THE

Harvest Field.

A RECORD OF MISSION WORK IN INDIA AND CEYLON.

No. 8.

A BICYCLE TOUR IN THE MYSORE.
(Continued from page 202).

However he told me that one of our Padre Sahibs had had the whole legend printed in Sanskrit with an English translation and that I should be able to find out all about it from that. I then asked him if a Missionary was to be considered an authority on such a subject as their mythology but he at once discerned a trap and returned a very evasive answer. The people then began to nudge one another and the Shastri disappeared, but when I asked after him he came out again and I playfully remonstrated with him for leaving me so unceremoniously. I then turned my attention to the large crowd that had gathered and addressed them and distributed tracts. The people seemed to be chiefly Lingayets. It was now near sunset so I went off to the site of the old cantonment which is nearly two miles distant. Up to 1865 a native regiment was kept here but the ruins of the lines and of the officers' bungalows are all that now remain, with the exception of a well-kept cemetery. It was an impressive scene. The fine broad avenues were all there but in the roads grass was thickly springing up and the hedges of what once had been extensive compounds were now over-grown and broken. Only the walls of the houses were left while in the centre of the place was the circular platform which marked the site of that important element of cantonment life in India—the bandstand. On returning to Hari-
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har I went a few hundred yards from the bungalow to see the fine bridge which here spans the Tungabhadra. This bridge, which I suppose is the longest in the Province, carries on the road to Dharwar and Bombay. Of course I was not contented until I had passed over it and entered the Bombay Presidency. On Thursday the 15th I started at the usual time but in passing through the Petta I found a native puppet show just coming to a conclusion. A stage had been erected half way across the broadest part of the street and a large number of figures about three feet in height were arranged closely together on it amid a great blaze of lights. Around the neck of each was a fine string fastened up above where it could easily be handled by a person who was concealed there. Dialogue and action went on much as they do in a Punch and Judy show except that some more historical drama was acted. However day was breaking and a great part of the audience wearied out had laid down to go to sleep. My bicycle proved a greater attraction to those that were still awake and a large crowd tried to follow me for some distance. After riding about 6 miles I came to a broken bridge which formerly had spanned a stream coming from the great Sule Kere. This latter is a large artificial lake some miles to the S. W. of the bridge. Indeed it is the largest tank in the province, being upwards of 30 miles in circumference. I was carried across the stream without any difficulty however by three men who were waiting there for the purpose. The road was pretty good but being somewhat recently repaired was decidedly rutty. At Davanagere I had got a fresh stock of tracts having sent them on by post to await my arrival there and so was able to go on distributing them on the road and at the Bungalows. I waited a short time at Mallebennur and then soon reached the high hills which cross that part of the country from East to West. Here of course it was necessary to walk some distance though the road is by no means steep for such hills. About half way across, however, you come to a piece of road which after a gentle slope suddenly turns round a corner and becomes at once dangerously steep. If the bicyclist does not beware he will find his machine beyond his control before he has time to think where he is. After crossing these hills the road has a steady, and gentle fall for nearly three miles and as I found it in unusually excellent order the ride just then was indescribably pleasant. The gentle breeze of the early morning air and the steady
movement combined to produce a most delicious sensation. However the bicyclist has to take the bitter along with the sweet in this life and my pleasant ride terminated at the banks of Tungabhadra where for half an hour I vainly tried to attract the attention of some one at the Travellers' Bungalow on the other bank of the stream. I then saw that I had taken the wrong turn in the road and that the proper crossing place was about half a mile distant. With great trouble I made my way along the banks and then had to sit down for nearly half an hour before I could get the ferry boat over from the opposite shore. At last however it came and appeared to be formed by a platform fastened across two long boats. The river is very broad just here but with a favouring wind we were soon across and in a short time I got to the Honnalli bungalow. This is situated on the edge of the high bank of the river and the view up a long stretch of the river is very pretty, the numerous islets all along the channel adding much to its charm. As the native village was on the north side of the stream I had no time to visit it, but after a good rest and breakfast set out for the remaining 25 miles of the journey. The first part of the road was exceedingly heavy as though shingle from the river's bed had been thrown at haphazard upon it, but after a few miles it improved. About a mile or two from Hollalur I had a pleasant conversation with some men in a cocoanut garden. I was very thirsty and went off the road and asked them for a young and tender nut. They did not seem to know at first what to make of me as they had not seen my bandy coming along the road and after some conversation and signs they said there were none fit for drinking. However I knew better and so sat down in a cool spot and told them I was a Padre and was very thirsty and if they let me have a good nut they would get considerable "merit" (punya) by it. This had a good effect and very soon I had three full tender nuts open by my side. Then after mutual expressions of satisfaction I drank the milk and proceeded to explain that "merit" would be of no value to them until sin had been pardoned. I then paid them for the nuts, spoke to them more fully about their duty towards their Creator and gave them some tracts for "the learned" in their village to read to them. I then went on to Shimoga which is 47 miles from Harihar reaching it at half past 6 o'clock and found that Mr. Gulliford had that day arrived.
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from Mysore to accompany me to the Falls at Gersoppa. Starting at sun rise the next (Friday) morning I reached Kumsi (15 miles, in an hour and forty minutes and found myself in a country altogether different from anything I had passed through on my journey. Jungle extended on all sides, sometimes thick with undergrowth and at other times so open and yet so wooded that it resembled the grounds of English park. Cultivation was always limited to some low lying tract at the foot of surrounding hills which ensured a good supply of water for a crop of grain and for a small plot of garden land. In this district a village is almost invariably to be found in such an open valley and the first of any importance that meets the traveller from the east is Kumsi. I well remember that when I visited this place last year with my bicycle it created a great stir. As I first passed through it only a few saw me but their report was such that the whole village was on the qui vive for some days till I came back and no sooner had I reached the place on my return journey than all of them at once assembled in the bungalow compound and waited patiently for three hours in order to see me start off. It was a great occasion, and the bungalow servant who knew a little English came to inform me of the circumstance and said in a very confidential tone "I think, sir, they want to see the posture." Such choice English quite overcame me. A very few weeks after that visit however Kumsi became notorious as the scene of the robbery of several thousands rupees which were being taken to the Government Treasury and the murder of two or three men. The perpetrators were for a long time undiscovered, but about a month ago they were found out near Hyderabad in the Nizam's Dominions and several bags of the money were regained. The robbers are a gang of bedaru, a class of people who in the last century made up the greater part of the bands of freebooters that were then so common to the north of Mysore. The present circumstance is a confirmation of the popular Kanarese proverb "Bedara sangama beda" which with a characteristic play on the words that can hardly be reproduced in English, means "Have nothing to do with a Bedar." However I was glad to see at Davanagere a strong-looking Bedar girl reading in the highest class of our Mission School.

My bicycle journey ended for the time being at Kumsi, not because it was impossible to ride to the Falls on it, for
that I did last Christmas, but because our District Meeting
began so early that I should have had no time for a rest
before the return journey. I therefore accompanied Mr.
Gulliford from this point in his tonga and left the bicycle for
the inspection of the Kumsi villagers. Whether I was a
Jonah in the tonga or not I cannot say, but from this point
our troubles began. First of all there were only buffaloes
to draw us and that work it may well be believed was very
slow. In the next place just as we reached the bungalow
at Anantapur a piece of iron gave way underneath the
vehicle and for nearly four hours we had to wait while the
village carpenter repaired the damage. It was now five
o'clock and we had to go to Sagar, 15 miles further on, for
our dinner. Things went on slowly but safely till seven
o'clock when we got out and began to walk. After going
a short distance a sharp sound caused us to call out "What's
that, boy?" "Nothing, Sir," was the ready reply, but we
knew better, and after striking a light found the pole
almost separated from the bandy and we were in imminent
danger of an irreparable collapse. The irregular move­
ments of the buffaloes had put a strain on the fastenings of
the pole that they had not been able to withstand and so
we had to make all dismount, tie things together with
string and slowly and carefully walk along to Sagar. We
spent the next three hours trudging along the road and
congratulating ourselves that there was dinner awaiting us
at the bungalow. The longest day comes to an end at last,
and by ten o'clock we had reached that truly magnificent
line of trees which borders the stretch of the road which
is near the bungalow, and we unanimously resolved to
postpone all thought of our conveyance to the next morning
and for the present to attend only to ourselves. On calling
up the bungalow servants I was amused to find my old friend
(the one that had brought me the dish of chillies the previous
year) present himself with the same dirty clothes and the
same confiding child-like expression that had been imprinted
on my memory. We found his qualifications for his work
much the same as before, but did not trouble him: no, not
although when we got in he refrained from mentioning that
a friend who had gone on before had left behind for us a
good dinner, and even though that dinner was in his kitchen
ready cooked at that moment and he saw us hungrily nib­
bling an old mutton bone and a crust that we had brought
along with us, still he let us nibble on, and said not a word
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about the dinner. A letter soon revealed the truth to us and it was quite charming to see how readily he assented to our proposal that he should put the dinner on the table. Early on Saturday morning we patched up our vehicle and made our way through 17 miles of lovely country to the Falls of Gersoppa. The last 6 miles of the journey were in the Bombay Presidency and we saw at once a great change for the worse in the state of the roads. Small wooden posts here take the place of mile-stones and everything seemed to indicate what we afterwards realized, that in this part of the Presidency travellers must expect "nothing for nothing, and very little for sixpence." About one mile from the Falls as you are descending a steep hill you may get a clear view of the river Sharavati and of the bungalow overlooking the Falls but there is nothing to indicate the presence of the Falls themselves. Indeed you may come to within a quarter of a mile of them and be all unconscious to their proximity. Just as we reach the bungalow we find ourselves in an open space from which we can look down over the Falls and have at the same time a splendid view of the wooded country for miles around. It will not be necessary, however, for me to write any description of these Falls as that will be done in a following number of this Magazine by my companion.

Suffice it to say that the river without any warning rapids or gradual descent suddenly rushes over the edge of a gorge in four separate channels and falls perpendicularly to a depth of 860 feet. The chief part of the river shoots over the precipice, and with one bold leap, unbroken by any projecting rock, thunders into the stream below. Such a sight is to be seen nowhere else.

