that I could make no use of it. However, I sat in the verandah, had an apology for a breakfast, and rested there for a couple of hours. After this I took my bicycle and made my way to the Petta to preach. My first Missionary visit to the place I well remembered. Some five years before I had gone there with a young catechist, and keeping only to the main road had been unable to find any persons but a number of drivers of bandies from the coffee districts. These were a set of low Musulmans and our experience of them was most discouraging: they badgered us, laughed at us and abused us until we were quite willing
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to give them up as a bad job. This time, however, I knew where the town was and went into the very heart of it where in a very short time I had quite as large a congregation as was safe for my bicycle. After a few introductory remarks to satisfy their curiosity I told them I had some important things to speak about and proceeded to tell them of the gospel remedy for sin. At first they seemed as if they would prefer to hear about the bicycle but I told them I should not think of mounting it till I had given them the important message I came to deliver. This was effectual and I had an attentive congregation. One young man there was who greatly took my fancy by his wise remarks. He seemed to notice most carefully what needed explanation and anticipated me in many of my points. Such a hearer is very valuable to the Missionary. At the end, when distributing tracts I found most of them could read as there is a Government school there. In the town there is nothing very noteworthy except that one of their temples has been rebuilt lately and there appeared to be seven shops for the sale of arrack, a native kind of spirituous liquor. Each of these latter had hanging outside the window as its appropriate sign an old English beer bottle ornamented with stripes of whitewash. I was soon on the main road again and after going a few miles met a Sivite priest wearing his sacred beads and having his body well plastered with white clay. On my questioning him he said he came from the holy hill of Siva Ganga which now was full in our view and only eight miles distant. He had just been in to headquarters to try and get a decision in his favour respecting some land that belonged to his family but which his neighbours wanted to get possession of. True he was a priest and his work was with sacred things but he was also a Hindu and the love of litigation was too strong to be repressed. Knowing him to be an Adveita or believer in the identity of the human and Divine spirits I gave him a tract on the subject. He said he could read the Devanagari character but not the Kanarese, but would get the tract read to him by his friends.

The next I spoke to was a group of a dozen ryots who were congregated by the road side and opening their mouths in wonder at the bicycle. Of course they could not read but their answers to my questions showed that they had some knowledge that preparation is needed for death. I tried to show them that they ought to think seriously about
their state after death and pray to God for guidance. The Mysore ryot is proverbially dull but if there is anything which can make him feel the truth it will be that Word which "is living and active and sharper than any two-edged sword." At Dobb's Pett I was able to get a good rest and a cup of tea. The bungalow here is very prettily situated and its elevation is just the same as that of Bangalore. On passing through the village of Kyatsandra three miles from Tumkur I got a good crowd together and gave them a short address. This place is often visited from Tumkur and we have a girls' school in full work here. The people listened with more attention than those generally do who are accustomed regularly to hear us, and their answers to several questions showed they were by no means ignorant of Christianity. As the shades of evening were beginning to fall I passed the forty-third milestone from Bangalore and in five minutes more was hospitably welcomed as I had often been before by Mr. and Mrs. Sawday in our Tumkur Mission House.

On the next day, Sunday, I had the pleasure of preaching in the morning in Kanarese to our large Native Christian congregation and in the evening in English to a handful of Europeans.

On Monday morning just as dawn was breaking I started off on the Bellary road and found the country round unusually level and the roads very good. Much land was lying waste but every now and then I came to small patches of garden cultivation and they were exceedingly pretty. The dark green leaves, the cool shade and the oriental aspect combine to make such spots quite enchanting to the traveller. The village mud walls that are so common in other parts here give place to stone ones and every now and then may be seen an attempt at fortification. The road seemed very lonely and there was nothing much to attract the attention until I came to the 78th milestone when I noticed the place at which the Sibi Jatri is held. This great festival takes place in the month of February every year and though it has its origin in certain religious ceremonies is in fact little better than a huge fair. The Tumkur Missionaries generally avail themselves of the unusually good opportunity it affords for open-air preaching. There is a large temple at the place and a number of empty stone huts, but little else to mark the site of the festival. I had hardly any occasion to stop until I came to Sira the head-quarters
of a taluq of the same name. This taluq suffered during the famine more severely than any other part of the province and I have heard from the officer engaged in relieving the distressed the most piteous accounts of whole families dying and wealthy men formerly owners of very large herds of cattle being brought to poverty. The number of desolate villages bears testimony still to the terrible visitation. As we approach Sira the attention is at once attracted by the large fort on the right hand built by one of the Polygars in old times and still having a formidable appearance. It is now some distance from the town and on my asking the reason I was told that formerly the chief road of the town was two miles long and the fort was part of the town but the place is now, comparatively speaking, in ruins. And certainly their account was borne out by what I saw. On every hand there were foundations of old houses. In every direction was to be seen either dome or minaret pointing out the mosque or shrine or idgah of the old Muhammadan population. For Sira gained its eminence under Musulman rulers and by a Musulman prince it met its fate. When Tippu Sultan built the town of Ganjam on the island of Seringapatam and wished to people it he marched off from Sira 12,000 families, nolentes volentes, and made them settle there. From that time the place has declined and the Banajigar traders are now more numerous than any other class. There is a Kanarese and a Hindustani Government School both of which I visited. The first class of the former was then brought up to the Travellers’ Bungalow and I examined it in most subjects. I then told them about the Falls of Gersoppa which I was going to see, and after speaking about the subjects of the tracts gave each boy a couple. They were not satisfied, however, unless I wrote their names on them in English which I was by no means loath to do as it would be some reason why the tracts should be read and preserved.

In the bungalow compound there was the grave of the wife of a young officer who died of cholera in 1845 “at the early age of 16, after a brief but happy union of 40 days.” The road I was on has often been traversed by troops and more officers than one have on such occasions fallen victims to that terrible disease. Under a tree opposite to the Travellers’ Bungalow at Tumkur there is the grave of one who was buried by Mr. Jenkins the Superintendent of the Gubbi Circuit when Mr. Arthur was the young man there. In the
cemetery of the same place there is the grave of a European soldier suddenly cut off in the same way; and similar tombs are to be seen at many of the bungalows on these roads.

Between 2 and 3 o'clock I left and soon met on the road a Sivite priest. This one as soon as I entered into conversation with him asked me if I was an Engineer as he would be glad of some work as a road Overseer. "What is this?" I asked, "you are a Vaidika, are you not?"
"Oh, yes, but I should like some work." As I then upbraided him for acting like a Laukika (vide Harvest Field December p. 181) he said that it was hard work going about among the ryots directing their ceremonies and begging rice, &c., from them; it would be much better if he could have a fixed salary every month even if it were but a small one. I then told him that I was not an Engineer Sahib, but still I could give him some good advice. As his religious convictions seemed to sit very lightly upon him, I had no difficulty in finding a few suitable tracts for him and certainly he took them with much better grace than an Englishman would have done under similar circumstances. There were few people to be met on the road, but at Tavarakere I had a talk with the headman and several of the villagers. He was anxious to know all about the bicycle and being upwards of 60 he had more than a touch of "the garrulity of old age." I did my best for him and then proceeded to other matters. None of them could read but there were several in the village that could. I therefore selected some tracts and gave into the old man's hand for him to have read by his village scholars. Of course I let him understand that he, as headman was responsible for its being done properly. Most of the rest of the way lay through a straggling jungle of toddy palms, and I was amused at the ease with which the climbers ascended the trees by means of a braided rope which encircled their body and the tree. They literally walked up the trees and each had hanging from his belt a chatty and a knife. By sunset I reached Hiriyur and crossing over the fine bridge that spans the Vedavati at this point was soon in the Travellers' Bungalow and just a hundred miles from Bangalore. I would here remark that I found in this Bungalow one of the most stupid servants I have met with in the course of my travels. In addition to other queer things, when I told him to beat up some eggs he at once said "Yes, Sir," and carefully put them, just as they were, in
a bason and brought the kettle to pour boiling water on them. I say he is “one of the most stupid” for I hardly know whether to give the palm to him or to a boy I met at Sagar who when told to do some vegetables for dinner brought me a large dishful of red chillies! which I need hardly say I requested him to eat for himself. Hiriyur I left at 5-30 on Tuesday morning and found the road by no means so satisfactory as that of the preceding day. However, after going seven miles I found quite a good congregation collected outside a village. I at once dismounted, but this had the effect of scaring them all away. However, after I had sat harmlessly for a few minutes some of the elders who had been summoned from the village came out and began to enter into conversation. I gradually gave them a sermon on idolatry and found that they did not seem to need the excuse for worshipping images that has been gratuitously made for them by a more instructed class. They did not seem of opinion that worshipping wood or stone made them know and think more about God. At the end they told me there was one person in the village that could read but he had gone to the fields. I left several tracts for him to read to them and as I said they should consider well what was written and remember it one of them whose countenance by no means indicated intelligence, added “I suppose we must then act according to it?” I found the next stage somewhat difficult on account of the bad state of the road and was glad when I reached Chittaldurg at half past 9. This place is very interesting on account of its remarkable fortifications which are on the craggy hills just opposite to the bungalow. The old palace is now used as a cutcherry and there are many objects of interest to be seen in connection with it, such as a huge stone trough for watering elephants. The morning sun, however, was very bright and hot and I did not feel equal to going out either for sight-seeing or for preaching so kept in the bungalow till the afternoon. Then it became quite cloudy so at three o’clock I started again. The country around is indescribably desolate and the road for a considerable distance very stony. If shaking be a good thing for the liver, as some assert but which some deny, then my liver will be safe for a long while to come. At sunset I reached Bharamsagar a place in which a good number of Lingayat traders live. There is a Government school here containing about 30 boys. As it was too late
for me to meet the people on my arrival I contented myself
with having a long talk with the school-master and giving
him a good selection of tracts for such in the village as
could read. There is a good sized tank here which is
rather uncommon in this District and considerable garden
cultivation is carried on by means of it. It is not a very
healthy place just now. The Bungalow servant I found
down with fever and was told there were many such cases
in the village. It is not the best of places for a bicyclist to
stop at. Provisions are not easily obtained and I found
it impossible to get an egg. They told me that there had
been some eggs in the village but they had been taken by
a traveller some days before. As that was their way of
storing eggs perhaps I am after all indebted to the traveller
that ate them for me.

Wednesday, December 14th. I left Bharamsagar at sunrise
and rode over a very bad loose road until I came to Anagod
ten miles distant. The village is occupied almost entirely
by ryots but on enquiry I was told there was one person
there who could read. So after leaving for him a few tracts
I started again. The road soon greatly improved and the
riding was exceedingly pleasant, so that one hour and five
minutes was sufficient to take me over the next ten miles
and bring me to the Travellers' Bungalow at Davangere.
As it was only half past eight I soon made my way down
to our girls' school in the Petta. Here I found most of the
girls Lingayats and they gave very satisfactory answers in
Catechism and Scripture. We have a catechist stationed
in this place and though no doubt he finds it lonely to be
so far from all Christians yet he has entered heartily on his
work and goes out with his daughter into the streets and
by singing Christian native lyrics soon gets a congregation.
This place is one of the most flourishing in this part of the
Mysore Province. The inhabitants are for the most part
Lingayat traders and very well-to-do. Indeed they are sadly
too well off and have very little disposition to attend to any-
thing except money. It is said that a beggar may call out at
their doors all day but get nothing. The streets are very
wide and well kept and in these respects quite put to shame
the Petta of Bangalore. Missionaries who visited the
place in former years always spoke well of it and it is a
great satisfaction to think that at last we have been able to
begin systematic Mission work here. The former Amildar
was most active in the help he gave us in establishing our
girls' school and also did much for the appearance of the town. While I was examining the school I was pleased to meet the Hospital Assistant who is in charge of the Government Dispensary. He is an old pupil of our Mission School at Trichinopoly and takes an interest in all that we are doing at Davangere. At the close of the examination I found a huge crowd collected to see the bicycle so I gave them an address and then distributed a large number of tracts. Afterwards at the Bungalow I had an interesting conversation with Mr. Abdul Khadar who is the Deputy Commissioner of the Chiltaldrug and most highly spoken of by all Europeans that have the pleasure of his acquaintance. He had just been seeing out of the District a band of vagrants that had been causing a great deal of trouble in many villages along the road. They were originally from Persia but for many years have been living in the Nizam's Dominions enlisting themselves as fighting-men in the service of any land-owner or petty chieftain that liked to employ them. There were nearly a hundred men with arms, the same number of women, a larger number of children and about the same number of ponies. In towns they would try to sell stones which they carried about and called "gems" and persuaded the authorities they were traders, but in the villages they turned their ponies loose on the crops and frightened the poor people into giving them anything they wanted. However the Government has now passed "orders" on them and there is little chance of their being admitted into the province again. Many of the Davangere people had just begun to find out how "precious" the stones were that they had bought.

In the afternoon I went on to Harihar and here I reached the lowest point in the Mysore Province; this place being only 1,880 feet above the level of the sea. It is a remarkable spot, being one of the few places in India in which the two rival sects of the Vaishnavites and Sivites combine and worship the Deity and under the one name of Harihara ("Hari" = Vishnu, "Hara" = Siva). The legend of the place (which has been translated by the Rev. T. Foulkes of Bangalore) states that Brahma conferred the gift of immortality on a certain giant who afterwards made himself a great nuisance to all the people. Hereupon Vishnu and Siva combined and became incarnate in one body and destroyed the giant. As the giant lived at this place a temple was afterwards erected to the worship of the two
Our Mission in North Ceylon.

There are few things more grateful to an Englishman toiling in an Indian Mission-field than an occasional change of surroundings, and a brief relaxation from the multifarious duties that necessarily devolve upon him while he remains at home. On the grounds of health alone, the benefits derived from such a change, are amply sufficient to justify his absence for a while and to afford abundant compensation by the renewed energy and increased vigour he is able to throw into his work on his return. But if further justification were necessary, it is to be found in the collateral advantages which such a change usually brings. Especially is this the case, when the desired change is sought in other Mission fields where he may strengthen faith and quicken courage by a personal acquaintance with the successes of his brethren, and improve or modify his own plans, by comparison with others which experience may have shown to be successful. The advantage is largely increased if his own field and the one he visits, possess features and characteristics similar or common to each other. The opportunity of such a change was afforded to the writer by a visit to our Missions in North Ceylon in May last, and the object of this paper is to give a sketch, necessarily short and inadequate, of what to him as a stranger seemed the most prominent and interesting features of our work throughout that District.