On the evening of the same day we climbed a neighbouring hill and enjoyed a fine view of the setting sun and of the Indian Ocean. The Rev. and Mrs. D. A. Rees from Shimoga were also at the bungalow and through their kind hospitality we were able to dismiss all thought about the Commissariat Department and this added greatly to our enjoyment of the visit. The Falls is a terrible place for supplies; not even rice is to be had there and the fowls of those parts like the natives appear to have suffered a good deal from malarious fever. The next day, Sunday, was spent in resting and on Monday we visited the bottom of the gorge and were able to look up at the falling water. The rocks, however, were dangerously slippery and the
spray was drenching. On Tuesday the 20th we took our departure and after several unpleasant adventures with our conveyance reached Sagar in the evening. Hardly had we left the bungalow at the Falls when the yoke broke and soon after that was repaired the pole gave way, but the tediousness of this kind of thing was quite made up for by the beauty of the scenery all around. On Wednesday morning the vehicle kept together but we were unable to get fresh bullocks so we walked for the second stage of eight miles which brought us into Anantapur for breakfast. By three o'clock we got to Kumsi and here I was glad to get on my bicycle once more and bid farewell to the dangers of the tonga. That night we passed at the Shimoga Mission House and the next day were on our way to Bangalore. The road was in a very bad state for the bicycle but there were opportunities for tract distribution, and far more travellers were met than had been for some days previously. We had breakfast at Terikere a place I well remembered sleeping at on my journey to the Falls last year. The night was a bright moonlight one but exceedingly close and I had to get up and open all doors and windows before I could get to sleep. That night a cheetah made its way from the neighbouring jungle into the village and caused great consternation and badly mauled a couple of men who had to be sent into the Shimoga hospital. On this occasion, however, we went on to Kadur where we dined and slept. The next day I distributed a good many tracts and met on the way one man who especially attracted my attention. He was walking behind his bandy reading a manuscript book of Sanskrit poetry. I accosted him but found him quite absorbed in his sacred work. What did he care about the bicycle? He had just been to the sacred city of Kasi (Benares) and wanted nothing else. After great persuasion he consented to read to me a verse from his book, but having done this he would say nothing more, but passed on observing that his Guru was in front. His mother, however, was a true daughter of Eve and she stayed behind wanting to talk a little and also to know something about the bicycle. Through her I sent some tracts to the man and felt what a good thing it would be if we had some Sanskrit handbills which we could give to men like this. At Arsehere I found the weekly fair going on and of course got a very large congregation. There were representatives from almost
all the villages for many miles round and they took away with them a large number of Kanarese handbills. As I passed on I found at different stages on the road small parties returning to the more distant villages and to each of these I gave something for them to get read in their respective homes. While still light I reached Tiptur where the people had already begun to gather for the large weekly fair that takes place there every Saturday and Sunday. Some thousands of people are in the habit of attending this fair and I much regretted that I was not able to stay there the next day. It is only about 35 miles from Gubbi, and anyone residing there could easily bicycle to it for the Saturday and Sunday. On Saturday morning at sunrise I set off and after riding for an hour met a downright thick Scotch mist which lasted for two hours and turned into mud all the dust that covered my clothes and bicycle. However, by the time I arrived at Nittur for breakfast the sun had quite reversed it all. I was now going over old and familiar ground and in the afternoon called in for a short time at the Gubbi Mission House and found things looking much as they did when I left three years ago. By six o'clock the Tumkur Mission House was reached and Christmas eve passed very pleasantly in the company of the Sawdays and Gulliford. Absent friends were faithfully remembered, old associations recalled and we felt thankful we were not spending the festive eve alone in a dreary Travellers' bungalow. Soon after midnight we were aroused by the sound of Christmas carols sung in Kanarese outside the window by some of the orphanage boys. In this case however, the bicycling of the day time had far more effect than the associations of the past, and I certainly wished the boys and their carols far away.

On Monday morning by a quarter past five I got away from Tumkur and was soon on my way home. At Nelamangalam I took half an hour's rest and by 11 o'clock had reached the Bangalore Petta and concluded a most enjoyable Christmas tour.

The native's view of the bicycle is generally a utilitarian one. After his astonishment has subsided his first question is "yharidi Yeshtu?" (what is the price?) The next remark is about the cheapness of keeping such a machine. Amongst the villagers the hind wheel is always left out of account and the machine is called a "one wheel bandy." On one occasion as I passed a woman I heard her tell her

little girl that it was a devil, and this view is by no means uncommon. But in most cases the native regards bicycling as one of the freaks of "the inscrutable Sahib" who is looked upon like a monkey in the neighbouring tope: they never know what he will do next.

J. A. V.

REPORT OF THE WESLEYAN MISSION,
MYSORE PROVINCE.

Our work during the past year has been marked by no special features. We have striven in many ways to spread the knowledge of the Saviour and in the following report the various methods we have pursued and the indications of success or failure we have met with are duly recorded. A few changes have been made in the stations at which we are carrying on our work which will enable us to work together more amicably with the London Mission. As the result of this we intend to limit our operations to the West of a line drawn due North and South through Bangalore. We have therefore withdrawn from the town of Chikballapur and stationed an Agent at Nelamangala. During the coming year we shall have an Agent labouring for the first time at Mandaya and thus we shall occupy the four most desirable stations on the new Mysore Railway.

We deeply regret that we have to part with Mr. and Mrs. Symons, who for so many years have been identified with our Tamil work at Bangalore. After four years’ service in the Madras District, they were welcomed into our midst 18 years ago and from that time they have given themselves unweariedly to the work amongst the Tamil people. Though frequently in ill-health, Mr. Symons has not spared himself, but in preaching to the heathen, and in watching over the church, has shown an example of untiring devotion to his work which has been most stimulating to others, and for which we have cause to thank God. Of Mrs. Symons’ labours in our Girls’ Schools we cannot speak too highly. For this work she has had opportunities such as seldom fall to the lot of a missionary’s wife and of these she has availed herself unceasingly. With an excellent knowledge of Tamil she has day by day for many years instructed the children in Scripture truth and made known to them in their own tongue the story of the Saviour’s love. Should the health of our brother be permanently restored we shall be delighted to see him and his wife resuming their labors in Bangalore.

We have much pleasure in welcoming into our midst Brother Burnet and Miss Pearson. The former will take the place of Mr. Picken at St. John’s Hill, while the latter will commence a high class Zenana School in Mysore. We pray that both may be long spared to labour among us.

The following are the appointments for the year 1882:—

Bangalore (Kanarese) . . . . J. Hudson, B.A., J. A. Vaines, B.A.; Ebenezer Nathaniel, Native Assistant Minister.
Bangalore (Tamil) ........ W. H. J. Picken ; R. Daniel Manuel, Native Minister; Joseph Samuel, Catechist.

I. English and Native Churches.

1. English Churches.

Bangalore.—The silent, steady development of the work of God during the year has frequently reminded us that “the kingdom of God is like unto leaven.” We have felt that a mysterious quickening influence has been at work in secret operation such as we could but seldom trace and scarce at all define. Yet the hidden working has not been without outward manifestations which are very inspiring to those whose duty is to “speak unto the people all the words of this life.” The indications of spiritual growth which we have noted with especial pleasure are such as—an improvement in our congregations particularly in the attendance of the Week-night services, an increased liberality in connection with almost all our funds, a healthy growth in our Sunday Schools, an unmistakable seeking after God on the part of several of our young people, a larger number of Communicants at the Lord’s Table and notwithstanding many adverse circumstances the addition of some members. The circumstances characterized as adverse include an unusually large number of losses by removals and deaths. These in a few cases represent simple transfers to other circuits but not unfrequently members have left us for out-stations where they are altogether beyond the reach of Methodism. That which has been more exceedingly painful to us, however, is inconsistency in the conduct of some over whose souls we watch. On this account two persons have been removed from amongst us. No part of our work is more difficult and none more discouraging than that amongst the soldiers. Early in the year a class at Peshawar which had for some time been reckoned in

this circuit became disbanded and the eleven members had to be reported as having "ceased to meet." About the same time the 1st Hussars left us for Natal. As we close the year the 2nd Battalion Hampshire Regt., (late the 67th) leaves us for Cannanore, and the B Battery of the Royal Horse Artillery returns to England. We have not yet received any European Regiment to fill up these gaps but the 12th Lancers from Secunderabad is shortly expected—and an Infantry Regt. from Burmah. During the latter part of the year a Bible class has been held on Thursday mornings especially for the soldiers, and although comparatively few of the men availed themselves of this opportunity for spiritual profit the meetings have been interesting and beneficial.

A service has been held fortnightly at the Kolar Mines. This new opening at first promised well but latterly the men have shown little interest in religion. Our returns include six members at this place. In response to an invitation from our quarterly meeting, Rev. G. M. Cobban of Madras kindly conducted a fortnight's services in our two chapels in the month of December. The promise of this quarter's ticket, "Behold I will pour out my Spirit upon you, I will make known my words unto you" has been graciously fulfilled in these services. Not a few have openly sought and found the Saviour. The results are partly shown by a number recorded "on trial;" but the portion which cannot be tabulated is probably much greater. Some who have found the peace of God are connected with other churches. Others are our own members who have re-consecrated themselves to the Lord and in some cases have experienced a blessing the like of which they had never known before.

Tumkur.—Our English congregation in this place has considerably decreased, but the services have been regularly held. The attendance has been encouraging, God's presence has often been felt in our midst, and the services have been the means of grace to all who have joined in them.

Mysore City.—In this department our work has been restricted to a regular Sunday evening service, which has been moderately well attended. The pressure of native interests in this city leaves us no other option than a scant and inadequate attention to English work. Our ordinary hearers have been encouragingly regular in their attendance, and there are two or three additional communicants at the Lord's Table. We are under great obligations to Mr. Frank A. Steele for his cheerful, voluntary, and most efficient services as organist.

Hunsur.—A new chapel was opened here in March last, and has been used both for English and Native services. In the erection of the building large help was cheerfully given by W. F. Petrie Hay, Esq., and since its opening many necessary touches have been added by Mr. and Mrs. Chooset, e.g., the whitewashing and colouring of the chapel, the erection of a screen, the improving of the compound. Mrs. Pollard Urquhart made and presented a suitable pulpit cushion, and Major Nangle secured for us a bell from the Amrit Mahal. During Major Nangle's residence in Hunsur, he regularly preached to the little community there, and conducted a Bible class on Thursdays. Since his departure, Mr. Chooset has undertaken the Sunday services, has started a Class Meeting, and
has acted as Society and Chapel Steward for the station. Amongst
the people there is a serious spirit, and much inquiry after religious
things; and the services have been exceedingly well attended. The
Missionaries have visited the place on an average about once in five
weeks.

South Coorg.—At the earnest request of a number of Coffee
Planters, we paid our first visit to “The Bamboo” in May last, and
preached to two good congregations on the Sunday. Their reception
of us was singularly hearty, and a very general desire was expressed
that we should make periodical visits. The absorbing demands of
Mysore City render this difficult; but during the year we have
spent four Sundays with them, and each time with increasing gratifi-
cation. A body of Englishmen, numbering about 60, living in the
jungles, with none to care for their spiritual welfare, or to help
those of them who are struggling to be Christians, moves our pity.
Much alone, living amid constant suggestions to evil, with no
Christian surroundings to restrain them, and no commanding public
opinion to compel them—what wonder if some of them forget the
God of their fathers! A strong wish is expressed that a Missionary
should become resident there—if possible a medical Missionary.
We are convinced that there would be no difficulty about his
support; and he would have a fine field for mission work amongst
the coolies, as well as a grand opportunity for blessing his
fellow-countrymen.