The people among whom our brethren labour, differ in few respects from those in the Madras District. They worship the same gods, observe the same or similar religious ceremonies, grow under the same superstitions and speak the same tongue, and hence, work in the two fields is carried on upon much the same lines. All soil where Hinduism has taken root is necessarily hard and unkindly, but there is a marked difference in different localities; and in this regard North Ceylon compares very favourably with India.
the first place, the population, dense as it is, is far behind many portions of the continent, and in consequence, work which in Ceylon would be very thoroughly done, would in India be comparatively very superficial if carried on with the same staff and means, and covering the same extent of ground. Again, the lower strata of Native Society hold much more independent positions than those of similar classes in India. Many of them live on their own little plot of ground which they cultivate, and thus provide for their wants without being dependent in any way upon large mirasdars, who in many portions of the Indian field cultivate thousands of acres, employing village after village of the population, whom they pay more in produce than in money and thus hold in a state of semi-slavery. Any one accustomed to Mission work in country districts will readily appreciate the difficulty of making converts among a class of people thus entirely dependent upon one man, and will rightly estimate the comparatively hopeful character of work carried on among a population the majority of whom are their own masters. To ask a poor cultivator in India, or for that matter; a whole village of them to give up idolatry for Christ, is like asking them to give up home and livelihood and become wanderers, or pensioners on the bounty of others. Further, the Brahmin element is much weaker both in numbers and influence in Ceylon, and concerning the privileges and favours which ignorance has so long been wont to accord to this class, and at the very root of which all Christian effort strikes, it necessarily follows that opposition and hostility from that quarter, are much less there than in India. Another and perhaps the most important particular in which the Ceylon field has the advantage over the Indian field is found in the almost total absence of large temples and in the comparative scarcity even of small ones. In the large towns, such as Jaffna, Point Pedro and Batticaloa, for example, street after street may be found in the most populous portions with no temple at all; and when they do occur, they are seldom either prominent or conspicuous outside the street in which they stand. How different is it in India, where in almost every town and village, the largest and most imposing buildings to be found, are those consecrated to idols! Enclosing ten or twelve acres of space in the heart of the town, like the one at Tiruvarur, or even more, like the magnificent pile of buildings at Sreerengam near Trichin-
poly, with their gorgeously carved and decorated pagodas, raising their heads high in the air far above all surrounding buildings, clearly visible all over the town and for miles into the country beyond, with their different forms of worship kept up the most imposing manner, not only by the abundant offerings of the myriads who flock from all parts of the country to participate in the celebration of their great festivals, or to perform vows they have made, but by the large revenues they derive from the broad acres with which many of them are endowed, it is hardly possible to over-estimate the hostile influence which such places exert upon all Christian work. True indeed, the educated care little for these things, but it is equally true that the vast majority of the children of this great country, are still in such a state of ignorance, that outward pomp and show exert upon them a far wider and more enduring influence than the most conclusive argument addressed to their understanding. I need not speak of the multitude of smaller shrines which abound in every town and village to such an extent, that it is seldom a missionary can open his mouth to speak for Christ, without standing in the very presence of some Hindu Deity.

Prejudice too, so blind and bitter in India has lost much of its influence in Ceylon. A conversion in a school, for example is not as in India, the signal for a general move of many of the boys of the same institution, to others where they will not be subject to the same Christianizing influences; and in few cases, has the convert to endure anything worse at the hands of his friends than a little coldness, and even that is seldom permanent. It was my my privilege one Sunday in Jaffna, to witness the baptism of seven young people some of whom were still in their minority. The congregation was large and included several heathens, but the ceremony was performed without the slightest hostile sign either on the part of relatives or fellow-caste people. I would not attempt to say in how far this happy state of things is the result of seed sown in faith and prayer in days gone by and now producing a blessed harvest. Others have laboured, often perhaps amid heavy discouragement, have sown in tears, and our brethren now enter into their labours. Finding the fields ripening, or already white unto the harvest, they are thrusting in the sickle, and gathering from amid the wilderness of superstition, bright golden sheaves for the garner of our Redeemer and Lord.
But if the North Ceylon Mission has less of difficulty to contend with, I would not seek to imply that it has had, or that it now has, all clear sailing. Where caste and kindred evils prevail, where ignorance dark as night, has for ages, been giving birth to new superstitions, where sin has flourished almost unchecked for generations like weeds in a neglected garden, there can be no easy work for those who seek to change the darkness into light, or who aim at turning men from falsehood to truth, from sin to righteousness, from the power of Satan unto God. And in this respect, Ceylon presents a difference only in degree, and when viewed alone, though there is enough to stimulate and encourage, there is much to call for more persistent and prayerful toil; and judged by the past, there still opens out the prospect of many a long and anxious day before the palm-groves cease to resound with the din and noise of high festival kept in honour of those idols, which, we know, "He shall utterly abolish."

And now let me turn from this general sketch of the field, to a few particulars regarding the work done in it. Christians in India are indeed "a little flock," and in most cases they are poor, and almost invariably despised by their Hindu fellow-countrymen. In Ceylon they may be numbered by thousands and they are no longer sneered at as a degraded people. In influence, they take equal or superior rank to their Hindu neighbours. The Government offices are full of them, and the medical and educational departments contain hardly anything else. I visited five schools teaching up to the matriculation standard, or higher, connected with our own and other Missions, and among the combined teaching staffs of the five I found but one heathen teacher. This is as it should be. Christian work done by heathen men, however nominal their attachment to their ancestral faith may be, can never be satisfactory, nor can it be expected to produce those results for which we so ardently long. With a mixed staff in the school, such as sheer necessity in India compels us to employ, there must always be a certain amount of influence either actively or passively hostile to Christianity. In our North Ceylon Mission, this hostile influence is reduced to a minimum, and there is little or no probability of its ever being increased. Christian lawyers there are almost as numerous in comparison with the population, as Brahmin ones here, and several of them hold important state appointments.
Connected with our own Mission, there are according to the returns of last year, twenty-six societies, with a membership of about a thousand, and a much larger number of adherents. Many of these hold good social positions, and what is far more gratifying, they are upright and blameless in their walk and conversation. They value the various means of grace and gladly avail themselves of them, and 'their profiting appears unto all.' If regular attendance at the class-meeting may be taken as an index of spiritual life and fervour, then the societies in North Ceylon are full of promise and hope. At a love-feast held in the Pettah Chapel, Jaffna, on a Sunday afternoon during my visit, I was reminded of some of the good old times I have had in England, as I sat and listened to the people, one after another, declaring 'in their own tongue wherein they were born, the wonderful works of God' in their souls.