Hassan.—We have only two members of the Wesleyan Church in
this station but these with a few other friends have met at a Weekly
Bible-reading and all the residents to the number of about twelve
have attended the usual Sunday evening service. We have had
increasing satisfaction in this, the English branch of our Mission
work, and hope to be able to continue the services notwithstanding
the rapid diminution of the European residents at these country-
stations.

Chikmagalur.—This town, the centre of the Coffee district, is
rapidly increasing and bids fair to stand third or fourth in the list
of towns outside Bangalore. The openings for work in Chikma-
galur and on the surrounding Coffee Estates among English and
Natives are most attractive, but for want of time have not been
used as they should have been. Hassan alone can supply work for
one missionary, and for Chikmagalur, thirty-six miles distant, a
second Missionary ought to be appointed. About three months of
the year have, however, been spent in or near this out-station and
until a man is available we shall continue to visit it about twice a
quarter. The new Chapel has at last been completed and it was
open for Divine service on the 4th of December, when the Rev. J.
Hudson, b.a., and the Rev. S. E. Symons came from Bangalore to
render their valued help in the opening services. Through the
failure of the original Contractor and badly constructed work, the
delays and expenses have been very trying. The partially built
walls were pulled down February last and the whole structure
rebuilt. It is now strong and will, we trust, for many years to come
be a centre of light and prove a blessing to this district. At a
Public Meeting held on the 5th December a few of our English
friends talked over our prospects in this circuit and strongly urged
on the Chairman of the district the necessity of a resident mission-
They promised Rs. 400 towards the reduction of the Chapel debt, and altogether proved their appreciation of our services. No station presents more hopeful prospects and it cannot wisely be neglected any longer.

Shimoga.—A Sabbath evening service has been held regularly during the year. Though we have but three members connected with our own society, and our chief work is Kanarese, we feel that the spiritual claims of the English-speaking population cannot be neglected. Many of the congregation contribute liberally towards our Vernacular work.

2. Native Churches.

Bangalore (Kanarese.) The conduct and spiritual state of the Church during the last year has been generally satisfactory. As to acquaintance with the doctrine and real power of the Gospel, thorough Christian sentiment and consistency, the younger members of the Church are in a state that is far more satisfactory as to the present and hopeful as to the future than the older members are. The more we see into the hearts and mind of the native Christians the more do we see the immense importance of attending to the Church by teaching and by discipline. We rejoice to notice the increased interest taken by the members in the state of their unconverted fellow-countrymen. The increase in the Church this year has been from among the young people of the congregation.

Death.—Chikku John after having been afflicted for some time with asthma died a peaceful and happy death.

Hannah Baijappa was one of the youngest members of the Church. She suffered for many months from a lingering illness without murmur or impatience. At her death, which took place at Tumkur, she left behind her a sure testimony that she was departing to be with Jesus.

Bangalore (Tamil).—We are thankful that on the whole we can report favourably respecting our Native Church. If some of our members are like the foolish virgins of our Lord's parable, Christians only in name, others resemble the wise virgins, they have not only their lamps but also "oil in their vessels with their lamps." By their love of the means of grace, their consistent conduct, their efforts for the extension of the Redeemer's kingdom they give evidence that they have passed from death unto life. The religious experience of others is wanting in clearness, yet we have reason to hope that they are really trusting in Jesus as their Saviour and endeavouring, though it may be very imperfectly, to do His will. We regret that some have displayed a sad indifference to spiritual things and a continued neglect of the means of grace, hence they are no longer reckoned as members. The Sunday Morning Service has usually been largely attended and blessed, and we have also had many seasons of refreshing from the presence of the Lord at the special monthly Prayer Meeting held on the last Friday of each month. Cottage Prayer Meetings, Temperance, Missionary and other Meetings have also been held. Six of our members have died during the year. One of them Daniel was for many years a faithful and beloved servant in the Mission family and a consistent Christian. There have been 10 adult and 18 infant baptisms.
CHANNAPATNA.—During the year two Christian families have removed from this place. The Church meet daily for prayer in the evening and their conduct on the whole has been satisfactory. Those who are employed in the tannery, however, are not all that could be desired, their conduct on some occasions showing that their religion is somewhat superficial. It must be borne in mind, however, that they are of the lowest class of the community and their knowledge is most scanty.

DODBALLAPUR.—The Society at this place also is small and its spiritual state is not very encouraging. In each of these cases the importance of stationing native agents at our out-stations becomes very evident. Our people necessarily scatter over the country and if they are not looked after they become demoralized under the terrible pressure of the heathenism by which they are surrounded, and become worse than worthless; while on the other hand when carefully cared for they become as lamps placed on high places throwing light to all around.

TUMKUR.—The year has been one of considerable trial to many of the members of our Church. In some homes there has been painful and prolonged sickness, which in the case of two adults has terminated in death. We are thankful, however, to state that the utmost patience and an unwavering trust in the Saviour’s love were displayed by those who have passed away from our midst to join the Church above. We have received a few adults by baptism. One is the mother of two of our orphanage boys, who after finding her children, settled down in our midst and is now on trial for membership. The baptism of a Mussalman caused considerable stir in the town. Some unsatisfactory circumstances rendered his removal from Tumkur necessary and he is now employed in our mission at Karur. Others, respectable caste men, have had to leave all for the sake of Christ. Such cases involve us in considerable anxiety as means of support have to be found, but we cannot refuse to help those whose faith has been tried so much. Their future is in the hands of God who will doubtless make all things plain for them and for us. The Sunday School has been formed afresh and is now working very satisfactorily. The Temperance Meetings have been well attended and most of our members have joined the Society. Many removals have again greatly tried us, but on looking back over the year we feel we have much cause to thank God and take heart for the future.

MADGI.—We regret to announce the loss of one man and his wife from our little Church in Badachandanalli. He disappeared from the village one night, and although he has been heard of in a distant town we fear he is lost to us. His departure cannot, however, be very deeply regretted since from the beginning he has been one of the least satisfactory of our people. The remaining Christians have shown signs of growth during the past year, and though still requiring much careful treatment, manifest a deeper attachment to Divine things, and have as a rule been patient and brave under the trials that have beset them.

GUBBI.—The members of our little Church here have given us much cause for satisfaction during the year. Though few in number they by the grace of God have risen superior to the many lowering influences that surround them and have borne a good confession

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before their heathen neighbours. We rejoice to say that Singonahalli has again shown signs of life. We have baptized a ryot and his wife, low in social position but respectable and intelligent, and we trust, with the blessing of God, that this will be the beginning of better days for this little Church.

Kunigal.—The church in this place is small in number and its spiritual state is not very high.

Mysore City.—In this Circuit we have to report an increase of 11 members, with 22 on trial. Has the character of the Church risen with its numbers? We hope so; we think so. We could point to some who, during the year, have manifestly grown both in knowledge and in grace, and in whom we have full confidence and continual joy. But there are others who give us much less satisfaction—not, indeed, on account of any grave moral defection, so much as because there is about them an extreme sensitiveness, an over readiness to construe small matters as causes of offence, and a deplorable willingness to sacrifice the peace of the Church to their own personal quarrels. This fact has been one main source of anxiety in the Society this year; and we have several times had to ask the Apostle’s questions:—"Whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" Christianity has developed in many a manliness which was absent before; but it is only in the self-assertive stage, and it has been instructive to see their astonishment at being told that Christ manifested the highest independence when "He pleased not himself." Yet even among these there have been many instances in which, as the Apostle’s teaching has been explained, those who have considered themselves most aggrieved have voluntarily buried their wrongs, and gained victory by forgiveness. The women have given us, as a rule, great satisfaction. Sanjivi, the Bible woman, has been diligent among them, as well as amongst the heathen; and the result is every month becoming more apparent. We have made a step towards self-government, by the institution of the Quarterly Church Council. It consists of 12 members, and our meetings so far have been both happy and profitable. Three young men have been received by it as Local Preachers, on trial; and one other, after close examination, has been recommended to the District Meeting as a candidate for the Theological Institution. In giving, our people have more than maintained their position of last year in the matter of class money; whilst their weekly offerings at home and in the Sunday services, have increased by two-thirds. During a considerable part of the year, a weekly Bible class for our young men has been held, and attended with a cheerful regularity that has greatly encouraged us. The year has been an anxious and a trying one; but after a careful review we record, with thanks to God, some degree of genuine progress, in every department of our Society.

Hassan.—We are thankful to see many encouraging signs of life and growth in our little native Church at this station. Our services and class and prayer meetings have been well attended, and notwithstanding some failures the greater part of our members are trying to lead a consistent Christian life. A Mothers’ Meeting, conducted by the Missionary’s wife, has supplied a great want, and we gratefully record at least one case of conversion arising from this meeting...
while we know that all our Christian women have largely benefited by this weekly gathering for prayer and instruction. We have had four cases of adult baptism.

**Baptisms.**—Satyanandan, a young man of the Mudaliar caste, was formerly a student in our Wesleyan High School at Madras, where he received deep impressions of the truth of Christianity under the Rev. William Burgess. His parents thought him in such danger of becoming a Christian that they sent him off to Mysore to the care of an uncle in Government service in that city. The family removing to Hassan Satyanandan accompanied them and when employed as a writer for the late Census he first found out the Wesleyan Missionary at Hassan. Frequent conversations with our beloved brother Puttanna, the Colporteur, and occasional visits to the Mission House, revived and strengthened the old impressions and led to great anxiety and subsequent desire to be baptized. His friends in Madras were duly informed of his intentions and they at once arranged for the immediate departure of the whole family from Hassan for a month in order that Satyanandan might be diverted from his purpose. He obeyed their summons and we hardly dared hope for his return. On his arrival at Madras all means were vigorously employed to detain him. He was asked to marry a cousin, he was coaxed, threatened, shut up in a room and deprived of all clothing except what he had on. After much trial and petty persecution, however, he returned to Hassan and again requested baptism. Before arrangements could be completed his uncle from Madras with other friends came to the Mission House in pursuit of the young man and demanded that he should be given up. This of course was not refused but Satyanandan declined to leave our protection and being over age he could not be taken by force, although that and other measures were threatened by his angry relatives. The feeling in the town was so strong and the likelihood of a disturbance so great that we had reluctantly to get the services of half a dozen Police Constables on the Sunday morning he was baptized. These formed a line across the Chapel, dividing the Christians from the crowd of heathen who had come to witness the proceedings, and amid profound silence Satyanandan stepped forward, answered several questions put to him, and received baptism in the name of the Father, Son, and Holy Spirit. An attempt to disturb the service was promptly suppressed by the Police and we reached the Mission House without trouble. Our new convert was refused admittance to his uncle's house after thus "disgracing their caste" and is now living in our Orphanage where he gets food and clothing and spends the greater part of his time in teaching a class of senior boys and in learning Kanarese. Papayya and Papamma with their six children are a very interesting family. They are of low position socially but models of cleanliness, honest and industry. They earn high wages and are well known and respected by Hassan European residents. They were all received into our Church last December. Tabitha is ayah to our Matron Mrs. King, and after many years of indecision, alarmed by a very serious illness, she at last yielded and requested to be baptized.