Their liberality too, in many cases, keeps pace with their piety; and any one familiar with the Tamil people will readily understand the value of this as an evidence of the hold that religion has upon the heart. In at least one case, the problem of self-support has been more than solved. The church at Puliyantwoe (Batticaloa) with a membership of less than 250, more than supports its own pastor by its contributions to the Pastor's Fund, and in addition, lends liberal aid to the general work of the mission. Others of the native pastors are supported without any help from England, but this is accomplished by employing them a part of their time, in teaching in schools. In India, it is usual to restrict the native minister to the charge of his Church and to evangelistic work among the heathen in the streets and villages. With so large a field and such a paucity of labourers, no one will question the need there is for them to be thus employed; but at the same time, considering the dearth of Christian teachers in India, the question of partially employing some of our native ministers in schools as is the case with many of their European brethren is one worthy of serious and earnest consideration. In North Ceylon, the plan has been tried, and in neither a financial nor a spiritual sense has it been found wanting.

The ministerial staff of the Mission consists of seven European and nineteen native brethren, and the supply of candidates for the ranks of the latter is in excess of the needs of the mission; or to speak more correctly, the shortened means of the mission in these days of retrench-
ment makes it impossible to employ all the men who offer themselves for the work. Of the piety, zeal and power of several of these native brethren, it would be impossible to speak too highly, and taken as a whole, they are a batch of men in every way worthy of the work to which they have been called, and of the confidence of the church that employs them. They have never had the advantage of any special training for their work in an institution designed for that purpose, but they have passed through a course of reading prescribed by the District Meeting, and extending over a period of twelve years, which results clearly prove to be a very good and efficient substitute. The course includes literature, history, mathematics, philosophy, biography, Church History, Hinduism, Muhammadanism and Theology, and is gone through under the guidance, and with the assistance of the European Missionaries, with whom the brethren are stationed. And this course of reading is by no means a nominal thing; for each brother has to present himself annually for examination, and unless he pass a certain standard and obtain a certain percentage of the maximum marks allotted, however excellent and satisfactory his pastoral and other work may be, he is not allowed to go on to the next year's course, nor, if a probationer, is he proposed for ordination, or qualified for an increase of salary. These, at first sight may seem rather hard laws, but the native brethren themselves are by far the most strict in their enforcement, and the advantage of the information, and the mental discipline acquired far more than outweighs the trouble and hard work which so comprehensive a course of reading necessarily involves.

Education, as in India, is a large and important branch of the work of the mission. In the higher departments, the number of students is far below our Indian schools, but this is partly owing to the smaller population, and partly to the fact that many of the lads who wish to appear for University Examinations prefer prosecuting their studies in one or other of the Seminaries and Colleges of Colombo. The central Schools of Jaffna, Trincomalie and Batticaloa teach up to the Matriculation Standard of the Madras or Calcutta Universities; but the first named seldom has more than a dozen, and the other two more than half that number of students preparing for matriculation. In the lower departments, the educational work of the mission is much more extensive as well as more encouraging. In
Our Mission in North Ceylon.

In this respect, our brethren seem to have taken possession of the villages surrounding each of their Central Stations, hardly one of which within a reasonable distance is without its school-house. The school-houses are usually cheap buildings, open at the sides, and with roofs of thatch and palmyra. In the centre of the building is the teacher's house, and at one end the boys' school, and at the other, the girls', the latter being taught by the wife of the teacher of the boys' school. The value of these small schools, as mission agencies, is by no means inconsiderable; for in addition to the scriptural truth daily inculcated in the schools and the personal influence of the teachers, regular evangelistic services are held weekly in most of them, conducted by the native ministers or Catechists, and these have produced the happiest results.

Female education has made great progress. In addition to the village day schools already referred to there is a boarding institution in Jaffna with about a hundred in residence, one at Point Pedro with about thirty, and a third at Batticaloa with about the same number. A beginning has also been made at Trincomalie where there are about a dozen boarders. Day-pupils are also admitted to the advantages of these institutions. The idea of opening a Boarding School for Hindu girls in India would be scouted as Utopian, and any attempt to carry out such an idea would doubtless prove a hopeless and humiliating failure. It is sufficiently difficult to get Hindu girls to attend a day-school, to make the work very discouraging, and no respectable Hindu gentleman would ever dream of sending his daughter to a school where she would have to live in the same house with girls of different castes, to be fed with food prepared by a native Christian, to come in daily contact with native Christians, to be constantly under distinctively Christian teaching, and to be always under the influences of a well-ordered Christian home. But in North Ceylon, numbers of them are glad of the opportunity of sending their daughters to such institutions and of paying for their board and tuition, and this notwithstanding the fact, that it is well-known that a Hindu girl seldom remains long there without discarding the faith in which she has been born and seeking baptism in the faith of Christ. The scheme of education followed in these Boarding Schools is both liberal and advanced. It includes not only a thorough grounding in the three R's and plain needle-
work, but also English, equal to that in a Middle-School in India, fancy work, and instrumental music.

I have said that the girls seldom leave these schools without becoming Christians, but their individual conversion, though amply sufficient to repay the cost and trouble of maintaining and working these schools, is only a portion, and perhaps not the most important portion of the good influence they exert. The children are lost to Hinduism forever, and when grown up and settled in homes of their own, they become intelligent witnesses for Christ in the neighbourhoods in which their lot is cast. Some of them become wives of Christian Schoolmasters, of Catechists or Native Ministers, and thus become united for life in happy, useful work with those, for whom, by their training in these schools they are not unworthy helpmeets. These Boarding-Schools are useful further in preparing the way for work among Hindu women. A girl's residence in such a school, is usually a sufficient introduction for a teacher or Bible-woman to her home, and an opportunity is thus afforded of scattering the good seed of the kingdom in hearts which otherwise would probably never have come under its influence. I might multiply instances to illustrate the good that has resulted from these visits, but as I have already exceeded the limits assigned me for this paper, I must content myself with one. "A little girl was sometime a resident in the Jaffna School, and while there, Christian truth gradually took possession of her mind and heart, and she desired to become a Christian." Her parents soon after removed her from the school to her own home. Two Christian women soon after visited her, and after some time had been spent in conversation with her mother and a few others living near, they knelt together for prayer. When the prayer was finished, and as they were about to rise from their knees, the child herself began to pray, and in the presence of her own heathen mother and heathen friends, in the name of Jesus of whose love for her she had heard at school, she besought God to lead her and those about her to a knowledge of Himself in Christ, and for Christ's sake to pardon their sins.

With a word or two about evangelistic work, I must close this sketch of our North Ceylon Mission. Amid the far-reaching school work, taking up so much time and attention, the adult heathen are not neglected. The village-school room, as I have already said, is used for evangelistic
purposes, and is found to answer better than services held in the open air. One of these village services which I attended at Point Pedro may be taken as representative of all. Lights were placed in the building, and as soon as the preachers appeared, it was filled. A hymn was sung and prayer offered, then a portion of Scripture was read, followed by three simple, earnest, gospel addresses, the first two being in the main, expository of the portion read, and the third, a hearty recital of Christian experience. The audience listened with the most respectful attention, and nearly all remained from the commencement to the close, a result which, however desirable, cannot be secured in services conducted in the highways, and by the hedges. On moonlight evenings our brethren take their stand in the public thoroughfares, and declare to the passers by “the unsearchable riches of Christ.” Their congregations are usually large and attentive, and the days of opposition and violence seem to have passed away. In the country stations, open-air work is conducted on a much more extensive scale. The heathen are also reached in considerable numbers through the medium of the ordinary Christian Services both in English and the Vernacular. Many of them are exemplary in their regular attendance at these services. An occasional appearance at a Christian Service, may be accounted for on the score of curiosity; but when it becomes a regular habit, there is surely good reason to hope that they are actuated by higher and better motives, and to believe that the word of God, ever quick and powerful, has thrown its spell over their heart, and is slowly leading them from darkness to light—to Him ‘the Light of the world.’