**Chikmagalur.**—Our work here is progressing slowly. We find little satisfaction in many of our older members but the more recent converts from heathenism have shown the best proof of their piety by bringing their relatives to Christ. The two Koravas mentioned in
our last year's Report, who were instructed and brought to the Missionary by Punyadasa our Colporteur, have in their turn brought two more of their tribe with three children. Abraham and Isaac (the former an old man) were baptized on the day of our Chapel opening services, and we were rejoiced to be able thus to consecrate that building to the Lord. The knowledge of Christian truth, and the practical piety of these people have astonished us. They belong to the professional thieving caste, and most of their tribe are on the Police Registers as a dangerous class: but some of them can read, and our new converts have studied much of the Bible and without any visit from Missionary or Catechist, helped only by Devadasa one of themselves, they have acquired a wonderfully accurate knowledge of the leading facts of our religion. They gain a living by hunting and basket-making, but now observe the Sabbath as a day of rest, and meet for reading and prayer. Isaac much astonished our Christians by regularly rising in the middle of the night, singing a short lyric, praying, and lying down again to sleep. We hope to visit these people at Banawar shortly, they seem to be genuine enquirers after Christ, and their decision and example may lead to others of this depraved but intelligent community breaking away from their idolatry and joining the people of God.

Shimoga.—The number of members this year is five less than last owing to the large number of removals to other circuits. We baptized two adult converts from Roman Catholicism after a course of trial, and careful enquiry. Their subsequent conduct has proved them to be sincere. The walk and conversation of the members with one or two exceptions have given us much satisfaction. We have carried on a weekly Bible class for adult members, and hope next year to establish a Catechumen class for the children, whose religious instruction is, we fear, not properly attended to.

Ootacamund.—The native minister reports that most of the members are regular in their attendance upon the means of grace and consistent in their conduct. Six adults and nine infants have been baptized. Three of the former were educated in mission schools and are more intelligent than the majority of converts at this station. We are much indebted to Mr. Mascurine for valuable help in conducting the Services.

Theological Institution.

We have had during the whole of the year eight students, four of whom have now finished their three years' course. As usual a large amount of time has been given to the study of the Scriptures. In the Old Testament the books of Ecclesiastes, and Daniel and part of Proverbs have been read. In the New, St. John, Galatians and Ephesians. Hutcheon's Theology has been completed, and the students have also read the larger portion of Mitchell's Evidences of Christianity and a couple of chapters in Muir's "History of the Early Church." The rest of their time has been given to Kanarese language, and Literature, Geography, and Arithmetic. While the teaching has been chiefly in Kanarese, more use has been made of English than formerly. Two English text-books have been read with the aid of Translations. We fully recognize the advantage that native agents will derive from the ability to make use of English
Theological works, and we hope that eventually all our students will enter the Institution with a competent knowledge of the language, but at present we cannot impose such a test.

At the end of the year they were carefully examined in all the subjects studied, eight brethren contributing each a question paper. The results were very good showing a decided advance on the two previous years. Five passed in the First Class, having obtained more than half marks and the remaining three in the Second Class having gained more than a third. All the students have been actively engaged in Evangelistic work. On alternate mornings they visit the villages and on alternate evenings they take part in the school room services. We are thankful to be able to report favourably of the general conduct of the students during the year. They have worked together more harmoniously than in former years, have been diligent in study and always ready for service. We think that all give promise of usefulness in the church. There is, however, one feature in their character which causes us some measure of anxiety. Several have, at times, manifested a somewhat proud spirit, eager to resent any fancied slight or disrespect. We fear they think too much of the honor, and too little of the responsibility of their work. We are the more anxious on this subject, because there is no failing so noticeable as this in many of our native agents. As witnesses for Christ in the midst of overwhelming heathenism they show a determined courage which commands our thankful admiration, but they seem to find it very hard to learn the lesson of esteeming others better than themselves, and becoming the servants of all for Christ's sake. But they are still young, and we trust that under the guidance of the Spirit, they will yet be led into that path of self-renouncing humility in which alone they can follow Christ and advance His kingdom in the world.

II. Evangelistic Work.

Bangalore (Kanarese.) This important and interesting branch of the work is carried on regularly and systematically morning and evening. The mornings are devoted to open air work, in which the Theological Students give invaluable aid. The morning appointments include all the villages about Bangalore, each of which is visited once a month. The most important part of the open air work, however, is street-preaching in the bazars of Bangalore. Any unpleasantness is of very rare occurrence and we have reasons for supposing that the work is not altogether in vain. The evenings are devoted to indoor preaching to the heathen in our various school rooms, which are well adapted for the purpose. For some time we had on Monday evening a service in Kumbara Petta School, but as that place was not well situated for an audience we have transferred it to the verandah of our Native Chapel in the Taluk Kacheri road. We get excellent congregations in this new centre. These services are made attractive and popular by the singing of Native music to which the students and the young men of the congregation give special attention. The attendance is generally very encouraging and we have a few earnest and regular hearers who are disappointed when a service is missed or cut short. Preaching to the heathen in
school-rooms is the most satisfactory and promising branch of
the Evangelistic work. During the summer vacation the Native
minister accompanied by the student from the Theological Institu-
tion spent about a week preaching and conversing with the people in
Nelamangala and the neighbouring villages. These short tours are
very necessary as there are many places which cannot be included
among our regular appointments until our funds and staff of workers
increase. There are several earnest enquirers after truth and
salvation, of whom two may be said to be almost if not altogether
Christians. In many things they act as Christians and profess
Christianity but shrink from taking baptism. Kadamma has been
for years with one foot in the Christian temple and the other in the
heathen house of idols. She often attends the services for Christians
and contributes her offerings like the others. When once asked why
she did this, her answer was, that she had “tasted Christ.”

**Bangalore (Tamil.)** When John from his lonely prison cell
sent messengers to Jesus to inquire “Art thou He that cometh or
look we for another” one of the evidences given by Christ of His
Messiahship was “the poor have good tidings preached to them.”
We are thankful that this Divine evidence, this characteristic feature
of Christianity has not been absent from our work in the Bangalore
Tamil Circuit. In different parts of Bangalore, in streets, in bazaars
and school-rooms the glad tidings of salvation from sin have been
proclaimed and listened to with marked attention. In addition to
the usual places, open air preaching has recently been commenced
in the Sappers’ Regiment, where we have often had large and
thoughtful congregations. In this good work some of our Day
School Teachers have rendered us valuable aid by their presence and
help especially in the singing of Christian Lyrics accompanied by
instrumental music. We have also sought by familiar intercourse
with the people in their houses and places of business to make known
to them the truth “in Jesus.”

**Channapatna.**—Preaching to the heathen is regularly carried on
in this place and in the surrounding villages by the Catechists and
the Missionary in charge. The latter has spent about six months
during the past year in itinerating or Mission tours in the course of
which the following places have been repeatedly visited, Closepett,
Maddur, Huliardurga, Nagamangala, Nellikere, Yediur, Kunigal,
Solur, Nelamangala, Dodballapur. In five or six of these places
native agents are stationed and most of them are supplied with
Scriptures, Christian books, and tracts by two colporteurs whose
head-quarters are at Channapatna and Kunigal. The work of the
year is looked back upon with considerable satisfaction. May God
give His Spirit’s blessing that the seed sown may grow.

**Closepett.**—A native Agent is stationed at this place whose work
is entirely evangelistic. There is a considerable number of people
in and about the place who are much interested in the Gospel and
we know that the word will bear fruit.

**Dodballapur.**—Preaching is systematically and regularly carried
on in Dodballapur and the surrounding villages within a radius of
5 miles, together with the outlying villages between this place and
Bangalore.

**Nelamangala.**—Evangelistic work at Nelamangala has been much
interfered with by the Catechist’s ill-health. The strong opposition
which the truth meets with here is a sure proof that we ought to
redouble our efforts to make it known.

NAGAMANGALA.—The Catechist that works among the coffee
labourers is well received and his work has given us much satisfac­
tion. He spends about 15 days of every month in the villages
among the people.

TUMKUR.—This branch of our work has been carried on much as
in former years. The town and villages round have been regularly
visited and although no lengthened tours have been taken, we have
endeavoured to visit all the villages lying on the way to our
out-stations, and in many cases the Gospel has been preached to
those who had never heard of Christ before. Much interest has been
manifested by the people, and almost everywhere there has been a
pleasing spirit of enquiry. The Parishes at Sibi, Devaraydrug,
Yediur and Gubbi were again visited, when crowds heard the Word
of Life, and took back to their villages copies of the Gospels or
handbills setting forth the way of salvation. After many days we
have, in some cases, found these same books in distant villages
bearing marks of careful perusal. There has been improvement in
the attendance at the school-room evening services. Much interest
has been taken in these by some of our young men and with their
help we have been enabled to hold services on three evenings of the
week but with our present staff of workers it is impossible to do as
much as we could wish. The Missionary has often felt painfully
hindered by the claims of the orphanage and other departments, but
we are glad to state that the native minister and catechist have
thrown their whole soul into the work which we believe will be
increasingly successful in winning souls for Christ.

GUBBI.—The catechist has prosecuted with zeal this work in the
town and neighbouring villages. The attendance at the Friday
evening service has been encouraging, and large crowds of people
heard the Gospel during Gubbi-Appa festival. Besides the
conversions at Singonahalli there has been another case of enquiry
—a young Lingait Gauda. Difficulties which appear to him very
great have hindered him from decision, but we trust he will be led
to exercise full trust in the Saviour during the coming year.

MYSORE CITY.—Street and village preaching has been regularly
carried on all through the year; but our best preparation and main
energy have been expended on the lighted evening services in our
school-rooms. The Viranagere service is attended both by heathen
and Christian people. During the hot weather we held special
services for a fortnight—Prayer Meetings every morning, and
preaching every evening. On several occasions the number was so
large that we had to leave the school, and adjourn to a yard close by.
Three or four backsliders returned to us after these services, and one
woman, named Kempamma, became a candidate for baptism. Night
and morning she attended the services, sometimes being the only
woman present. Up to that time she had been an angry opponent
of Christianity, and for years had refused all connection with her
son and daughter, who are Christians—would not even eat and drink
with them. After full instruction and examination, she was received
into the Church by baptism, under the name of Paranjoti, and has
since lived most consistently. A similar series of services was
conducted at Holagere, and was equally well attended by a class of
young men, who are quite on the verge of becoming Christians. They sing our hymns tunes heartily, kneel when we pray, and are well informed in the main facts of the Gospel. But there are two or three old men who hold them all in check. A native agent has been sent to live amongst them. At the Shivrampet Boys' school on Wednesday evenings we have had many crowded and very exciting meetings. No discussion has ever been allowed until we have quite finished our preaching; and in that way we have secured every night a full opportunity for the declaration of Gospel truth. The character of the discussions has varied. Some have been friendly and orderly, and profitable for both sides; whilst not a few have manifested the utter unscrupulousness of our opponents. We have striven, by God's help, to be fair, and generous, and patient, and the result has been seen in the repeated attendance of the same people. One man, a Brahman, has been eagerly enquiring. He has followed us, after dark, from the School to the Mission House; afraid to be seen, yet anxious to know more. Day by day, too, for a long time, he was going to Virangere, so that he might read his Bible undisturbed by any of his people. For a few weeks recently, nothing has been seen of him; but we still hope that neither persecution, nor worldliness will be allowed to bury his convictions. A new service has been established on Friday evenings at the Old Agrahara, and it promises, when we can find more accommodation, to be equally interesting and important with that at Shivrampet. In the way of tours very little has been possible. In September we spent a week in this work, visiting and preaching at Bannur, Malvalli and Muddur. Hunsur has been frequently visited, and services have been held in the streets there, and in the villages around.

HASSAN.—Village preaching and services in the town have been carried on as usual. A short tour with the Catechist and Colporteur was made in the latter part of the year when Parliam, Bargua, Shaklaspur, Beligode, Belur, and Chikmagalur were visited. The ryot referred to last year was presented for baptism but appeared so lamentably ignorant of even the fundamental truths of Christianity that he was sent back for further instruction.

SHIMOGA.—Street, village, and school preaching have been carried on regularly throughout the year. At some of the villages the ryots seem really interested, and many profitable conversations have been held. In three cases, persons, who were induced by us to go to the hospital where they got cured, have by frequent conversations and the kindness shown to them been much impressed with the truth of Christianity. We feel sure that if a Medical Missionary were appointed to this division where there are so many scattered villages far removed from all our local aid, he would be able to do very much temporal and spiritual good.

DAVANGERE.—The catechist has preached regularly in this town, at Harihar and in the surrounding villages and the people have become very friendly. On our visits we have also preached at Honalli, Harihar and Davangere, and with the exception of the first named place where the people are rather badly behaved, we have had good, attentive and intelligent congregations. There is one very interesting enquirer at this place who is prevented from publicly confessing Christ in baptism by his family, but makes no secret of his faith.
Ootacamund.—The native minister preaches to the heathen in and near Ootacamund also in several Kanarese villages to Badagas and coolies. He also gives instruction to the servants of various gentlemen. He has twice visited the Wynad and preached to the coolies and others working on the coffee estates and gold mines. Several Christians were found among the labourers who would be willing to join our Church if a Catechist was appointed to take care of them, and attend to their spiritual necessities. Some Roman Catholics and heathen young men have regularly attended the Sunday Services and visited the Minister seeking religious instruction. He hopes that they will eventually become the followers of Christ.

The following is a list of evening school-room services which are held for the heathen. A few Christians attend some of them, while on the other hand a few heathens attend some of the services intended chiefly for Christians.

<table>
<thead>
<tr>
<th>Place</th>
<th>Day</th>
<th>Average Attendance</th>
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<tbody>
<tr>
<td>Bangalore Kanarese</td>
<td>Main Street</td>
<td>Wednesday and Friday</td>
</tr>
<tr>
<td></td>
<td>Akki Petta</td>
<td>Tuesday</td>
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<td></td>
<td>Gangamma</td>
<td>Sunday</td>
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<td></td>
<td>Taluq Kacheri Road</td>
<td>Monday</td>
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<tr>
<td>Do. Tamil</td>
<td>Shule</td>
<td>Wednesday</td>
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<td></td>
<td>Alasur</td>
<td>Do.</td>
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<tr>
<td></td>
<td>Gun Troop</td>
<td>Alternate Thursdays</td>
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<td></td>
<td>Hussar Lines</td>
<td>Do.</td>
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<td></td>
<td>Knox Petta</td>
<td>Do.</td>
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<tr>
<td>Tumkur</td>
<td>Fort</td>
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<td></td>
<td>Petta</td>
<td>Do.</td>
</tr>
<tr>
<td>Gubbi</td>
<td>Main Street</td>
<td>Friday</td>
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<tr>
<td>Mysore City</td>
<td>Market Street</td>
<td>Wednesday</td>
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<td></td>
<td>Old Agrahara</td>
<td>Friday</td>
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<td></td>
<td>Viranagari</td>
<td>Tuesday</td>
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<td></td>
<td>Holageri</td>
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<tr>
<td>Hassan</td>
<td>Petta</td>
<td>Wednesday</td>
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<tr>
<td>Shimoga</td>
<td>Petta</td>
<td>Weekly</td>
</tr>
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| Total          |                                    | 640                |

III. Educational Work.

1. Work amongst Educated English-speaking Natives.

Bangalore (Kanarese).—During the past year in conjunction with the Missionaries of the London Mission we have continued the Sunday Evening Lectures in English to Educated Hindus. The attendance has been unusually good and the last series which was on "The Sufferings and Death of Christ" was attended best of all. For several successive evenings there were not less than two hundred present. A congregation like this is full of interest. Many are old
pupils of our schools and have gone through a regular course of Bible study. Many have renounced the superstitions of their ancestors but at the same time all care about religion, while others there are who are earnest seekers after truth. Our aim has been to take up the prominent passages in the gospel narrative and make them the basis for the discussion of the chief truths of Christianity with special reference to the errors of Hinduism. Many of the lectures have been delivered in the Cantonment as well as in the Petta but it is difficult to obtain in that part a hall that is in every way suitable for such a purpose. We look with great interest on this department of work as the fitting complement of our labours in the High Schools and feel sure that if it is carried on in the spirit of prayer and faith its result will be unspeakably blessed.

Mysore City.—Six lectures have been delivered in this place during the year, and two in Hunsur. Many hearers have expressed their interest, some their gratitude; and the audiences have been encouraging. We are at a disadvantage in having no building fit for such lectures except the Chapel; and many seem very reluctant to enter there. We hope that this may be remedied during the coming year.

2. Boys' Schools.

(A).—English Institutions or High Schools.

Bangalore (Kanaree).—We are thankful for the opportunity we have had of bringing so many boys and young men under systematic religious instruction. The Matriculation class and the preparatory Matriculation class have had during the year an average of 46 and 33 respectively on the rolls, and have been alternately taken by the Missionary in Scripture during the first hour of each day. With the Matriculation class we have gone very carefully through the Epistle to the Hebrews and have found the study to be most encouraging. The Epistle has a special fitness for the Hindu: in it so many of his doubts are anticipated and so many of his strongest objections to Christianity are answered. The next two classes have had an average of 133 boys during the year and they have been daily instructed in Scripture by three Christian teachers two of whom are Local Preachers amongst us. At the Dobb's Scripture Examination two prizes were taken by boys of the sixth class. We feel quite sure that Missionary labour of this character is such as the Lord of the harvest will approve of and bless, and in the midst of much discouragement we are supported by this assurance. The young man we baptized last year was induced by the entreaties and promises of his friends to renounce his profession of Christianity but he has not yet been received back into his caste. His case is an illustration of the terrible difficulties which surround those who try to act up to their convictions of duty. He is the only son of an aged father and on him it devolved to perform those ceremonies which according to Hinduism are necessary to ensure his father's salvation. We believe that it is entirely for his father's sake that he has thus gone back, and we are not without hopes that one who did endure so much suffering for a time may eventually be brought back again to the fold.
There is little to be said about the condition of the school scholastically. The number on the Rolls has gone up during the year to 459 but the amount realized by fees is slightly less than last year.

Mysore.—Numerically, scholastically, and financially, this school has continued to maintain its position during the year. The number of pupils at the close of the year was 257, being a decrease of 31; but the average number on the roll was quite equal to that of last year, while the average attendance during the year was higher than that of the previous year by 9. The decrease is partly owing to the degrading of boys to lower classes for want of diligence and irregular attendance. The fees have amounted to Rs. 2,701-12, being an increase of Rs. 152. This year the subjects prescribed by the Madras Government for the Middle School Examination have been studied in the fifth class, and a large number of students have appeared for that examination; but brilliant results are not expected, as many of the lads in that class are scarcely equal to the work. The consequence of so many examinations is that the pupils display remarkable diligence in mastering facts and little points likely to be given in an examination paper, but the full and proper development of their minds is rather hindered than helped. From the Matriculation Class, the usual number of Candidates has appeared for the Examination; but the result of these examinations is not yet known. Colonel Pearse has continued his Scripture prize for the year, for which we are greatly obliged to him. In the Dobb’s Scripture Examination, held last February, N. Kesava Aiyangar obtained the first prize in the Lower Grade, while an old student of the school, G. Krishna Rau, obtained the second prize in the Higher Grade. One student has also appeared for the Peter Cator Scripture Examination. During the year the end wall of our school building has given way to such an extent that two of the rooms have been condemned as unsafe. A pandal has been erected to supply the necessary accommodation; but it is very unsuitable for teaching purposes. A new building must be erected, and plans are being prepared. Such a building will necessarily cost a large sum, and donations for this object will be thankfully received by the Rev. H. Gulliford, Mysore, or any of the Missionaries in the province. It is very evident year after year that social influences, especially those emanating from the women of the house, keep back young men from openly renouncing Hinduism. Directly there is a breach of some custom, the whole weight of the female wrath descends upon the poor youth’s head, and he has to choose between the stifling of a half-formed conviction and a dismissal from his home as an out-caste. He generally chooses the former, and the result soon comes to be a complete indifference to truth, or a pliable character that manifests one spirit abroad and another at home, which is destructive of earnest conscientious search after truth. The love of home is simply stronger than the claims of conscience. Till Hindu women are brought more thoroughly under Christian influences, it is to be feared there will be but little outward acceptance of Christianity by the educated classes, however much they may be pleased and impressed by the beauty of Christ’s life and character and the claims of Christianity.

(B).—Vernacular Schools.

Bangalore (Kanarese).—Of the three schools in the Petta that in the Main street is decidedly the best. It contains a number of bright, intelligent boys. The Inspector's examination at the end of the year was satisfactory. The Kumbara Petta School is also doing good work although the boys are of a humbler class. Religious instruction is well given by the Head-master. The teachers in the Akki Petta School are not up to the mark and it will be necessary to make considerable changes. The work at the Chukker's village has been somewhat interrupted by the growing infirmities of the teacher. Early in the year the school at the village of Domsandra was transferred to the London Mission in conformity with the arrangement referred to elsewhere.

Bangalore (Tamil).—Fair progress has been made by the boys of our Tamil Schools in the different branches of useful knowledge, especially in their knowledge of Divine truth. Of our 55 scholars the large majority belong to the poorer classes who but for Mission Schools would grow up in ignorance. That so many poor children are brought under Christian influences and are enabled to read the word of God, should, we think, be matter for rejoicing to all who long for the coming of the Redeemer's kingdom in this heathen land. In the month of November the Government Inspector examined six of the schools for which we receive small grants-in-aid and reported favourably of most of them, but suggested that more attention should be given to Arithmetic. Two of the schools, the Hussars' and Artillery Lines have suffered much in general efficiency from the removal of troops from the station. The school in Dobbs Petta might be improved in every respect had we a suitable building in a respectable locality. At present the school is held in two small rooms in the centre of the village and caste people will not send their children. A native house might be secured for Rs. 250 which with a little alteration would make a good school room.