J. M. T.

HOW TO AWAKEN AMONG HINDUS
A CONSCIOUSNESS OF SIN.

(A Paper read at a Missionary Conference, 3rd Oct. 1881.)

We cannot depend on any single method as the best for producing consciousness of sin, for, while one particular method is very effective on one individual, another may not in the least be affected by it. The following appear to me to be some of the methods we can adopt.

First.—The representation of God’s holiness. To point out what He is inherently in this respect tells on the mind.
The prophet Isaiah, though himself a God-fearing man, was influenced by the vision he saw. The glory he witnessed, the most reverent service of the Seraphim which he saw and heard, brought him to a sense of his sinfulness, and feeling it he cried out, "Woe is me! for I am undone because I am a man of unclean life." The light of the holiness of God when brought to bear on the heathen's mind, will discover to him sins which he was not cognizant of before, in the same manner as the light of the sun discovers to us particles of dust floating in the air. The presence of a very strong light must discover defects which were not visible in ordinary light.

The manifestation of God's holiness in the great sacrifice He has provided for the removal of sin, and in the punishments awarded to it in this world, and those threatened in the next, would I think contribute to arouse the mind, arrest its attention, and often in spite of one's will, make him feel that he is a guilty soul.

Secondly.—The doctrine that God is the searcher of the inmost soul of man should be prominently brought forward. Amongst the masses, there is no definite idea that God is cognizant of their actions. Many believe that if at all He knows any thing, He may know of some glaring wickedness. But let the heathen be taught that the all-searching eye of God is ever present with them, and that in His book of remembrance every thought, word, and deed is carefully recorded, and the effect would be to bring all their sins in rank and file, and to marshal them before them. The Samaritan woman was brought to a consciousness of her sins by the all-searching eye of the Saviour, and the hour which discovered to her the Prophet, was the time which saw her lead a reformed life. "Thou God seest me," is a solemn fact, and when once this thought is brought home, the heart must pause and say peccavi,—I have sinned.

Thirdly.—The terrors of the law take a prominent part in making one feel his sinfulness. Its rigorous demands need careful explanation. The people must be made to feel how high and unrelaxing are its demands; how it enjoins absolute obedience to its demands even to the very thoughts and motives; and how it will hold all guilty who transgress it in the least; guilty of the whole law though they may not have broken every item of it. Placing this absolutely straight measure by the side of the conduct of man, he will find that whatever credit he might take to
himself, the two are not parallel, the straight rule continually pointing out his own deviation from it, and thereby producing a consciousness of sin.

Fourthly.—The moral freedom of man and his consequent responsibility for his actions should I think be sedulously taught. There are many people who do not in theory at least, believe in the freedom of moral action. Among Hindus, it is part of their religious belief that all their actions are performed by the Paramatma—God living within them, and therefore personal responsibility ceases, and they cannot be conscious of sin. They should be disabused of this erroneous idea. Their great prerogative by which they can say, "No," even to God Himself should be recognised by them. Their dealings with other men with reference to moral action is inconsistent with their belief, and they ought to be made to see it. Unless a consciousness of their free agency is first established, it will be vain labour to make them conscious of sin. Their being made in the image of God in this respect; and their immensely elevated position with reference to the inanimate and brute creation, ought to be prominently pointed out to them. The world renowned big "I," though ridiculed and justly condemned elsewhere, should in this case have its full claim urged upon them and they should be taught to assert it with reference to their conduct both towards God and man. Then, when they would own deeds as coming from themselves, the way is clearly open for them to see as responsible beings, their own sinfulness.

Fifthly.—They should be taught that motives and thoughts of their hearts are treated by God as performed deeds. Once establish moral freedom and responsibility, this task will be comparatively easy. There is something in the quantity of sin as well as in its quality. The heathen believe that sins actually committed are but few, and therefore they need not have much compunction of conscience about them. Let them therefore see that every unperformed (i.e., not carried into execution) word which had escaped their lips; and every thought which glanced across their mind, is considered by the Almighty as so many actions performed, and as such they will be held responsible for them. This light is sure to search them through all their "chambers of imagery", and will represent their sinfulness magnified a million-fold. They cannot escape the conviction that if every thought and word becomes a swift witness against
them, they are guilty of sins they were never conscious of before.

Sixthly.—A consciousness of sin can be produced by appealing to their opinions on the conduct of others, and the judgment they pronounce on them. When a man criticises another, and pronounces his judgment on his conduct, he must be prepared to stand the same chance himself. Even a single action out of a thousand escapes not criticism of one kind or other. If a man can sift another's character and be unwilling to justify when he could convict him, could not he be made to reflect that he is himself searched and more closely and thoroughly by the Almighty eye? If the heathen can hold the balance, they would learn to place themselves in it, and try themselves by their own standard; the result of this will be that they will see their sins weighing them down.

J. Paul, L. M. S.

HERE AND THERE IN THE MYSORE.

II.—Serpent worship among the Kanarese People.

While touring in the part of the country north of Bangalore of which we spoke in a former paper, one constantly meets with numerous and unmistakeable evidences of the great popularity of serpent worship among the people. Everywhere we meet with slabs of granite with snakes sculptured on them, sometimes the work is rudely executed, sometimes very beautifully done. Some of the images are evidently very old and others quite modern. Very frequently we meet with raised platforms on the side of the high road where the serpent images are worshipped, at one end of this platform a peepul tree (ficus religiosa) is always found representing a male, and at the other end a Margosa tree representing a female. These two trees are married with the same ceremonies and expenses as human beings. Between these two trees, three slabs of stones are erected side by side, generally, if not always facing the rising sun. The first has carved upon it the figure of the male Cobra de capello, the most deadly of Indian snakes, with one or three or five or seven heads. The middle stone bears the figure of the female serpent, the upper half of human form, sometimes holding a young serpent under each arm. The third slab has two snakes intertwined. These are worshipped and kept in very good order. The ordinary Kanarese
word for a snake is havu; but the Sanskrit word Sarpa (Welsh Sarph, Greek Herpeton, Lat. Serpens, English Serpent) is also used. Naga is a specific term to denote the cobra, and it is this kind of snake that is held specially sacred by the people. Few, if any Hindus will consent to kill a cobra. When out in the country a short time ago my horsekeeper was going to kill a snake which had just taken itself into the grass at the side of the road. He went up to the place armed for the encounter but discovering that it was a cobra, he looked up as a man who had just puiled himself up before committing a most horrible crime and declared that he dared not kill it as it was a Nagar havu a cobra. Some natives think that a person that kills such a sacred thing will be visited with leprosy. It is also said “that a body of a cobra that has been killed is often solemnly disposed of by cremation, while a cobra which takes up its abode, as they sometimes do, in the thatch or roof of houses, is generally not only left undisturbed but fed with milk,” &c. It is evident that the people hold the serpent in such religious dread, and view it with such reverence, and worship it with such devotion not merely on account of its poisonous bite, but also because they have been taught to look upon it as an incarnation of some demi-god. The nagaru race of demigods is said to have sprung from Kadru the wife of Kashyapa in order to people a part of Patala or the Hindu Hades, and for that reason the infernal regions are called naga loka—the country of nagas—the serpent land. Their chief is Shesha or Ananta, of which Subramanya is an incarnation; immediately after him, comes Vasuki, who is named Sarpa-raja—“king of serpents.” In the Rig-veda the earth is spoken of as the Sarpa-rajni. But this may mean, they say, either the queen of serpents or the queen of all that moves. In the black Yajur-veda there are several prayers to serpents where they are addressed as inhabiting the heavens, the skies, the rays of the sun, the waters, the vegetables, &c. In the Adiparva of the Mahabharata, we read that their mother cursed this naga or serpent race of demigods, that one of them bit the king Parikshita whose son Janamejaya persecuted them and burnt all nagas and sarpas at a great sacrifice. But finally they were saved by Astika a nephew of Astika. This seems to give origin to a custom that prevails in some parts by which, after meals, and before going to bed, the name of Astika is repeated three times as
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a protective against injury from serpents. When it is borne in mind that these things are contained in their most sacred books, (the Vedas) in their most popular books such as the Mahabharata, it is not a surprise that the people worship and reverence the living snake and carved images of it. To enter fully into all the feasts, sacrifices, and ceremonies of serpent worship among the Kanarese people would take much more space than we have at our command. Those who have not been blessed with progeny perform a solemn sacrifice named Narayan-Naga-Bali (sacrifice to the Narayan-serpent) in order to secure children.