Channapatna.—A small Tamil school has been started at this place. It is intended for the children of the Christians employed in the tannery who are of a class that are not admitted to the Government Schools. The cost of the school is about five rupees a month.

Tumkur.—There is not a great deal to be recorded about our schools, except the large increase in the number attending the Fort School. The report of the Deputy Inspector was very satisfactory, and the Director of Public Instruction who paid us a visit in November seemed very pleased with the schools. We have Christians employed now in each of the Town Schools and hope soon to be able to work the Village Schools in the same way but no sudden change can be made in these parts. During the year we have received applications from all sides begging us to open new schools. Nothing but lack of funds prevents us from complying with these requests. If money were forthcoming we might have an agent in every village of importance throughout the district. The first hour of each day has been devoted to the study of the Bible, and it is satisfactory to note that the boys take as much interest in this as in any other subject they study.

Gubbi.—The Town Schools have suffered somewhat in consequence
of the large number of Private schools. At Kadaba the desire of the people to learn English has partially ruined our Kanarese school: twice during the year the first class boys have been sent in a body to one of the large towns to study English. To remedy this we again yielded to the wish of the people and commenced a self-supporting English class. At Hebbur, the blind teacher, about whose work the Inspector several times found fault, resigned in the middle of the year. We feared at first that we should lose the boys but the school is in a fair state and the interest taken by the boys in their Scripture lessons has afforded us much pleasure. No help from Government has yet been received for the Branch school in Gubbi and we fear our application will meet with no success.

Mysore City.—The report of the Government Inspector this year is very satisfactory in reference to each school. Mandi Petta has done somewhat less work than the others, but it is not behind in thoroughness. Shivram Petta maintains its old place as first on the list; but Old Agrahara has advanced very rapidly in efficiency, and ought by and bye to become our best school. Scripture has been regularly taught during the year by the Missionary and the Catechist, and the boys in the higher classes are becoming fairly well acquainted with the facts and principles of the New Testament. There has been an increase in the amount of fees paid of about Rs. 20.

Hassan.—There are 56 boys attending the school, and its efficiency and strength are gradually improving. We have applied for a grant-in-aid from Government but are told that the present state of the funds of the Province will not admit of the application being granted. We much regret this refusal as it prevents our engaging a third teacher and keeps the school from growing as it soon would with an additional master. About Rs. 25 have been paid in fees.

Chikmagalur, Marali.—We paid an unexpected visit to this school in April and found our suspicions concerning the Master were only too well founded. He had kept no register for a month (since our last visit in fact) had retained two or three months’ fees, and closed the school an hour or too before the appointed time. He was dismissed on the spot and the school closed as the villagers have never given us any kind of help or encouragement: only a dozen boys seem to have attended where with the smallest effort 30 or 40 should have been secured.

Shimoga.—The number of boys is about the same as last year. The masters have done their work very satisfactorily and are deserving of higher pay, but through the smallness of the Government Grant (only ten rupees a month for a school of 163 boys, one of our largest vernacular boys’ school in the district) we are prevented from doing so. Now that the girls have removed into their new school, the school which they formerly occupied will be repaired and used for the boys, giving them more room, light, and air which were badly needed.

Ootacamund.—There has been a considerable increase in the number of boys attending this school as well as in the amount of fees paid. The Native Minister has regularly visited the school and we are indebted to a gentleman of the station (T. Browning Esq.,) for his kind oversight and occasional examination of the classes. No grant from Government has been received but we hope to obtain it early next year.

**Bangalore English Girls' Day School.**—The number of scholars has increased from 39 to 54. Three out of the four girls who took the Middle School Examination in December 1880 were successful, thus placing this school for the second time the best school in Bangalore. The work done this year has given great satisfaction to the Deputy Inspector of Schools. A presentation was made to Miss Whitwell by the scholars in September in token of their affectionate regard for her.

**Bangalore (Kanarese).**—The number in the Nagarclara Fetta school are maintained with some difficulty except in the lowest classes. The people of the neighbourhood do not seem to care much about the education of their daughters and remove them as soon as ever they give more help than trouble at home. It would be difficult to keep up the standard of education were it not for the Boarding school girls. At Siddi Katte there is less difficulty and the attendance has lately been excellent. Both schools seem to have done fairly at the Inspector's examination, that in Siddi Katte showing a decided advance on the previous year.

**Bangalore Tamil.**—As in past years we are continuing amid various difficulties and discouragements our four day schools, giving an opportunity to girls of various ranks to acquire education in their own language, and above all, some knowledge of the Saviour who seeks to save them. Teachers who love teaching and are ambitious that their schools should be very successful, would be an incalculable boon to the Missionary as well as to the pupils. We report this year 298 scholars. The instruction given is just as in previous years. We have not yet demanded fees, but have received from the relatives and friends of the children Rs. 38-1-0 towards the expenses of the prize-giving. Rs. 32-2-0 have also been paid for books and cotton. The sale of plain and fancy articles received from England has been very helpful, also the dolls and boxes sent for rewards were very useful. We are grateful for the valuable help received from the Ladies' Committee in London, from the ladies of the Macclesfield Association, and also to those friends in India who have shown their interest in this branch of mission work by their donations and subscriptions. Our work seems to resemble the task of those appointed "to gather out the stones," but we are thankful if in this way we can help those who in this land are seeking to prepare the way of the Lord, and can by faith anticipate with them the time when "the crooked shall be made straight and the rough places plain and the glory of the Lord shall be revealed and all flesh shall see it together; for the mouth of the Lord hath spoken it."

**Channapatna.**—The school at Channapatna was opened in February and it has met with such favour from the people that there are 114 pupils on the rolls at the end of the year. Its success is due in a great measure to the interest taken in education by the Amildar of the Taluk, B. Shamayyangar, Esq., and Mr. Buchchayya Principal of the Government School at the place.

**Tumkur.**—In many respects this has been one of the most pleasing years we have had with regard to the Girls' Schools. The Inspector's Report was very satisfactory, and we have succeeded in retaining a few of the elder girls beyond the age at which they
generally leave us. The children have as usual shown great pleasure in their visits to the Mission House, and not a few seem to see the attractiveness of the love and the Gospel of Jesus. We have not yet succeeded in getting increased aid from the Ladies' Committee. The amount of the grant is very inadequate and we trust that this year our oft repeated request for an increase will be granted. We would thank all the ladies who have so kindly sent out dolls and other presents for the children—our kind friends the Rev. D. Sanderson and Mrs. Stephenson of Leeds whose interest in their old sphere of labour is unabated, also the Derby Ladies who through Mrs. Featherstone sent us a most acceptable box. One dear little friend, 'Katie' is worthy of special mention—she wished to give to Jesus what she most prized, and so sent us through Mrs. Wiseman one of her most treasured toys. If all manifested sacrifice like this, no part of our work would be long hindered for want of funds.

Gubbi.—This school is in a fairly satisfactory state, and in the absence of an English lady has been well looked after by the Catechist’s wife. The prize-giving evoked much interest and we hope good has been done. The sickness and irregular attendance of the Head-Master has interfered with the regular work of the school but we expect to remedy this at the commencement of the year. From this school many a ray of light penetrates into dark homes, and without the Mission Schools the prejudices and ignorance of the Gubbi people which are even now very great would be almost insurmountable.

Kunigal.—The school at this place closes the year with 67 pupils on the rolls. Many of the children are very young but two or three girls in the highest class have obtained a very respectable efficiency in their studies.

Mysore City.—The year have been one of anxiety and trial—perhaps healthy trial. A new school, backed by high native influence and under the patronage of the Maha Ranee, has been started, and has naturally drawn off some of our best girls. The numbers therefore are slightly lower than last year. But the educational efficiency has been maintained; and Scripture has been regularly and carefully taught by the Missionary. The new year will bring with it a new era in regard to Female Education in Mysore City, and we trust that the arrival of Miss Pearson may be the beginning of great blessing for the women and girls here.

Hassan.—The year has not been without difficulties. Our rented premises, the property of Government, were put up to auction a year ago and we hoped to be able to secure the building at a fair price but the natives combined against the Mission and bid as high as 1,600 rupees for property worth little more than half that sum in order to remove us as far as possible from the neighbourhood. We were obliged to remove to another street and our present quarters are very inferior. However, the school has recovered from the shock and we now number 111 pupils.

Chikmagalur.—We have just gone into our new building and with increased accommodation hope to increase our scholars very speedily. The Director of Public Instruction expressed his satisfaction with the state of the school and spoke well of the Masters' work. At the meeting in connection with the opening of the new school a few
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<th>Tamil</th>
<th>No. of Scholars Reading</th>
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<th>Hindus</th>
<th>Other</th>
<th>Number of Scholars on the roll at the end of the year</th>
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* These are Jain girls.
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native gentlemen subscribed Rs. 124 towards the debt on the building and undertook to raise more from the surrounding taluks.

SHIIMOGA.—The number of girls on the roll is eight less than last year owing to the English class being broken up, and several of the elder scholars leaving. Much progress has been made especially in the lower classes but the irregular attendance consequent upon feasts and family affairs is very detrimental to all advancement. Sewing, and, until recently, singing have been regularly taught and the girls are thoroughly interested in them. The great event of the year has been the erection and opening of the new School the latter of which took place on November 22nd, 1881.

DAVANGERE.—The number of girls in the school is much the same as last year. The attendance in the early part of the year was not satisfactory but latterly it has improved. We were very sorry that Mr. Shamayyangar the Amildar who took so great an interest in the school was removed from the town, but the present Amildar promises to do what he can for us. The female teacher we had has left, and a Christian man has been put into her place. The arrangement works well, but we wish the teachers were more energetic in their work. We gave a magic lantern exhibition in the latter part of the year which was a great treat.

4. FAMINE ORPHANAGES AND BOARDING SCHOOLS.

BANGALORE KANAROC. — The number of girls in the Boarding School has increased from 13 to 21. A few are orphans who have been received since the Famine but most are the children of Christian parents. In the Famine Orphanage one girl was claimed early in the year but there has been no other loss. The two schools are practically united. Sixteen girls attend the Day School where they are making creditable progress. The rest are taught at home. Their conduct has been good. Several of the senior girls meet in class and seem to be anxious to live a Christian life. They show a much more intelligent acquaintance with Divine things than most of the elder members, and give good promise for the Christian homes of the future.

BANGALORE TAMIL BOARDING SCHOOL. — Although several girls have been married their places have been quickly filled up and we now number thirty-five boarders, with a few day scholars. Others are waiting for admission. The conduct of the girls has been good and their health also, with few exceptions. The Government Inspector reports that the results of the examination of the whole school are very satisfactory and show that "teachers and scholars have worked heartily." Two friends who examined them in religious subjects also reported favorably. We have received Rs. 147-5 in fees and Rs. 30 from the sale of work. If the piety of the next generation of Christian women is to be more intelligent than that of the greater number of those of the present day this important part of our mission work must not be neglected.

HASSAN.—Out of 149 orphans, 17 have died, 3 ran away and 2 were married during the year; thus our present strength is 127. As in previous years, the rainy season, from June to August, proved most fatal to the sickly children. Some sixteen boys and girls meet in class and take turns in conducting family worship. The conduct of
the children has been very satisfactory: we have had no serious case of misconduct since the formation of the Orphanage and for this we feel extremely thankful. All the teachers have worked heartily and well. The Industrial Department has been worked as usual. Stocking-knitting, weaving, gardening, field-work and simple building operations have kept the orphans employed and brought in Rs. 150, during the year. School-work has gone on steadily. Singing by the Tonic Sol Fa system has been taught and has proved of practical value in our congregational worship. Thirty-three orphans have been adopted and supported by the liberality of friends in England and in India.

5. Sunday Schools.

Bangalore English. Cantonment.—This school has been in an excellent state throughout the year, owing, undoubtedly, to the sustained care bestowed by the Teachers on their respective classes. The scholars have attended punctually and regularly; they have also come to school with well-prepared home lessons; the introduction of the S. S. Union “Tablets” greatly facilitating their efforts as well as securing uniformity throughout the school. Two written and oral examinations have been held on the year’s lessons with most gratifying results. The special work among the children has included a quarterly week-evening sermon, and several admirable addresses from the Rev. G. M. Cobban and others. With gratitude to God we report that some of the senior scholars having resolved to serve Him have joined our Society Classes and partake of the Lord’s Supper.

St. John’s Hill.—We have suffered not a little from unavoidable changes of teachers and from the fact that some whole families have left Bangalore. Their places have, however, been more than filled and we report an increase at the close of the year. The introduction of the Teacher’s Magazine and the Scholars’ Tablets has secured a more systematic course of instruction. Almost all the scholars have attended a children’s service held fortnightly on a week-evening. A catechumen class for the elder girls has also been well attended and we know that through this means some of them have been led to give their hearts to God. During the latter part of the year a Bible class for boys has been held with an average attendance of twelve. There is a spirit of truth-seeking amongst our senior scholars, accompanied with a docility that makes the work of instruction pleasurable and leads us to expect great things from them.

Bangalore Tamil.—As in former years the Scriptures and Bible Stories have been read and portions of the Conference Catechism and the Gospel of St. John committed to memory. Recently also simple addresses have been given to the children on the first Sundays of the month.

Mutucher.—This School has been continued and we are greatly indebted to Mr. Whitby, who has taken the first class and manifested a deep interest in the spiritual welfare of the scholars.

Channapatna.—A Sunday School is held at Channapatna attended by the Christian children and their playmates. The progress made in knowledge of the Catechism is encouraging.
MYSORE CITY.—An English Sunday School has been conducted every Sunday morning, and is attended by 25 scholars. The children have been well kept together, and the year’s success has been mainly owing to the energy and influence of Miss Evers.

OOTACAMUND.—Amid many discouragements arising from irregular attendance a small Sunday School has been carried on at this Station during the past year. The Native Minister hopes the school will improve and we join with him in praying that the Divine blessing may rest upon this and all other efforts made for the good of the adults and children connected with the Native Church at Ootacamund.

IN TUMKUR, MYSORE.

Tumkur is one of our most important Mission Stations in the Mysore District; and the prospects of Mission work there are far more encouraging than they ever have been before, and the seed sown in the past is beginning to bear fruit. The most prominent part of the work at present is

THE FAMINE ORPHANAGE.

When the terrible famine of 1877-8 had done its dire work three of our Mission Stations had an orphanage built for the little children that were left friendless and destitute. These Stations were Bangalore, Hassan and Tumkur. At Tumkur there had previously been a Boys’ Boarding School and this was enlarged at the time of the Famine so as to accommodate the orphans. The boys were received from the Bangalore, Mysore, and Tumkur Districts. The miserable state in which most of them were received is beyond description. Major Ludlow, C.I.E., was Deputy Commissioner at Tumkur at the time, and there never was an officer characterised by more activity and tenderness of heart. These most valuable traits in his character together with his ability in administration, account for the honour conferred upon him when the Supreme Government made him Companion of the Indian Empire in recognition of his services during the famine. If the famine had come five years later it is very doubtful whether a Mission orphanage could have been established. Major Ludlow moved by the misery of the children started a Government orphanage in Tumkur. Just about the same time or a little earlier the Rev. J. C. W. Gostick started the present Tumkur Mission Orphanage which received its little inmates direct from among the starving poor outside, and later on from the Government Orphanage which was only meant by Major Ludlow to be
In Tumkur, Mysore,

a temporary thing, to be broken up as the Mission bodies were able to receive the boys. As we were not able to take a larger number a great many children were handed over to the Roman Catholics, and it is much to be regretted that the financial state of the Mission did not justify us in taking more than 500 orphans, including boys and girls.

The Tumkur Orphanage has turned out a great success under the Superintendence of the Rev. G. W. Sawday. He is remarkably well fitted for the post. Kind as a father, firm as a judge in his treatment of the boys, careful and economical, enterprising and cautious in the industrial department. The boys are being trained for after life, some as farmers, some as weavers, some as smiths, some as carpenters and some as teachers and catechists. And really when one enters the Mission compound one is not quite sure whether it is not the beginning of a great city. In one place the little weavers are as busy as can be weaving cloths, &c., some with native looms and others on European looms. On another side the carpenters are busy: as interested in their work as if there were no other calling in the world and so in the smithy and the School. The writer saw these boys all through the time when they were too weak to walk about and too miserable to take an interest in anything, and he cannot help being most forcibly struck with the astonishing contrast between their state at that time and their present condition of health, cheerfulness and industry. This is specially apparent in the agricultural department. In addition to having two weaving rooms, a carpenters' shop, a smithy in the town of Tumkur where all the bandy bullocks on the Bangalore and Shemoga road can be shod, two shops in the main street, Mr. Sawday has managed to buy about 200 acres of land of good quality and most conveniently situated. And here we meet with the boys that are not meant for artisans and shopkeepers, working with great cheerfulness tending the flock of about 70 sheep, a herd of about 30 or 40 cattle, thirty of which are used for the same purposes as horses would be in England. Yesterday was the winnowing day. For some days before, the thrashing operation had been carried on. The threshing floor was prepared in the middle of a field some distance from any building. A circular piece of ground was selected, saturated with no end of water and hardened by the treading of men and bullocks and then covered over with a preparation of cowdung. A pole was placed in the
middle to which a rope was fastened. To this rope ten or fifteen bullocks were tied close together and when the sheaves were carefully laid on this thrashing floor the bullocks were driven so as to tread the corn until the grain was separated from the straw. After this was over the winnowing had to be attended to. I saw no complicated machine not even a winnowing fan to produce wind. Dodda, rather a big fellow, took a kind of basket filled with what appeared to be chaff and pieces of straw, and as soon as a breeze of wind came he lifted up this basket higher than his head and stood on a kind of stand and let the chaff mixture gradually fall over the edge and immediately the chaff and bits of straw flew away before the wind and right underneath there was a heap of beautiful ragi, very much in appearance like the seed of turnip or swede but a little bigger perhaps. It is a kind of millet that makes most nourishing food, and the Kanarese people prefer it to rice and find it much cheaper, as it is the great produce of the dry land of the country. It is really astonishing to see what has been laid out at such a comparatively small expenditure in the agricultural and industrial lines. It reflects the highest credit on Mr. Sawday's ability and energy.

All this is secular, but the orphanage is also becoming a missionary agency of great power in this part of the country. The orphanage in itself is a standing evidence of the power that Christianity exerts in the way of charity, and of all people the Hindus are perhaps the quickest in appreciating this kind of thing—\textit{dharma}. Again, these boys, some of them at least, are thorough Christians and their knowledge of Christian truth and experience would put to shame many much bigger boys in England. There is one little room in the place, in which we may be sure that angels take a delight \textit{viz.:} the prayer room, a room set apart for private prayer and into which no one enters but for prayer. When these boys come across some of their relatives, friends and old comrades, they are neither afraid nor ashamed to speak of Jesus Christ, and endeavour to make disciples of them. Mr. and Mrs. Sawday can give some most remarkable cases of this kind of thing. A short time ago one of them found his mother and with great joy he took to talking to her of religion and Christianity but in a way which a little boy alone could. The woman enquired more about the matter and at last became anxious and sought admission to the Church. She was kept on trial for some time before re-
In Tumkur, Mysore.

ceiving baptism. All this while the boy was in a state of great suspense; when others were baptized he would come to Mr. Sawday with much concern to know when his mother's turn for baptism would come and when the appointed day came he was overwhelmed with joy and there was no doubt the same joy in Heaven.

Some of the little ones that have gone died very happy. Little Gideon was one of them. When Mr. Luke the native minister saw him in the sick-room, Gideon said, 'Hell is a dreadful place;' and when he said 'Yes, but Gideon, you are not going there, are you?' Gideon replied, 'Oh, no; I am going to heaven!' The day he died he told the nurse that he was going to Yeşu-swami (Lord Jesus). A little before he died he said 'now they are calling, and Gideon must go' and he did go where 'they hunger no more, neither thirst any more, neither shall the sun light on them nor any heat.' Before the famine he knew nothing of Jesus, but now though a child he died happy through Him.

The kind friends in England and India who help to carry on the noble work of the Orphanage have every cause to rejoice and to thank God. May the Lord touch the hearts of many more that they may become co-helpers in the work. Mr. Sawday expects 50 more orphans from Hassan in a few days and the partial failure of rain last year has so much interfered with the success of the agricultural industry that he will want a great deal of money this year to feed and clothe, and train his boys.

Some one may feel inclined to send a Post Office Order or a currency note at once. The address is Rev. G. W. Sawday, Wesleyan Mission, Tumkur, Mysore, South India.

All the time at our disposal is already spent in the orphanage but there is a great deal more of excellent work going on in Tumkur. There are six or seven hundred children in the Vernacular Schools of which two or three hundred are in Mr. Sawday's Schools for caste girls, attended by the best and most respectable of the Hindus. The Chapel has become too small and Mr. Sawday has had permission to enlarge it at a cost of Rs. 500 towards which contributions are received in England by the Rev. J. C. W. Gostick, Doncaster, Yorkshire, who started the Orphanage and who spent most of his time in India in making Tumkur what it is. And then there is a great deal to be said of the Evangelistic Work carried on in Tumkur by daily open air preaching and by lighted services for the heathen held
three times a week. And then again there is the intensely interesting Church of Gnansanjiva of Badachundanahalli (Vide Harvest Field, October 1881) deserving attention; but we must end here.

E. R.

WESLEYAN METHODIST NOTES.