One great serpent feast celebrated in this part of the country is the Nagara Chouti nagara chaturthi—the serpent’s fourth (day), held on the fourth lunar day of the 9th Hindu month. This feast seems to answer to what in other parts is called Nagapanchami—the serpent’s fifth (day) which is held on the fifth day of the lunar month of Shravana. During the Nagara Chouti people make offerings to ant-hills which are generally frequented by cobras, pour milk, &c.*

Perhaps the most popular serpent-god in Mysore is Subramanya the incarnation of Shesha the chief of the nagas. It has a temple and shrine at Nanjangudi near Mysore, where 30,000 people are said to assemble during the car festival once a year.

A similar jatri is held on the border of the Bangalore District at a place in the Dod-ballapur Taluk called the Subramanya ghat. The fair is held for 12 days, and about 20,000 people are said to assemble there on the occasion.

* During the Nagara Chouti feast the women repeat certain stories that tend to impress in the mind the importance of the feast. The following is a specimen in which not only the importance of the feast is inculcated but also the manner of conducting the ceremonies. In olden times there was a woman called Annulakkamma who had seven brothers who on one occasion while gathering flowers for worship came to a Kekati tree (Pandanus odoratissimus) where unfortunately they were severely bitten by a Nagara havu or Cobra, and died. Their sister when she found them was in such uncontrollable grief and weeping so bitterly, that Parvati and her husband Shiva came there and having compassion on her spoke to her as follows.—"Pour milk on the snake’s hiding place (the ant-hill) make offering of cocoanuts, plantains, flowers, betel nut and leaf, incense and food, and having fasted feed on the morrow two Brahmins and one Sumangali, (a woman whose husband is alive) take the remnant of the milk and pour it on the back of the brothers and then scatter about some sacred rice, over which incantations have been pronounced. If this is done the dead brothers will arise." This having been done life came by the favour of God.
All these great fairs have very much in common. As was noticed with reference to the Gubbi festival (vide Converted Hindu Farmer, *Harvest Field* Nov. 1881) they have in them three elements which make them very popular viz., religion, amusement and trade. The Subramanya jatri in Dod-ballapur Taluk is a very large cattle fair where some of the finest cattle in India can be had.

The Rev. E. P. Rice B.A. of the L. M. S. and myself visited the fair two years ago for the sake of the opportunity it gives of preaching the Gospel. The place where it is held is most difficult of access, in the midst of hills. No one lives there at ordinary times, but at the time of the fair the hills swarm with men, women, and children. We were admitted inside the enclosure of the temple and soon surrounded by a crowd of Brahmins. When we enquired how long the temple had been built, a wily priest assured us with great confidence and apparent consciousness of his own veracity and knowledge, that the place had not been built but had existed from the time that the earth itself had begun to exist! After this we were of course prepared to hear anything without very great surprise. We noticed that some of the people in returning from the place, took with them small granite slabs with snakes rudely carved or painted on them. Thus we find in all parts of the country very clear signs of the terrible darkness in which the people dwell. And as we think that so many people have sunk so low as to have such a base idolatry as snake worship so popular among them, we are reminded of the paramount importance of the work in which we are engaged, as preachers of the gospel.

E. R.

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**WESLEYAN METHODIST NOTES.**

—We learn from the *Bengal Methodist* that the Organ Fund subscriptions for Sudder St. Church, Calcutta, have already reached the noble sum of Rs. 1,972.

—We are sorry that the Rev. Mr. Carmichael whose offer and acceptance for mission work were so special as to awaken considerable interest at the time, is at present largely occupied as a chaplain to the troops at Fyzabad!

—We believe that the Revs. Amos Burnet (for Bangalore) and Jos. Parson (for Lucknow) were on board the B. I. Steamer "India" which ran aground at the North of the
Thames. 'If that be the case our brethren will be detained a week and will probably make the voyage in the "Merlana" which was to leave London Dec. 8.

—On Friday, Dec. 16th, the children of our St. John's Hill Sunday School had their annual treat. They were conveyed by train to Cadgoody where arrangements had been made for play as well as (by the kindness of friends) abundant and excellent provision for their meals. Under the direction of their teachers and a few other friends all spent a very happy day and returned to Bangalore in the evening as pleased as they were tired.

—The Annual Missionary sermons were preached on Sunday, Dec. 4th at the English Chapel, Madras by the Rev. W. H. J. Picken of Bangalore. Congregations and collection were good. On Saturday, Dec. 10th, the Missionary meeting was held, but owing to the rain, the attendance was small. H. S. Thomas, Esq. M. C. S. presided, the report was read by the Rev. G. M. Cobban, after which addresses were given by the Rev. R. Maplesden, L. Jewett, D.D. and the Rev. G. O. Newport, the Chairman closed with an earnest and sympathetic address.

—A Service of Sacred Song in Tamil illustrative of the Pilgrim's Progress was held in the Royapettah Wesleyan Chapel, Madras, on Tuesday Evening, Dec. 6th. The Rev. M. A. Coopoosawmy Row briefly explained the nature of the service, the Rev. P. J. Evers gave the connective readings and the songs were sung by a choir formed of girls belonging to the Boarding Schools. The service was highly appreciated by the congregation the singing of the girls reflecting great credit upon themselves and upon Mr. DeMonte who has trained them.