—The Rev. James Hobday, Madras District, has become a supernumerary for one year.
—The Rev. W. Goudie from Richmond College has been appointed to Madras English Circuit, and may be expected to arrive at the end of the present month.
—The Rev. W. Burnett has arrived at Bangalore; and also Miss Pearson who will take charge of the girls' school, Mysore city.
—The usual annual missionary meetings in Tamil and English were successfully held during the session of the Madras District meeting, in the circuit of Madras and St. Thomas' Mount.
—The Rev. G. Baugh and Mrs. Baugh of Calcutta will shortly leave for England also the Rev. S. E. Symons and Mrs. Symonds who for many years have laboured in Bangalore.
—We are in receipt of the two first Nos. of the Indian Baptist, published in Calcutta, and intended to be the organ of the Baptist Denomination in India. We wish it all success. Our readers will find a reference to it in our book notices.
—The Indian Wesleyan Methodist Conference will meet at Bangalore in June next. We are sorry to hear that some districts are not likely to be represented in it, and think that the representation of all the districts in India and Ceylon should be made compulsory.
—We regret that a strange Edict has compelled the Editor of the Lucknow Witness to lay aside the work which he has so well and usefully done for the past eight years. The new Witness will come from Calcutta and will for the present be edited by the Rev. Dr. Thoburn. Success to it.
—We are glad to note that advantage has been taken of the Right Hon. W. E. Baxter's visit to India, to set before him necessity of the reform in the Indian Ecclesiastical
Notes of other Churches and Societies.

Department. An influential deputation waited upon him in Calcutta, and he has been interviewed in Madras for the same object. There cannot be a more favourable time than the present for securing the needed reforms. The redundancy of chaplains is an unjust appropriation of Government funds, and to this redundancy may often be traced the want of sympathy with missionary work which Europeans in India frequently manifest. We trust that justice will soon be done in this matter.

Bangalore English Circuit.

The Missionary Anniversary.—The Rev. Henry Gulliford preached the Annual Sermon at the Cantonment Chapel on January 8th and the Rev. D. A. Ross at St. John's Hill. The Public Meeting at the Cantonment on January 9th was presided over by Major Wroughton and addresses were delivered by the Revs. S. E. Symons, A. P. Riddett and D. A. Rees. On January 10th, the St. John's Hill Meeting was held, A. Cockburn Esq., in the chair—The speakers being the Rev. H. Haigh, J. A. Vanes, b.a. and G. W. Sawday; the sermons and addresses were worthy of the occasion and the brethren who delivered them. The financial results are most satisfactory, being in advance of last year. As usual the children have collected a considerable percentage of the whole.

NOTES OF OTHER CHURCHES AND SOCIETIES.

—The Madras Diocesan Conference was recently held. Only one layman Mr. H. S. Thomas, M.C.S. took part in it.
—Bangalore.—The best-attended series of United Prayer Meetings known for many years past closed on January 7th. Commencing on Monday, January 2nd in the Cantonment Wesleyan Chapel, which was well filled, the services have been delightfully sustained night after night, numerically and spiritually. The Rev. J. M. Walker, (Church of England), Rev. S. E. Symons (Wesleyan Methodist), Rev. E. Marsden (Baptist), Rev. C. W. Christian (American Methodist), Majors Wroughton and Grove were the selected presidents—and many ministers and lay gentlemen led in prayer. The subjects for prayer were, of course, those recommended by the Evangelical Alliance, which are always Catholic and comprehensive. The large audiences, the
hearty singing, the fervent prayers and responses attest that Christianity has a home in Bangalore, and that it is one notwithstanding the several places where it is cherished. Let no one doubt the power of prayer as offered this week so unitedly, rather let all watch for the complete answer from the God “who will have all men to be saved.”

—The North India American Methodist Conference has committed itself to a series of resolutions regarding Dr. Rigg's paper read at the Ecumenical Conference. We print them entire.

The following is the report of the Committee:—

"The Committee appointed to consider certain criticisms made in a paper by Dr. Rigg which was read in the recent Ecumenical Conference touching the work of the Rev. William Taylor in this country, report as follows:

1. We regret that in any case the opening and extension of work begun by Mr. Taylor and followed up by others has seemed to clash with the interests of our Wesleyan brethren.

We do not forget that we are brethren with common rights and aims, and all that Christian comity demands, and that we should only provoke each other to love and good works. Having all this in mind we wish to say

2. That we fully endorse Mr. Taylor's work, spirit, and methods in this country as they were known to us. We believe he was led to visit India by the providence of God and against his preconceived plan and purpose, to form societies in connection with the Church to which he belonged in the great centres where he labored in South India. We also believe that all Methodist bodies in this country will at no distant day joyfully recognise this fact.

3. We also firmly believe that the Methodist Episcopal Church has a work to do in the South as well as the North of India, not in antagonism to that of our brethren before referred to, but in common with them, and all others who pray for the speedy coming of the kingdom of our blessed Lord; and there is certainly room enough for all, and doing our very best we cannot meet the pressing demands of the great work open to us in all these parts of this great country; and we can but think that the spirit that would keep us out would have shut Wesleyanism out of England and our common Methodism out of the world.

4. Our Wesleyan brethren have opened work in at least one of the large centres in our original field, and we wish them great success in their work. We may have our plans and lines along which we propose to work; but God is over us all, and we must submit to His leading though it be in ways that we did not seek or devise.

5. As Methodists, having a common origin in which we in common rejoice, there should be no division of feeling and purpose among us, but we should move on the enemy's work from every point and push the battle to the very utmost of our power. And may the prayer of our blessed Saviour be fully and speedily answered, not only as regards the family of Methodism in this land, but of all Christ's dear people of every name in every land, 'That they all may be one.'
We content ourselves by adding only one or two notes to this report.

1. The 'regret' expressed in No. 1, would have been of some value if accompanied by a desire for re-adjustment. But this appears to have been absent.

2. The Committee in No. 2 fully endorsing Mr. Taylor's work, spirit and methods, wisely add the remarkable saving clause "as they were known to us." Why use the words "were known?" Does this imply that a full endorsement was only thus possible to the Committee? It certainly may mean that five years ago they might have endorsed Mr. Taylor's work, &c., but it does not mean that with their present knowledge they endorse it. A full knowledge would have made a full endorsement impossible to the Committee. The indefensible cannot be defended. We have no hesitation in saying that if the Committee knew Mr. Taylor's work in Madras, No. 2 could never have been penned.

3. In order to a true judgment of his work, the testimony of our own and other churches needs to be heard. How far our interests have been interfered with is better known to us than to our Episcopal brethren.

4. Yes, India is large enough for us both, and the life of neither church should be parasitic in so large a mission field. We have neither time nor inclination for conflict with our brethren, but we could not allow such a series of resolutions, having the appearance of authority to pass unchallenged. We think that the Committee should have let the matter alone, or given us results creditable alike to their intelligence and heart.

—The deaths of two eminent missionaries are reported, that of the Rev. W. Ziemann of Ghazipur, who laboured in Missionary work, for about forty years. During a great part of that time he was not dependent on any Society for support, and from the contributions received for his work, he set aside only Rs. 50 per month for his own sustenance. He was a true itinerant preacher and performed his journeys barefoot. Even the Pioneer has a word of tribute to his memory. The other is the Rev. James Vaughan, C.M.S., who came to India in 1855, and has laboured with ardour ever since. He was connected with the Mirzapore Mission, Calcutta. His death was sudden and unexpected. He is the author of several works in English and Bengali, the best known of which is "The Trident, Crescent and the Cross."

This little pamphlet is one of a series which specially treat of the doctrine of sanctification. The writer introduces here and there a thread of personal narrative which adds to its interest. Though all may not agree with the theology of the pamphlet, yet its spirit is excellent.

The New Dispensation and the Sadharan Brahmo Samaj

This pamphlet merits a more extended notice than we now give to it, and we hope to recur to it again. It was written during the recent schism in the Madras Brahmo Samaj for the purpose of enabling Hindus to distinguish clearly between Baboo Keshub Chunder Sen's party and others. The Pandit has done his work admirably. The first thirty pages consist of an Historical sketch of the whole movement from the days of Rajah Ram Mohun Roy, and this is followed by a chapter on the New Dispensation and one on the Sadharan Brahmo Samaj.

The Indian Baptist. Nos. I. and II.

We congratulate the Editors on the appearance of this New Magazine, the contents of which are solid and good—perhaps a trifle too solid for general readers. The reminiscences of Work for God, by the Rev. W. Hobbs are full of interest. A paper on Missionary work in Calcutta reveals the fact that at the present time Missionaries have much reason to be encouraged in that city. Indian Baptist Mission work is admirably exhibited in a well written Monthly Survey. In the February Number the article, headed "Baptists Organize" is open to objection. The writer cannot surely mean that Episcopalians, Presbyterians and Methodists are schismatics, though he says so. From what the writer says we gather that the Baptists could only become schismatics by saying that they are "the only Christians on the earth." If this be so, members of these other churches are probably as innocent of schism as their Baptist brethren. In writing us down as schismatics Mr. Summers has fallen into a confusion of thought which is surprising. As to the ideas that underlie phrases like Free Church of Scotland &c., we know of none which need merit censure, nor does he mention any. Possibly he means something else, i.e. certain opinions held by some members of these churches.

We fear the "curious exhibitions of scholarship" of which he speaks are by no means limited to Congregational and Presbyterian commentators, vide Evangelical Review January 1882. Art. II. But we will not retort upon him. Yet he tempts us when he has the temerity to say that "there is no logical ground to stand on between the position occupied respectively by Baptists and Roman Catholics," and again, "he who is not the one should be the other."
Suppose we seek deliverance from our illogical position and ask, what then is a Baptist? He may be a Calvinist. He may be an Arminian. Or he may deny the divinity of Christ and still be accepted as a good member of a Baptist Church, and thus occupy the "logical ground." In other words, the only "unity of faith" within his denomination to which Mr. Summers can at present invite us "schismatics," is faith in—baptism by immersion! We trust we may be forgiven for preferring a denominational unity which has a holier centre than even the baptismal font. Mr. Summers shrinks from speaking of "the Baptist Church." Why should he? Nobody will mistake it for the Catholic Church of Christ. We would say to him, formulate more clearly your doctrine of the Church, and be courteous, even if you cannot be correct.


This Letter is a careful summary of the present state of Indian Education and its results. It furnishes the reader with a vast amount of information and concludes with two proposals which are as follows:

1. The preparation of a Series of School-Books as well adapted as possible to promote the objects of Government in instituting a system of Education.

   It is not proposed that the use of the new Series should be compulsory. It might be left to make its way through its merits.

2. The Revision of the Grant-in-Aid Rules.

   No local authority should be allowed to contravene the Rules of the Supreme Government by refusing all grants. More uniformity in the Rules is greatly to be desired. The Standards should be revised, and more clearly defined. Schools receiving grants should not be placed under a disadvantage by not adopting the Government secular system. They should be left free in the choice of books. More liberal aid should be given to female education.

_The Indian Evangelical Review, January 1882._