—in connection with the Bangalore Wesleyan Tamil Church, a Missionary Meeting was held on Tuesday evening, Dec. 13th. Addresses were given by the Revs. S. E. Symons and W. H. J. Picken, also by several native brethren. Mr. Symons having recently visited the various mission stations in the Mysore province interested the Meeting with an account of his tour. Mr. Ebenezer Nathaniel gave a very gratifying and intensely interesting account of conversations with a Kannezre Brahman and his wife, who, we believe have fully resolved to embrace Christianity and are likely soon to be baptized. The Tamil Church has raised during the year Rs. 300 towards the support of the native ministry.
—A further concession has been made to the Wesleyans by the Army authorities. A "general order" has been issued which directs that Wesleyan recruits are to have copies of their own Hymn-book supplied to them instead of the Church of England Prayer-book with hymns. It is not many years since the Wesleyan body was first recognised in any degree. There were but three Churches in the eyes of the army authorities—Church of England, Presbyterian, and Roman Catholic. The Rev. Dr. Rule, the late Rev. C. Prest, the Rev. J. Burgess, the Rev. C. H. Kelly, the Rev. R. W. Allen, and other ministers, have as chaplains or in other official positions, helped to bring about the full recognition of Wesleyans in the Army.

The following is the text of the order referred to:

"General Order, 130—Books.—It having been decided to issue in future to recruits who are Wesleyans a denominational Hymn-book instead of the Church of England Prayer-book with hymns, as heretofore, commanding officers will, on requisition, be furnished with the necessary supply."

We trust that this will greatly aid our work among the soldiers in India.

—The New Wesleyan Girls' School at Chickmagalur was formally opened on Monday, December 5th, at 8 a.m., when the distribution of prizes to the girls took place. There was a large gathering of native gentlemen on the occasion, and the chair was taken by Mr. K. Mahomed Ali, Revenue Assistant Commissioner, in place of the Deputy Commissioner, Mr. S. F. Meiklejohn, who was unavoidably absent from the station. Proceedings opened with prayer by the Rev. S. E. Symons. Then the Rev. A. P. Riddett read the report. The prizes were next given away, after which the Chairman addressed the meeting. Next followed addresses by the Rev. J. Hudson, B.A., Rev. S. E. Symons and native gentlemen. A list was now taken round, and Rs. 124 were subscribed towards the debt of Rs. 2,500. A vote of thanks was proposed by Mr. Riddett to the Chairman for his able tact and patience in conducting the meeting which closed the morning's proceedings.

—The visit of the Rev. W. Burgess to Australia has been a great success. We copy the following para. from the Melbourne Spectator, which refers to his work at Ballarat;

"Arriving in Ballarat almost unknown, his first sermon at once told the tale that an eloquent word-painter and an intellectual genius was in our midst; and as the result of
the news spreading the attendance at his second service was such as to overcrowd the largest church (Lydiard-street), and caused hundreds to go away for lack of room. As might have been anticipated after the Sunday services, the announcement of a lecture on India the following Tuesday evening again crowded the church to excess, and, as before, many hundreds had to leave for want of room. Mr. Burgess is, without doubt, a lecturer of very great ability. His racy and graphic "life-pictures" of India, interspersed here and there with a comic vein of drollery, took the people by storm, and for an hour and a half the attention of the immense assemblage was rivetted by the unceasing flow of choice exotics from the garden of intellectual imagery and thought."

—"The Christmas treat to the children of the Ragged School, Madras English, took place on Saturday, December 24th. Clothing was distributed in the morning at the Wesleyan Chapel by Mrs. Cobban, and the children assembled in the evening at the Esplanade for sports, which afforded excellent recreation to the young people and considerable amusement to the lookers on, among whom was a large number of the friends and supporters of the school. The Band of a N. I. Regiment added greatly to the attraction of the evening. The children were then marched on to the chapel, where a sumptuous dinner was provided for them. The lower rooms of the chapel presented quite a gala appearance, being tastefully decorated with flags and evergreen. Upwards of one hundred and fifty children (besides several adults) sat at the table, and did ample justice to the good things provided for them. Mr. Jordan an old friend of the school, was asked to say a few words at the close, and, after a scramble for silver and copper coins thrown among the little folks, which caused a good deal of amusement, the children were dispersed, highly pleased and abundantly satisfied with the evening's entertainment.

—At Chickmagalur, (Mysore District), after years of patient waiting, the New Chapel was opened last month, and the following services were held, which will be long remembered by those who had the pleasure of joining in them. Although by no means grand, these services were marked with great earnestness and pathos:—December 3rd, Saturday,—A public prayer meeting, at 6 p. m., for English and Native Christians; 4th, Sunday,—Canarese Service, at 7 a. m., conducted by the Rev. J. Hudson, D.A., Presi-
dent of the Wesleyan Mission in Mysore; English service at 11 a.m., conducted by the Rev. S. E. Symons; English service at 6 p.m., conducted by the Rev. J. Hudson. Collections in aid of the Chapel fund were taken at the close of each service. The new harmonium was inaugurated, and a choir of forty famine orphans—boys and girls—from Hassan sang at some of the services, the harmonium being presided over by the Rev. A. P. Riddett. The orphans are taught to sing by the tonic sol-fa system, and it must be confessed they sing wonderfully well and do great credit to Mr. Riddett. At the Canarese service two male adults from Banawar, in this district, were admitted into the pale of the church by the rite of baptism. The chapel is, indeed, a very neat building, and is decidedly an ornament to the station. The unremitting energy of Mr. Riddett notwithstanding many difficulties has at last brought this to a successful issue. The cost of the building is Rs. 3,500, out of which sum Rs. 2,000 had already been collected, and there now remains a debt of Rs. 1,500. A meeting was held on Monday evening, Dec. 5th, for the purpose of considering the position and prospects of the Wesleyan Mission at Chickmagalur, when the magnificent sum of Rs. 397 was contributed towards the debt by half a dozen people present, which speaks much for their liberality. It was suggested that the planters of the District be appealed to, who doubtless will be glad to help the Mission in paying off the debt with which they are encumbered.

Revival Mission in Bangalore.—At the September Quarterly Meeting it was unanimously resolved to hold a two weeks' Revival Mission in our two Chapels here, and also to invite the Rev. G. M. Cobban of Madras to conduct the services in conjunction with the Circuit Ministers and the Missionaries on the spot. Mr. Cobban most willingly accepted the invitation to come to Bangalore and work from Sunday, November 27th, to Saturday December 3rd at the Cantonment and the following week at St. John's Hill. As soon as dates had been fixed a "Preliminary Address" was issued "to the members of the English Church and Congregation, inviting their hearty co-operation." The Pastors visited (as far as they were able) the homes of their people and left copies of this address for perusal, with words of exhortation, and prayer. Then a Programme of Services was printed, and copies sent to Members, Communicants and others for general circulation. The Programme an-
nounced two services daily—some days three—and there can be no doubt that the English inhabitants, throughout Bangalore, knew of the Revival Mission; very many people being personally invited and urged to attend.

At the Cantonment Chapel several preparatory sermons were preached on Wednesday, Nov. 16th. Sunday, Nov. 20th and Wednesday, Nov. 23rd. Special Prayer Meetings were also held on Monday, Friday and Saturday of the week commencing Nov. 20. These were not so largely attended as was hoped and expected—but those who came earnestly pleaded with the Lord for the salvation of the unsaved. Our children, our soldiers, our unsaved hearers, our neighbours were certainly all remembered in prayer. So much, at least, was done to prepare the way and invite success. Those who engaged most in the preparatory efforts, were undoubtedly most blessed during the ensuing week.

On Sunday morning, Nov. 27th, Mr. Cobban began his labours by addressing the School children. Services were also held with them during the week—and not without success. Several of them really sought and found the Saviour, and others were deeply and graciously impressed in a manner which will never be forgotten. May God bless our dear children and young people and keep them very near to Himself. The sermon at 11 o'clock on the Sabbath morning was preached by the Rev. J. Hudson, B.A., our esteemed Chairman, and specially addressed to the soldiers; another sermon to them was preached on the following Thursday morning at the same hour by Mr. Cobban—a good number of the men attending. In this way they received, pointed and personal attention—and, of course, in each evening's Revival Service they were individually urged to give themselves to the Lord. Some of them yielded—a few—while others—many promised to do so—but oh, how unsatisfactory are promises to do this.” How many of these soldier friends will accept Christ? We implore unceasing prayer for them that they may all boldly declare themselves on the Lord's side.

The Week-Morning Meetings included addresses “To Members and Communicants” (by the Rev. E. R. Eslick), “On Holiness” (by the Rev. Ellis Roberts) and on “The duty of joining the Church” (by the Rev. G. M. Cobban). Alternate mornings were reserved for “Inquirers.” The evening revival services were conducted by Mr. Cobban, and the people came in considerable numbers night after
night. From his lips all classes and conditions of men heard seasonable words—the believer in Christ Jesus—whether cast down or rejoicing, whether tempted or triumphing felt himself gathering inspiration, and resolving to “hold fast wherewith he had attained”—The sinner, backslider, careless, or hardened was made to feel the bitterness of sin—and the seeker found in the preacher’s words encouragement and direction. Thank God, some heard to blessed purpose—

“They came to Jesus as they were,
Weary and worn and sad;
They found in him a resting place,
And he has made them glad.”

We may not gather many into our Church as the result of this mission at the Cantonment, but if we cannot tabulate large accessions we can all say we have had “times of refreshing from the presence of the Lord.”

Having held a week’s Revival Mission at the Cantonment Chapel, Bangalore, Mr. Cobban kindly remained with us another week preaching daily at St. John’s Hill. Everyone felt that the blessing of God was with us. For a fortnight previously daily morning Prayer meetings had been held and had been fairly well attended. During the week of the services we had an address or a prayer meeting every morning. These means we found to be exceedingly helpful. The evening congregations were very pleasing, and night by night in the prayer meeting that followed souls sought and found the Saviour. We trust several of our young people have become soundly converted to God. Older ones also have not gone unblessed. Some of the members of Society have experienced a work of grace the like of which they have never known before. It was quite a blessed thing to meet the Society Classes during the following week and listen to clear and earnest testimonies from some who before were only known as silent members. Nor is the blessing confined to ourselves. A few belonging to other churches have come to the Saviour and learnt to sing “O happy day, &c.”

All this could not go on without opposition. We have heard of one youth, at least, who having announced at home that he had “got converted” was at once forbidden to enter the chapel again. In two or three other cases hindrances will be thrown in the way. But we trust in Him who has said “I will work and who shall let it?” Isa. xliii. 13.
—The Rev. W. J. Richards, C. M. S. of Cottayam has gone on furlough to England, after ten years mission work.
—The Rev. A. F. Painter and Mrs. Painter, C. M. Society have arrived in Travancore. Mr. Painter has been absent ten months on furlough.
—The following Missionaries of the American Baptist Missionary union have arrived in Burmah, Rev. W. H. Roberts, Rev. L. W. Cronkhite and wife, and Miss Naomi Gaston.
—The Rev. Mr. Hutchinson and wife, newly appointed Missionary of the Canadian Baptist Missionary Society is expected shortly at Chicacole.
—We understand that the Rev. M. Phillips of the L.M.S. Salem, intends to occupy Oossoor, as a mission station. Years ago it was occupied by Missionaries from Bangalore.
—Some Sisters of Mercy from Clewer have been invited by the authorities in India to undertake hospital nursing there, and have received the Bishop of Oxford’s benediction prior to starting.
—The 'Church Missionary Record' for November has an interesting account of a visit of the Bishop of Travancore and Cochin to Mallapali. He was enthusiastically received, and all the services held were well attended. The Rev. W. J. Richards, Chaplain, accompanied him, and delivered a series of addresses to the assembled congregations.
—The Rev. Dr. Strachan is expected to return to Madras, in connection with the S. P. G. Mission, in the month of February next. As some of our readers are aware Dr. Strachan is the son of a Wesleyan Minister, and was educated in one of the Schools for the sons of Wesleyan Ministers.
—Mr. W. Mitchell, of the Pastors' College, has been accepted by the Bethel Santhal Mission for work among the Santhal Hills, India, where Mr. A. Haegert has been working for the last six years. After studying the language with Mr. Haegert, Mr. Mitchell will probably go up the country and open a new station.
—At Erode, last month the new London Mission Chapel was opened by the Rev. H. A. Hutchison who preached in the morning at the Tamil service, and the Rev. W. Robinson preached in the evening to the English-speaking people.
During the morning service, the opportunity was taken to baptise ten native converts who came from an adjacent village. The new building is neat and commodious. It is hoped that the new building thus raised will be useful to the English as well as the native Christians of Erode.

The Rev. F. N. Alexander, Telugu Mission, Ellore writing in the C. M. Record says:

"Our Brahmin converts when they join us break entirely with caste, and have no social relations whatever with their former connections. Not so our Mala converts, at their baptism the tie that binds them to their former relations is not in the least severed. In some villages, where only some few are Christians, and the majority are heathen, the old village compact of Government remains unbroken and at times it clashes with Christian rule. Our converts have free intercourse in daily life with their former caste people, and at marriage festivities both freely join, though our Christians of course hold aloof from all heathen ceremonies. There is no doubt this free intercourse with their former caste is the one grand reason for the rapid spread of the Gospel among the Malas, and is therefore to be desired, but it leaves the real battle with caste to be taken up afterwards when Chucklers are received into the Church. Even this does not, apparently, in the long run sever the tie between our Christians and their Mala relatives, but it does bring a stigma upon the former, and it is abhorrent to their minds from the old feelings of caste that seem burned into the very heart's core of the Hindu mind. Thank God the Chucklers are beginning to come in, and they are quite equal to the Malas in intelligence and worldly prosperity, and I believe they are superior to them in liberality and independence of mind."

GENERAL INTELLIGENCE.

-- Cases of widow marriage are reported from Bombay and Calcutta and Rajahmundry. One of the widows was formerly married at the age of seven, and became a widow six months afterwards.

-- A formal rupture has taken place in the South India Brahmo Samaj, which has its head-quarters in Madras: a branch of the Sadharan Samaj is now established, and also one composed of those who believe in Babu Keshub Chunder Sen, and the New Dispensation. The cause of religious advancement will gain by the schism.

The American Baptist Missionary Magazine says, since 1877 the number of missionaries connected with the American Baptist Missionary Union has increased from 138 to 186; the native helpers from 942 to 1,107; the churches from 778 to 1,001, and the members from 63,329 to 89,593. The increase in the number of missionaries is nearly 35 per cent.; native helpers over 17 per cent.; churches nearly 29 per cent.; and members, over 41 per cent. The increase in the amounts collected by the women's societies, is about 49 per cent. which the donations directly to the treasury of the Union show an increase of 15½ per cent.